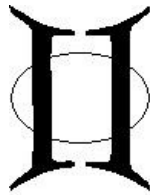


A Reformed Druid Anthology

Second Edition

A.K.A.

“Son of A Reformed Druid Anthology: The Druid Strikes Back”



40th Reunion 2003

The Drynemetum Press



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Frangquist, Fisher & Nelson
Founders of the RDNA
Picture, circa 1964
Hill of Three Oaks, Carleton



Press, Carruth (obscured), Nelson,
Frangquist, Shelton & Weber at the
40th Anniversary Service, Beltane
2003 at New Stone Circle.

A REFORMED DRUID ANTHOLOGY

2nd Edition

In three volumes.

(Main Volume, Green Books Volume & Magazine Volume)

This is Volume One of the Saga
(Parts 0-5, 7-10, & 12 of ARDA 2)

THE MAIN VOLUME

ARDA is an odd collection of wandering writings by, for and about Reformed Druids over the last 42 years, drawn from a myriad of collections and authors.

Familiarize yourself with the layout of its overall contents. One day, even obscure corners of ARDA may become useful. Use it or disregard it, as you will.

ARDA is merely a collection of what one individual Druid has considered important enough to type, edit and distribute. It is not authoritative or particularly inspired.

So, I hope that it proves to be a handy reference source to complement your interaction with other Druids (& other wise folks), in addition to Nature, of course.

Perhaps other groups will find someone too who is this obsessive to compile their own works, and if so, I'd love to commiserate with that poor fellow. Enjoy.



The Drynemetum Press



Part Zero:

Introductory Materials

Section One: Preliminary Information

Detailed Library Bibliographical Information

Limited Publication:

Only 50 copies were physically printed.

This is copy #**Given to:****Obtaining Additional Copies**

A web-site at <http://www.geocities.com/mikerdna> also has copies of these files available for downloading and ready to print on a double-sided laser-printer. Another possible site to download from at <http://www.geocities.com/mikerdna/arda.html> or perhaps at <http://www.student.carleton.edu/orgs/Druids/ARDA/> or at yahoo groups.com on the RDNAtalk conference, in the file section. If these web sites also becomes unavailable, visit the main Carleton page at <http://www.carleton.edu> and search for the Carleton Archives. Adobe Acrobat versions of this collection should be available then on CD-ROMs from the Archives for a nominal fee of \$10 cash, in such case.

Title:

A Reformed Druid Anthology, 2nd Edition

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2nd Edition 2004 c.e. (3 Volumes) nearly printed in 2003.
1st Edition 1996 c.e. (1 Volume)
Some materials from 1963-2004.

Most materials in the main volume are likely of the public domain, except where indicated by Copyright. Parts 6 & 11 have numerous copyright material whose permission have not been granted to us, and thus not published in the main volume, but printed separately for a private study program. See our policy in the ten important notices on the next page. Questions should be sent to the Drynemetum Press.

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A Reformed Druid Anthology

1. Religion and humor. 2. American History 1963-2003. 3. Zen Buddhism. 4. Neopaganism and Witchcraft. 5. Occult and Feminism. 6. Druidism. 7. Jew. 8. Christian. 9. Celt. 10. Tao. 11. Hindu. 12. Meditation. 13. Songs and poetry. 14. Liturgy. 15. Student protest movements. 16. University of California at Berkeley. 17. Carleton College. 18. Minnesota. 19. Nature.

2400 pages. Three Volumes. 8 1/2" x 11" dimensions. Hardback.

Suggested Catalogue Description of the Collection:

"A uniquely rare encyclopedic anthology of 40 years worth of literature by the Reformed Druids of North America, which is the ancestor of the modern Druidism in America. This collection was primarily produced by the Berkeley Grove and the Carleton College Grove. Contents include a history, study guides, meditations, poetry, songs, jokes, theological debates, rules, customs, liturgies, magic charms, statistics, and recommended reading lists. Their various works of literature draw upon Buddhism, Christian traditions, ecology ideals, the Feminist movement, very ancient Jewish practices, Earth-centered mysticism, New Age beliefs, Neopaganism, Hinduism, the Occult, the Celts, Tao, Wicca, and lots of Zen."



Acknowledgments

A detailed list of the various authors can be found in Part Four: "Credits, Founders and Known Innovators" but I would like to thank a few very special people for their help in putting this collection together. Isaac Bonewits and Robert Larson published "The Druid Chronicles (Evolved)" in 1976 under the Drynemetum Press label, and from whose collection much of ARDA's material can be traced. Richard Shelton and David & Deborah Frangquist were very helpful in giving me leads and constant advice. Stacey Weinberger has proven of inestimable assistance in acquiring and understanding material from the 1980s at the Live Oak Grove. Without Mark Heiman's professional layout experience, it would not look as fine and polished as it is in the 1st Edition, and whose influence continues in the 2nd's organization. Steve Crimmins contributed enormous energies to provide photos and transcriptions and typing up last minute articles to fill up this 2nd Edition. I would like to thank Eric Hillemann for providing space at the Carleton Archives for the Carleton Druid Archival Project, for conducting many oral interviews with past Druids, and offering helpful hints in collecting and organizing a mountain of materials. I thank Professor Philip Niles and Professor Dietheim Prowe for their academic support and counseling during the 1992-1994 period when I was collecting many these materials to complete my senior comprehensive exercise in the history department. I would like to thank my parents, my friends, roommates, fellow Carleton Druid grove members, Ar nDraiocht Fein, The Henge of Keltria, all the other groves of the Reform, and the authors of the First Amendment. In order to be true to all my friends, I should boldly state the following about Druidism:

The Entire RDNA Dogma is Contained in the Two Basic Tenets of Reformed Druidism (Law 4-6):

1. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

No more, no less, but these are often traditionally abbreviated into:

1. Nature is good.
2. Likewise, Nature is good.

'Ten Important Notices'

1. Nearly all of this material in the main volume, except where indicated by the author (& Parts 6 & 11), are likely of the Public Domain and is free for you to use and distribute. Nothing in here is considered "oath-bound" material. Please acknowledge the authors, use it only for non-malicious purposes, such as study, and not for personal gain. If you produce a book, article, or report that makes significant use of these materials; please send us a complementary copy in care of the Drynemetum Press (see above).
2. Please, do not take this stuff too seriously. Most of us certainly do not!
3. Materials represent only the individual opinions of their authors and no one else.
4. We do not have official group dogma. We merely have our individual opinions, and we bicker frequently.
5. Just because it was printed, doesn't mean the authors haven't changed their minds since they wrote the materials.
6. Most Druids get along just fine without ever reading ANY of these unofficial materials. Many (if not most) Druids thrive better without this literature!!
7. In general... most of us consider Reformed Druidism to be a perspective, not a religion. Do not be fooled by all the external trappings, whistles, and bells.
8. Membership in Druidism is considered very compatible with all religions by many members and the term "Druid" is usually considered to be gender neutral. Or, at least, we tend to think so.
9. Technically speaking, those who do not have the Apostolic Succession descending from Fisher are not permitted to use most of the traditional liturgies.
- 10 Within reason, all documents have been presented here in their original historical forms (i.e. after spell-checking and versical numbering).

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PREFACE 2003

Thoughts on the Second Edition

Does anyone read a preface anymore?

If so, thank you. I've spent a lot of time writing this essay to help orient you in using this collection in a simple manner.

I hope the gentle readers will approach this Anthology primarily as a historical literary collection, since it is really intended as a jumpstart for researchers, and a model for other groups interested in preserving their history. It was not prepared to be a coherent step-by-step induction into the mysteries of Reformed Druidism, but it is rather a sprawling mish-mash of materials that should be dived into, played with, pondered and utilized, if needed. Siblings await your counsel and Nature waits beyond your window with a myriad of more important lessons.

What a strange beast ARDA must seem to those new to the RDNA. Even to old-timers, there's quite a lot of new material in here, overwhelmingly so. A veritable mountain of trivia, various customs and other debris of different groves and individual recollections. But this is still a minute fraction of all the unrecorded personal and group activity and conversations of the movement (just the wrapper on the Twinkie). The most I have been able to do is draw a few cupfuls of water from several swift streams. Even then, few could possibly have the time to incorporate it all into their religious life, and much is contradictory. But it is said, "the opposite of a truth is often another truth." Not all of it is pertinent to you. As with diamond mining, there is one ton of rock for every jewel, so I wish you the best of luck in treasure hunting here and elsewhere.

As you can tell by all the stars in the Table of Contents, there's much material you haven't seen even if you have read the entire first edition of ARDA. Despite the massive bulk, I am still hesitant to publish it now because I know of other great reserves of archives that may soon come to light that will change my perspectives on group dynamics, especially at the Berkeley and Seattle Groves. Yet, I want to get this collection published first, and then start working on the next collection. If I constantly put it off, no one would be able to enjoy it in the intermediary period. What a delightful never-ending task I've assigned to myself!

The question arises often to me whether many of the gaps should be filled in, or even published. Often when information is missing, we have a tendency to put the most reasonable piece of information into a hole, to "smooth" out the story, even if it is wrong or unnecessary. Probably because it's fun. I don't agree with the opinions or styles of many contributors in this edition, but I have chosen not to censor or unduly filter the resources for future scholars. Hopefully the 2013 edition will give me an opportunity to remove those unworthy gap-stoppers. All these documents for me are like fallen leaves in autumn, lying on a trail, passed by many without a thought, and perhaps inspiring a few to stop and gaze awhile and contemplate the tree from which they came.

I don't think Druidism needs to fulfill all the roles of big-time religions. Not all areas have to be explored, detailed, or codified by Druidism alone to enjoy some benefits. Silence on some matters can often be as instructive. The great outdoors remains there to inspire us. The materials collected here may portray us with a greater sense of continuity and fullness than actually ever existed in reality or attainability. I've always likened the RDNA to mistletoe grafted onto another tree's branches, a set of glasses, or perhaps as a cybernetic implant on another organism. Others see it as a borrowed practice to improve their own spiritual lives, like Zen Meditation or Yoga. For those to whom the RDNA is sufficient unto itself, and there

are a few out there, they will eventually dream up confessionals, baptisms, coming-of-age ceremonies, training programs, visions of the afterlife; and thereby design with it, a most recognizably full-fledged religion in the eyes of many, such as happened with ADF.

Feel free to add more, but try to do so in a way, and I emphasize, that enriches it but does not limit the possibilities for your successors (if any). Like a campsite or wilderness, leave it cleaner than you found it. The rest of us probably won't go that far, or other faiths will supply those needs; if such is fervently desired. For me, Druidism & philosophy has been about constant questions, and religions are the accumulation of accepted answers. Hopefully those who go "full-time" in their Druidism will say to themselves and others, "These views go beyond the basic tenets, and cannot be hoped to be believed by all within the Reform."

It is thought that the original Founders chose the name "Druids" not only because of the connection with Nature, but also because so little was known about them. Over the last 40 years so much has been learned about the beliefs of the Celts, that the mere application of 10% of those findings & suggestions might overwhelm the pleasant simplicity of this little movement. However, some groves may choose such an orientation, and I wish them good fortune.

I hope you don't just go only for the easy "paste and play" mode of Druidism, with the belief that older Druids are unquestionably ever so much better at finding the truth than we are. This is just not so. Truth may ring true through the centuries, but mistakes and outmoded ideas may also accompany them. The ARDA is not a bible, at least for me and most people I've talked to about it. It can be referred to, but should not be deferred to. These materials are not necessarily divine, and some are certainly not inspired. We heartily recommend a visit to a forest or beach or gaze up at the sky. Go out there and wing it sometimes or figure out what you want to do, and don't be so busy that you can't hear the quiet response of Nature to your cries for assistance. Perhaps that odd afternoon on July 23 really is a perfect day to celebrate, despite not being a traditional day. Druidism need not get so complicated. I'd like to think that the first orders are the most innocent of the organizing tendency, they are probably just in an absorbent stage and not externally manifesting this desire to stack the blocks together (and then weld them). But some will stack them tightly.

The First Edition of ARDA has been both more popular than I hoped and than I feared. Although only 30 copies were printed, a few thousand downloads have occurred since they became available on-line. Like the anthropologist whose very interaction with remote populations will change the very cultures he wishes to study, I also know that ARDA will change the group that I so dearly love. I have also unwillingly been mis-understood as the Archdruid of the Reform by several individuals, rather than as a simple archivist of information. I had intended to release a heavily illustrated Y2K version in January 2000, but was unable to pull the resources together, and the 40th Anniversary of the RDNA provided the next appropriate opportunity, but did not come together until 2003/2004. I have spent far too many hours in this project for my graduate studies to be successful, and yet this final result is far from polished, and likely to be fraught with errors. For this, I apologize and ask for assistance in making corrections in the next edition which will be 2013. This edition actually came out a full year later than expected, but fortunately Druids believe Time is a circular phenomenon rather than linear, so I'm still on time in that sense.

It's hard to tell which section will appeal the most to the general reader. Part Zero offers a study course for trying to absorb the whole collection in stages. Part One (Chronicles) and Part Five (HDNA) have no noticeable changes except for

spelling, but you'll notice enormous additions to Part 3 (Rituals) with better classification, and new subsets for advice on seasonal activities and should be assisted by Green Book 7. Part 2 (Apocrypha) now has numerous debates being added on new themes and events. Part 4 shows more documents elucidating how various groves organized themselves; how various off-shoots organized & diverged from those patterns, and recent general publications by RDNA showing how groves have represented themselves. Part 6 (Green Books of Meditations) has a large diverse compilation of stories, essay, historical materials, poems and quotes of interest to the Reform, but has been removed from the main volume of ARDA, due to copy-right concerns, and is viewable at the website. Part 6 has also mushroomed enormously in size, and represents my largest contribution to RDNA literature.

Part 7 (Miscellany) has been ransacked and a grab-bag of various research articles on the RDNA and other essays on historical Druidical matters has been relocated to Part 6 Green Book 10. Part 8 (History) contains a short update on 80's and 90's Druidism, but will undoubtedly go into greater depth in the 2013 collection after I have further access to the archival collections of Stephen and Emmon, and better evaluate the current frenetic period with the hindsight of passing time. Part 9 has a new delightful collection of mini-histories in the Dead River Scrolls. Most of the epistles in Part 9 weren't quite the right material to add to the apocrypha, so this section remains a useful repository. Part 10 has a few new interviews to give future Archdruids an idea of the scope of high and low points from other AD's tenures. Part Eleven (Druid Magazines) won't be ready until Winter 2004/5 and will be published separately, but will offer a 25 year perspective on the changes and fortunes of the NRDNA branch of the Reform through the regular newsletters.

As an interesting side note, as Norman Nelson put it, the Druids seemed to have forgot to put guilt, moralizing and after-life promises into their writings, which they expressly self-deprecate. Lastly, for the bookish again, I repeat that these primary historical materials, while useful, cannot replace primary experiences of your own. Go out and seek those! I can think of no other group of companions with wish to seek such experiences, and delight in presenting these records to you. It is my gift to you, and how you use it will be your gift to me.

I'd like to add more and encourage you further, but everything I'd like to tell you has probably already been said somewhere in this Anthology. So, I will stop here. If you come up with other materials that you'd like to add, feel free to contact me. I wish you clarity of thought and purpose in your life.

-Mike Scharding
Grand Patriarch of the Ancient Order of Bambi
April 1, 2003 c.e.
Day 60 of Earrach, Year XL of the Reform

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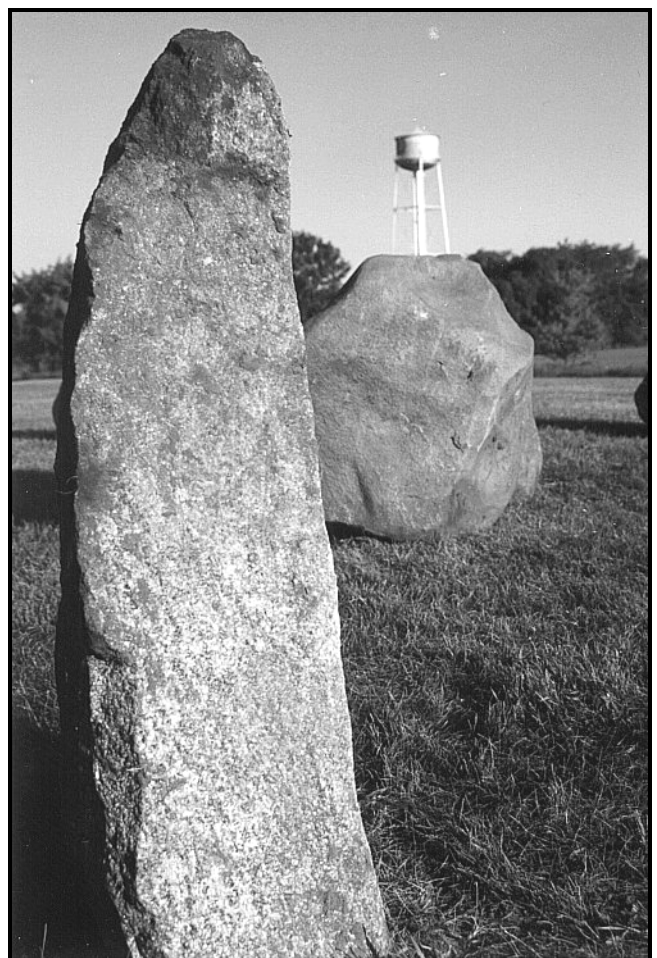
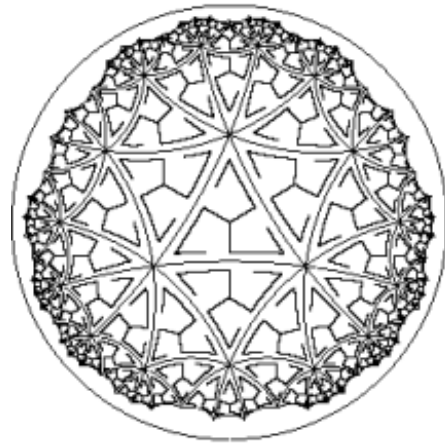


Figure 1 First Stone Circle, c. 1956.

PREFACE 1996

Why was this book published?

The reasons behind printing this Anthology are difficult to convey to the Reader. I would hope that I'm not doing this work out of pride, one-upmanship, or to prove a point; but the mind can often rationalize the secrets of the heart.

Most readers will assume that this Anthology is being printed as a precise manual to preserve our rituals in their purest official forms; essentially to produce orthodox texts. Nope. Except for the occasional historian, like me (Michael Scharding), a Reformed Druid tends to see little value in the age of our religious texts. A religion that mandates only one interpretation of a text, or that even only one text be used, has already taken a wrong turn and has reduced the usefulness of its teachings to the value, of, oh.... dung. (No offense.) A piece of dung more than 40 years old is not much more valuable than a piece of dung from 20 years ago. They both smell about the same and make equally useful fertilizer, but they are not as tasty as the original apple. This text may last two hundred years, but I doubt that there will be anyone around at that point who still goes by the label of "Reformed Druid." It is possible that the spirit of Reformed Druidism may still continue on, unlabeled, in the hearts of people who have interacted with Reformed Druids. Long after the trappings have passed away, the message of Reformed Druidism will be alive in our lifestyles. Preserving our oldest texts in an uncorrupted form is certainly not the purpose of this Anthology.

Could the purpose of this book be to disseminate our unique wisdom to a larger audience? Am I evangelizing to gain converts? Nope. Our only truth is so simple that most people have probably already guessed it all a long time ago, and then gone on with their lives. Most of the readers, after reading these texts, will probably realize that the RDNA is not trying to make more Reformed Druids (there are already too many to keep track of!), but to make people into better Christians, Neo-Pagans, Taoists, Buddhists, Atheists or Whatever! Reformed Druidism is not in the business of finding recruits, rather, we are merely helping those who have joined us anyway. When and where they choose to go after a short stay with us is up to them. We are not seeking converts.

Am I trying to gain influence within the current Reformed Druids? Realistically, I expect that 95% of past and future Reformed Druids will never read anything beyond the Chronicles, if even that much. Most will never even know the existence of this work, and many of those who do may not care. And they may well be living a far more Druidic life than I will ever attain. Experience is difficult to gain from a book, and once gained, no longer needs the book. As Four Guns, an Oglala Sioux, once said:

"Many of the white man's ways are past our understanding. They put a great store upon writing; there is always a paper. The white people must think paper has some mysterious power to help them in the world. The Indian needs no writings; words that are true sink deep into his heart, where they remain. He never forgets them. On the other hand, if the white man loses his papers he is helpless."

I suspect more Druids will resent this publication than will ever thank me. To try and put Druidism down on paper is a near impossible task and the reader could easily misconstrue the meaning. A symphony can not be put into words. This Anthology may lead as many people onto the wrong path as it may help some, if any. If I mislead you, I deeply apologize and ask you to forgive my impetuosity.

If anything, I would consider myself a taxonomist or a biologist who has discovered a new, exotic species. With so many species becoming extinct every day, I would hate to not write

about the lifestyle and customs of such a creature. Do as you will with it.

My name is Michael Scharding.

I wrote this on May 1st, 1996 c.e.

INTRODUCTION 1996

(By Robert Larson with apologies to David the Chronicler)

1. There shall come unto thee those who do inquire: "What is this thing hight Reformed Druidism?"
2. And thou shalt answer them by quoting the basic tenets, for this is the only answer with which all Reformed Druids do agree.
3. Yea, there may be those druids who do have reservations even about these basic tenets.
4. And some there shall be who do understand, and who do gain in awareness.
5. For there are those who do be Reformed Druids, yet who know it not, never before having heard of us.
6. May the blessings of the Mother be upon them.
7. But others there shall be who understand not, and who shall ask again, "What is this thing hight Reformed Druidism?"
8. And thou shalt answer them by paraphrasing the Great Bard, saying, "It is a tale of sound and fury, signifying what thou wilt."
9. For, verily, even as Reformed Druids do disagree, so do they agree to disagree.
10. And even as they do agree to disagree, so do they disagree so that they may agree.
11. And some there shall be who do understand, and who do gain in awareness.
12. May Be'al smile upon them.
13. But many there shall be who do grow yet more confused. Yea, even shall they be confused in their confusion.
14. And they shall ask once again, "What is this thing hight Reformed Druidism?"
15. Then shalt thou pick up this tome and throw it at them. Yea, shalt thou throw it at them even aiming at their most tender parts.
16. And thou shalt intone even as thou dost throw this tome the First (and only) Commandment of Reformed Druidism.
17. For, yea, though it be nowhere written, it is a commandment most dear to all Reformed Druids.
18. And that commandment is this:
19. "Think for thyself, foolish one."
20. Then shalt thou grow in awareness, even as he doth grow who doth ask.
21. And then shall ye both receive the blessing of the Mother and of Be'al.

We have accumulated a lot of verbiage, haven't we? And we began with such a simple little idea; indeed, as a jest. But doesn't everything begin simply and grow and elaborate? Is not the most complex mathematical formula grown from simple basic (and unprovable) postulates? Are not all the sciences based upon simple observations, which have been elaborated upon through the centuries by a method of inquiry? So it has been with Reformed Druidism. From the acorn of the basic tenets, druidical inquiry fostered an oak. May the future see the oak become a forest, each oak different but related through the original acorn.

So it is good to see this new edition of the Chronicles and other accumulated druidical writings. I feel that Brother Michael has done a service to both present and future druids by his compilation.

Of course, many druids will find much, if not all, of this book irrelevant to their personal druidical path. This attitude is both right and wrong. While it is correct to say that only the druidical attitude of tolerant individual inquiry in the search for awareness is truly relevant, nevertheless no path to awareness, or expression of belief, can be considered irrelevant to this search. My belief has been and continues to be that all concepts of deity deserve equal respect, as long as they extend the same respect to others. Every belief system, be it mundane or bizarre, tells us much about the relationship of human beings to the ineffable and thus helps us define our own beliefs and relationships to Be'al.

So while Sturgeon's Law ("Ninety percent of everything is crap") certainly applies to all this verbiage, Larson's Corollary also applies: "Yes, but the crap fertilizes the crop. No crap, no crop."

Brother Michael's history of the RDNA will also be useful to druids, I believe. Only by understanding the origins and past can we begin to understand the present or to fathom the future. Though I'm sure that nearly every druid will find point of disagreement with his interpretations (for such is our contentious nature), his attempt to present an evenhanded and dispassionate view is largely successful. I would expect no less from a brother druid and Carletonian. For his efforts and his sheer persistence, he deserves both congratulations and praise.

On a personal level, it both pleased and amused me to learn that the edition of the Druid Chronicles (Evolved) which Isaac and I put out two decades (gods! has it been that long?) ago, for which we took a deal of flak, was found useful in reconstituting the RDNA at Carleton. I've always liked irony. Perhaps a similar fate awaits this edition. The production of the DC(E), like this work, was largely a labor of love. The original purpose was to produce a new printing of the Chronicles so that current and future druids who wanted one could have a decent copy. (My original copy was getting pretty ragged from all the use and copying.) The tradition that any Third Order could add whatever he chose to the apocrypha led to the growth of the project and the inclusion of some things many found objectionable. As the person who had to do the printing I was not altogether pleased with the growth. (Perhaps a better title would have been "The Druid Chronicles (Metastasized)"). As for the "objectionable content" which might give an unbalanced view of druidism, my attitude was that those objecting should contribute their own writings to be included, not criticize other druids' expressions of belief. Inclusion, not exclusion, has always been the guidon of Reformed Druidism, as I perceive it. I hope that Brother Michael has had a smoother journey through the job of redaction than Isaac and I had.

To those who are reading this book to learn about Reformed Druidism I give a warning and some advice.

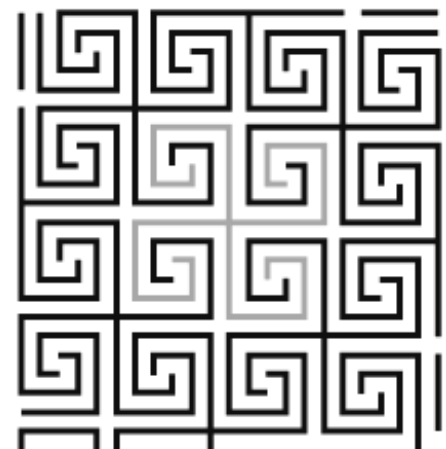
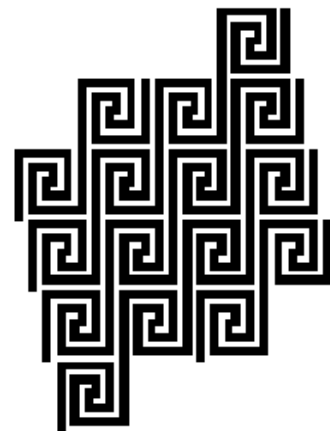
Firstly, druid communications must be taken with a large dose of salt. As a class, we druids tend to discuss trivial matters seriously and serious things jokingly. Often the difference between a serious belief and a joke is obscure, even to the writer. (I've maintained that many serious things are jokes, and jokes can be very serious, indeed.) A good sense of humor is essential to understanding the context of druidism.

Secondly, druidism is deceptively simple. Only belief in the basic tenets is, by definition, required of Reformed Druids, and these tenets are intentionally vague, general and subject to individual interpretation. So druidism is easy, isn't it? Well, yes and no. (The druidical "maybe") Druidism is what you make of it, and you get from it according to what you put into it. If you just want a nice service, and a bit of down time and camaraderie under the oaks, that's fine and a grove can provide these.

But if you want to use druidism as a vehicle for your own search for religious/philosophical awareness and to define what you truly believe, it can be difficult indeed, for druidism does not tell you what to believe. Rather, it requires you to ask questions of yourself, to answer them with complete intellectual and emotional honesty, and then to examine your answers. The search is truly unending, and the way may be rocky indeed.

Finally, a thought to take you into your readings. The Reformed Druids were founded at Carleton College in 1963, which was arguably the perfect (inevitable?) time and place. Within a few years young people throughout Western Civilization were exploring exotic religions and philosophies and Neo-Paganism became a notable movement. At the same time, the academic world saw an increased interest in Celtic studies and an explosion of research in and books on Celtic matters which continues to this day with a resultant increase in knowledge about a people until then largely shrouded in mystery. Were we ahead of our times? Is all this just coincidence? Serendipity? Jungian synchronicity? Perhaps it's a sign.

Peace Síocháin Heddwch
Robert Larson D.A.L., Be.



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(Printed in a Separate Volume)

Final page numbers & contents not checked yet, as of Sept 2004
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SECTION TWO: STUDY AIDS

Who are the Reformed Druids?

In a woefully inadequate thumbnail sketch; the Reformed Druids are a group of people from many religions and philosophies who are attempting to find answers to spiritual and philosophical questions. They officially began at Carleton College in 1963 as an attempt to circumvent a mandatory attendance requirement of religious services. Disliking the attitude behind forced attendance, they lightheartedly made up their own "religion" and attended it regularly to see if that was sufficient. After Carleton rescinded the requirement the Druids found that their activity had brought up many questions that weren't answered yet. They changed their goal from bucking the Requirement into a quest for personal growth and spiritual exploration. Over the years, they established "missionary groves" to continue their work. One such missionary branch, in Berkeley California, would eventually take itself a little more seriously and become the first Neo-Pagan Druidic religion in America. From that grove, Ar nDraiocht Fein, The Henge of Keltria and a few other major Druid movements in America would come to trace their roots. Most Reformed Druids continue to disagree with each other on all other details.

An ARDA Study Program

Introduction 1996

You are looking for answers to difficult questions. So are we. We are not gurus and none of us will know all the answers. Reformed Druidism is an unending search. You might already be a Reformed Druid and just may not know it. If so, congratulations! If you don't think so, that's fine too. My estimation of personal worth is not affected by how many people share my beliefs... or I would like to think so.

Let's face it, this is a big collection and it all looks very complicated. Druidism is actually very simple, perhaps so simple that you will pass by its message and keep looking for a more complex answer. Druidism is merely asking questions to yourself and to others and not stopping until you get honest answers, with the occasional inspiration from Nature. No kidding, it really is that simple! It's also that difficult. If you cannot accept that, then you should put this book down. Everything else in this collection is just an affirmative elaboration on this point.

Remember that all one has to do to be a Reformed Druid (at least in the Spirit of the law) is to agree with the Basic Tenets as listed in verses 4-6 of the Book of Law which can be found in the Druid Chronicles (Reformed), and I quote:

1. The object of the search for religious truth, which is a universal and a never ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

Any Druid who claims any further requirement to be a Reformed Druid is not following the broad tradition of the Reform, or may be referring to local Grove membership rules. Most people have probably already come to those two conclusions by their own brainpower and could well already be considered First Order Druids in the Body of the Reform, even if they haven't drunk the consecrated Waters of Life to thereby also become First Order Druids in Spirit of the Reform (cf. Chapter One of the Customs of the Druids to be found in the Chronicles). Therefore, having read only this far, I'm sure you are now fully capable of closing this book and continuing on your study of the Reformed Druidism through the active medium of your own life and the world that surrounds and permeates you, without ever having to read more from this collection again!

So why did I bother to construct a study program? Partly because it was fun for me. Partly, because a friend asked me to make one and because eventually somebody else would have again pestered me into making one. The better question is why do you need a study program? Perhaps because, if you read this book straight through, from cover to cover, you will only get confused and may not enjoy it. I know of no one, including myself, who would ever want to follow that method! Would you read a French dictionary from cover to cover just to learn a definition of the word "terre-neuve"? The easiest way to begin to understand a new religion or culture is to listen to its favorite stories. Treat each of the articles in this anthology as a story, not as a textbook or cookbook. We're not going to quiz you and even I don't know all this stuff verbatim (nor would I ever care to!). If you don't like one of the articles, don't read it!! and just skip around until something else catches your eye. However, some of you eggheads may wish to learn more of the past, in an orderly structured fashion. For you, I have devised a study program.

Reasons **Not** to Undertake the Twenty Step Study Program

You should have no doubts that there is more than one optional possible schedule, yea, it is one among many ways. I jokingly refer to it as my "Druidic Twenty Step Program" and I made it up by myself in December 1995 and modified it in 2003 after an online teaching session, so in all likelihood you'd be amongst the first to try it out. Please, don't expect anyone else to have ever heard of it or to be impressed that you worked on it. Also, I would indeed be saddened if you were studying Reformed Druidic texts in order to "quote scripture" at other Druids to get your own way. Your participation in such a program should only be because you want to explore the issues of Reformedly Druidical thought for your personal benefit. The Reform has not required any training program of its members. Let me explain:

In the past, people would attend a few rituals to get the feeling for the RDNA before entering the First Order. Similarly, because people often entered the Second Order to act as Preceptor in a service, they would generally become familiar with the text of the average liturgy in use. Those intending to enter the Third Order would often study the liturgy a little more, because they might have to perform a service, and usually by that point they would probably have read (at least once) the five books in the Druid Chronicles (Reformed), and they probably meditated before making a lifelong commitment to the Reform by entering the

Third Order. Some people entered these Orders as a sort of spiritual maturation rite of passage and never intend to perform a liturgy in their entire life! Indeed, some people have spent all of 30 minutes skimming the texts of the Reform before feeling ready for the Third Order. I've even ordained someone who hadn't even read the Chronicles! So if you are seeking an eventual path to ordination to the First Order or above, you DO NOT have to participate in this program, just locate a friendly local Reformed Druid and save yourself a lot of time and effort. Spending all that time amongst the past writings of Reformed Druidism may in fact hinder your own participation, when you should be more concerned with the more important present or future of your own Reformed Druidism! Therefore proceed only if you desire questions, because that's all you will get from this study, but hopefully they'll be good questions that will take you to other fulfilling studies.

How to Proceed in the Study Program

The basic maxim of the study program is "slow and steady ploughs the farm". It may easily take over three or four diligent months to fully digest this reading regimen that I have listed below. Fortunately, you will not need a sponsor. Inspiration often comes unexpectedly with the raw passage of time, so do not despair. Going slowly allows you the time to digest what you read. I have gone through several plateaus (sometimes lasting nine months) during my first five years in trying to understand Druidism, and I have had many excellent teachers and fellow Druids to talk with. Each step of a phase should take a few days, or perhaps even a week or two, but you may choose your own pace. I recommend that after finishing each step, meditate a bit, and reread your favorite parts. Definitely, it may help to let a few days pass before proceeding to the next step. Go as far as you need. After placing the issues in a generic context, discuss them with a friend. Druidism is best absorbed with a cup of tea, a warm cat, and a pile of cookies.

I have added a few questions and comments to think about before you begin on each step. If you'd like to (and have nothing better to do, like going outside to a park for a pleasant walk) you can write little mini-essays for yourself on the questions I have included in each step, or make up your own questions, or you can ignore the questions. Do not send the essays to me or expect anyone else to review them, but feel free to donate the better quality essays to the Druid Archival project for storage (or yes, you can send it me anyways). I also welcome the submission of alternative study plans that you may come up with based on your firsthand experiences of studying Reformed Druidic scriptures with a clean slate of mind. Who knows, someday your recommendations just might get read by someone. It is rather chronological in format, but here it is.

The Beginning Phase: The RDNA from 1963-74

Step 1. What was Reformed Druidism in the Beginning at Carleton?

Begin by reading the five books of The Druid Chronicles (Reformed) in Part One. Then read the interview with Frangquist in Part Ten. Finally read "A Spring Thaw", the first Epistle in Part Two. This will essentially provide you with a colorful history of what happened during the very first year of Reformed Druidism. The Chronicles are also a handy collection of early

customs, tentative rules and meditations which David Frangquist (the third Archdruid of Carleton) thought would be useful for incoming Druids to know about.

- What a group does in its first years can often tell you a lot about them. Develop a general feel for the group and write a brief summary.
- The DC(R) was written and rewritten through the first year of founding (May 1963-May 1964), and may be Frangquist's attempt to prepare the foundations for his formative Archdruidy (1964-1966).
- With the possible exception of recruitment leaflets, DC(R) enjoys the honor of being the most widely read text within the Reform.
- Footnotes help, but if you will read this twice, read it the first time without referring to the footnotes, trying to get a feeling for it as a whole work of literature.
- Keep in mind, they often have their tongue firmly planted in their cheek. The language is awkward, because they thought it sounded funny and formal that way.
- The creative outburst actual occurrence is far more important than the specific ceremonies, holidays, or hierarchy.
- How many biblical allusions can you spot?
- The Book of Meditations, incidentally, has nearly all of the passages from the entire Reformed literature that talks about the vague Be'al and Dalon Ap Landu. I suspect that most later Carleton Druids concentrated more on the perceptions of Druidism and did not really concern themselves with building a mythology. Curiously, even the NRDNA of Berkeley, which became heavily Neo-Pagan, did not elaborate much upon these name-archetypes.

Step 2. Views on the Reform by Early Druids Besides Frangquist.

Read all the letters in "The Earliest Selections" in Part Two. This part of the Apocrypha is a collection of letters and sermons by Reformed Druids that were written after the Druid Chronicles (Reformed) were written by Frangquist, and before Shelton's departure. I suppose some might consider this the "Golden Age of Reformed Druidism." Step 2 stops with the letters written in May 1970. We will pause in our reading of the Apocrypha at this point, as these letters represent the quieter period of early Druidic expansion, before the Isaac Affair stirred things up. We will continue the Apocryphal readings in Step 6, when you'll have understood more about the thoughts of Reformed Druidism during the early years. Finally, read Robert Larson's interview in Part Ten, Robert would go on to found the Berkeley Grove (1968) after nearly graduating from Carleton in 1965.

- Consider these letters as by-products of Druidism in action, not as dogma.
- Note the individual styles.
- These books are light in spirit and provoke friendly introspection.
- Don't move on to the remaining Apocryphal books, yet.
- After reading a selection, read the matching historiography at the end of Part Two. How does this change your interpretation? Why should it?

Step 3. The Eclectic Interests of the Druid of the Early Reform.

Browse through Green Book, Volume One in Part Six. An important part of a Druidic service was the reading of a short meditation and then followed by a period of silence. Many Druids considered this part of the service to be very special for their spiritual growth. The Green Books contain samples from the many religions of the world, considered to be Druidic in spirit by their collectors. You can tell a lot about a group by the kinds of stories they would tell. Although most Groves would come up

with their own readings (or sit quietly), the Green Book was only really known at Carleton. Please note that volume 1 comes from Carleton's 1963-1976 period. Afterwards, do a little research on Rinzai (concerned with Koan riddles) and Soto (concerned with sitting meditation) forms of Zen Buddhism.

- Pause for a few minutes after reading each selection, and meditate quietly.
- You may meditate on how these selections fit into their "home" religions, but also consider whether they illuminate an already existing aspect of your own faith. You'd be amazed at what leeway exist in the corners of many religions.
- It is interesting that many of these selections become more interesting with the passage of time between readings.
- If you enjoy one particular area of readings, (perhaps the Christian or Bahai selections?), then go to a library or bookstore and do some further exploration.
- Ask friends for their favorite collections of religious stories. If you find a good collection send some of your favorite short stories, quotes or lessons into the Archives or to other Groves. Perhaps you might wish to start your own little Green Book collection and eventually publish it. The trick is that they must understandable to someone with little background knowledge.
- Occasionally return to the Green Books and see if something then looks interesting.

Step 4. Learning those Strange Terms, Rules and Trivia.

Casually skim through the Traditions, Customs and Other Irrelevant Trivia in Part Four. In particular, read "Record of the Council of Dalon Ap Landu" in Pt. 4 Sect 1, Carleton & Berkeley Constitution in Pt. 4 Sect 2, What is Reformed Druidism? (1965) in Pt. 4 Sect 4. This section explains the pesky terms that are peculiar to Reformed Druidism. It will be valuable to acquaint yourself with the location of Pt.4 Sect 6 & 7, and their general contents, may help you when you try to understand the actors, timeline and terms used in the future Apocrypha debates.

- Acquaint yourself with the location of the selections, but do not memorize them.
- Note in the Expansion Chart the bi-polar nature of Carleton and Berkeley in spawning new groves.
- Skip areas that don't look useful now, like by-laws & calendars. You can always return later when you need to know more.
- This area is a reference tool, only to be studied when necessary.
- This is a heavily fossilized area, so beware of falling dinosaurs.
- At this point, you have now read more about Reformed Druidism than 95% of all the Druids in the Reform. Are your opinions better informed than their real-life experiences?

Step 5. So What Did the Early Druids Do at Services?

Leisurely examine The Liturgy of the Druids in Part Three, especially focusing on Sect 1 & 2. I've delayed this part of ARDA, because many Reformed Druids have seen ritual as a perennial distraction from Druidism and occasionally as a potential cause for fierce debate. This collection represents almost 95% of all the written liturgies that I've been able to get my hands upon. I suspect they represent less than 25% of all the actual variety of scripts ever performed by Reformed Druids. Much of the time, Druids repetitiously used either the original Black Book scripts at Carleton up to 1980, or the DC(E) versions (Sect 3) amongst the NRDNA & at Carleton 1986-1993, with a great deal of improvising by both groups. The rest of the time they just winged it.

- You may wish to review the calendars and holidays of the various branches of the Reform found in Pt. 4 Sect 7 & 8, so that you can understand why the liturgies have different themes and activities depending on the time of the year.

- What types of opinion exist within the Reform about the role of liturgy both within the Reform itself and in the context of mankind as a whole? Review Pt. 2's "Earliest Selections".
- Understand the liturgical and secular roles of the three officers of a Grove. These roles differed occasionally between groves, and after 1976 it gets more complicated amongst the New RDNA of the West Coast and the SDNA.
- What is the role and purpose of ritual, routine or liturgy in your life?

Step Six. The Affairs of the Shelton Archdruidcy

Read "The Early Selection: Smiley Affair" and "Less Early Selections: Codex Affair" in Part 2. Then read Shelton's interview in Part Ten. Finally read Pt. 3 Sect 8's "Exorcism of War" and Sect 2's "Beltane Tips" Shelton is one of the most outstanding Druids in the upcoming Reformed debates, and his powerful influence reached throughout the 70s up to the present day, but he was not always so wise. His troubled Archdruidcy, from 1969-1971, rebuilt the foundations and foresaw many of the issues and concerns with continuity, dogma and publication, that would arise again in the Isaac Affair debates of the mid-70s.

- Note the influence of the Vietnam War on his Archdruidcy.
- Note the difficulty he had re-establishing the smooth operation of a grove after a short break in the oral tradition.
- His attempt to impose strict order and firm guidelines on the practices of the Druids drew strong rebukes, not unlike the future Isaac Affair.
- Also during his Archdruidcy, the last measure passed unanimously through the Council to unequivocally give equality to priestesses. He also oversaw the reprinting of the simple Druid Chronicles (Reformed) and withdrawal of the Founders from frequent intervention in the affairs of the Reform.
- Many of the 1970's liturgies in Section Two of Part Three are also likely of Shelton's authorship, as are several of the selections in the first volume of the Green Book.

The Intermediate Phase: The Great Debates of the Isaac Affairs

Step 7. The opening groundwork of the debates.

Read Pt. 2 "The Middling Selections: The Isaac Affair" from The Book of Changes, Pt. 1 upto and including The Epistle of Norman. This collection of letters show the initial reactions to a revolutionary letter sent by Isaac to the entire Council of Dalon Ap Landu, the legislative body of the Reform. Step 7 through Step 9 are some of the most argumentative sections of the study program, because most of the Druids involved in the debate didn't know much about each other and the concept of Neo-Paganism had only really been invented in 1973, about a year earlier. Perhaps you should research how other religions have experienced schisms; like Catholic/Orthodox & Protestant Christianity, Shia & Sunni Islam, Mahayana & Theravada Buddhism, Orthodox and Reformed Judaism, etc.

- Go slow, and use your reference skills from Step 4 to look up the people and terms being bandied about here.
- It is vital to remember that these are all personal opinions and are not doctrinal statements.
- Up to now, you haven't really seen Reformed Druids argue. Don't choose sides, but observe the arguments. What are the most interesting statements, in your opinion?
- After each selection, read the corresponding historiography, and then review your opinion. Has your opinion or understanding changed? Why?
- Notice the attempt to respectfully discuss their deeply personal opinions.

- What do you think are the key points in the debate for the groups on both sides of the Rocky Mountains?

Step 8. The branching of the Reform into three groups.

Read from the second part of The Book of Changes up to and including the Second Epistle of Isaac as found in The Books of the Apocrypha in Part Two's "Middling Selections: The Isaac Affair". Review the Liturgies in Pt. 3, Sect 3. Also read the SDNA Constitution in Pt. 4 Sect 2 and "What and Why is Reformed Druidism? 1976 in Pt. 4 Sect 4. Read some of the NRDA songs in Pt. 6 Green Book Volume 6 (Book of Songs and Poetry Zero and 4 "Old NRDNA Magazines"). Finally examine the HDNA's materials in Part Five, one of the few other active SDNA groves, besides Isaac's Mother Grove.

Isaac's vote was taken and a sort of stalemate was reached. The Reform developed three branches at this point, essentially an status quo group retaining the name RDNA, a radical experimental version known as the Schismatic Druids of North America, and a moderate party known as the New RDNA. The turn of debates is turning more towards issues of improving communication to prevent future flare ups. The Druid Chronicles (Evolved) collection is put together during this period.

- Follow the same comments as in Step 7.
- It is intriguing how even the most individualistic Druids will sometimes rely on local custom rather than a personal understanding or experimentation.
- What's are the pros and cons of the proposed hierarchy upon Reformed Druidism?
- In what ways do you see substantial differences between the RDNA and the SDNA?

Step 9. The Conclusion to the Great Debates of the Isaac Affair and the Formation of ADF.

Conclude your Apocryphal studies with readings from the third part of A Book of Changes in the "Middling Selections" up to the final entry (Beginning of ADF) in "Late Selection: Trouble in Paradise", in The Books of the Apocrypha. Then briefly review the liturgies from Pt. 3 Sect 4 (paying special attention to the historiographical notes at the end of Pt. 3) which show a transition from NRDNA style to the ADF liturgy format. The Council of Archdruids gave way to the Coalition Council of Dalon Ap Landu, whose notes are in Pt. 4 Sect 1. Isaac published several magazines, and you're welcome to skim through the Druid Chronicler and Pentalpha Journals in Part 11 (which is a separate volume of the ARDA collection). Skim through the By-Laws of Pentalpha and ADF in Pt. 4, Sect 3. Finally read the biographical notes on Isaac in Part Ten. More essays by Isaac on Druidism in general are available in "Pt. 6 Green Book Volume 10 Sect 3".

Basically this collection is a winding down of the Isaac Affair and the beginning of new attempts to organize a subset of the Druids. Isaac stopped writing letters about change, and simply started printing a magazine known as The Druid Chronicler & Pentalpha Journal, in which Druids could hold discussion on various topics. Eventually he realized that the RDNA was not the best organization to further develop his plans for a Neo-Pagan church and ADF was founded, using many lessons learned in his years with the RDNA. If you have time read from the works of Dumézil on Indo-European culture.

- Again, follow the same steps as in Steps 7 and 8.
- Notice where opinions have changed or where differences are acknowledged.
- Summarize the important debates of the Isaac Affair.
- What is your current inclination on these issues? Note them now, and refer back to them in a few years to investigate how much

your opinions change over time.

- How did the liturgies change during Isaac's liturgical experimentation, and which items carried over into the early ADF liturgies?
- How do the Reform's various liturgies and orders compare to those found in religions that you are familiar with?
- If you are interested in the mechanics and theory of writing ceremony, pay attention to Robert Larson's and Isaac's materials. Isaac's epistles in the Apocrypha, and his book "Real Magic", describe his own attitude towards magical liturgies, and his groups in Ar nDraiocht Fein have done further work with his ideas and those of other Neopagan Druids. Do not assume that everyone in Berkeley agreed with Isaac as the Oral History tapes and comments from the Dead Sea Scrolls of Part Nine and the publications of Part Eleven may demonstrate.

Step 10. Review of First 20 Years

Read my "General History of Reformed Druidism" in Part 8 up to and including Chapter Four. Up to this point, you have only read primary historical resources, unfiltered, and should be able to devise your own opinion on the early history of the Reform.

- How is your perception of events different from mine?
- Write your own summary of these first twenty years, perhaps a page or two, listing the main themes and trends towards organization.
- This is a very large reading. Break it down into separate readings, as you see fit.
- Remember that this is just a long epistle, laden with my own personal opinions.
- Notice the resources used, which you should be familiar with by now; documents, oral interviews, and wild conjecture.
- How could Scharding's Carleton background & Zen-Christian inclinations bias the history?
- What underlying message is Scharding trying to convey?
- What would be different if this history were written by Bonewits, Larson or Carruth? See Pt. 4 Sect 6 "Credits, Founders & Known Innovators" to see what and where they wrote materials.
- What a historian does not talk about is very revealing. Is something missing?

Upper Intermediate Phase:

Druidism Since Isaac

Step 11. The Live Oak Years

Read Pt. 2's "Later Selections: The Live Oak Years" which tells of some of the debates in the Druid Missal-Any magazine that came out after Live Oak Grove split off from the Berkeley Grove under Larry Press, Joan Carruth (Epistle of Myopians, Order of Dian Cecht) and Emmon Bodfish. Also skim through Part 11's issues of "A Druid Missal-Any" from 1982 to 1991; and then review the essays by authors in that period within Pt. 6 Green Book Volume Seven. Note the Live Oak liturgies in Pt. 3 Sect 5. Read the "What is Reformed Druidism? 1987" in Pt. 4 Sect 4. Read Pt. 9's "The Dead Bay Scrolls" which tells of the mood at the Hazlenut Grove during the 80s and early 90s in California. Browse through all the liturgical selections from the 1980s in Pt. 3 Sect 9. Read some of their poetry in Pt. 6 Green Book Vol Six Book #4. Part 8's Chapter Six has a short history of those years at Live Oak. Green Book 7 in Part 6 may be an interesting compilation for you. In the early 90s, Emmon Bodfish's failing health led to the closing of grove activities, and the premonitions "Suggested Funeral Activities" in one of the final issues. Services stopped around 1993 at the Orinda site.

· Notice the drop in organizing enthusiasm in the Missal-Any after the Coup attempt referred to in 1985 ("Open Letters to the Grove" of Pt. 2).

- Tom Cross seemed to make many Druids in the Neo-pagan community angry by what has been described as scholarly fundamentalism on Celtic matters, possibly a result of the increase in research materials.
- Coincidentally Tom and Albion are the only non-Thirds to have letters in the Apocrypha.
- How would you describe the tone and general mood of these materials? Contemplative? Hermetic?
- It does seem that most attempts to organize the Druids have brought rather increasingly disappointing end-results.
- What would you say Emmon's primary interests are?
- What you can't tell from the layout in Part 11 is that the Druid Missal-Any was laden with small pictures, cartoons and hand-drawn notes, local clippings, filled with light hearted anecdotes, as opposed to the relatively austere version that Isaac produced.

Step 12. The Carleton Revival 1986-1996

Read "Latest Selections: The Carleton Revival" in Part 2. Peruse Pt. 3 Sect 5's liturgies & historiographies. Note the new orders in Pt. 3 Sect 7. Read The Big River Grove Constitution in Pt. 4 Sect 2 and the most recent publications in Pt. 4 Sect 4, except Dear Perspective Druid. Skim quickly through Pt. 6 Green Books Volume 2, 3 & 4 to gauge the eclectic interests of those years. Read the poetry of Scharding and the Carleton Grove in Pt. 6 Green Book Vol. 6 (Book of Songs & Poetry # 1, 2, 3). Then read Pt. 9's "Dead Lake Scrolls" for the 1990-1995 years at Carleton. Finally read Mike Scharding's interview in Pt. 10.

Carleton had a difficult period of transition between 1980 and 1985, in which they mostly fell apart twice, and the succession of the Third Order and most traditions had been broken. The group that formed afterwards naturally filled the gaps with amazing social and activity experiments, such as Wiccan & Native American services (which have sadly not been recorded in the Archives). In 1992, Scharding brought back many of the traditions and produced a flood of materials and archival efforts that have shaped developments since then. The period ends with Mike going to Japan.

- Note the greater flexibility and diversity of ordination customs.
- Note the sharp lack of interaction with other groves. It was very isolated, although many grove members attend Pagan Festivals.
- This was an era of increasing complexity out of the raw experiments of the early years.
- How would you describe Scharding's writing style?
- Did it change in any way by 1996?
- It was a period of greater interaction with past members and amongst other RDNA groves.
- I have to admit, I was crazily publishing non-stop from 1992-1996, and the burnout led to my decision to go to Japan in 1996.
- The archives were established around this time, but haven't grown much since 1996. They reflect my interest in studying the relationship between the different Druid groups. The website is at www.geocities.com/druidarchives
- Despite the publication outburst, grove activity only slowly grew from 30 on the mailing list in 1992 (a low point) to 160 in 2000 (a high point), although the attendance at services was between 3-10, with triple that at bigger festivals.
- Andrea Davis (AD 90-93) also had significant influence as an advisor with the Carleton Druids throughout the 90s.

Step 13. Recent Developments 1996-2003

Read Pt. 2's "New Selections." Skim through the Online Services and most recent liturgies in Pt. 3 Sect 5. Note the emphasis in Pt.3 Sect 10 on non-liturgical activities, a trend encouraged by Mike's living in Japan's traditional farming villages, attending Shinto festivals. Irony's trip to Europe, like Mike's in 1991, also led to a re-evaluation of their Druidism. Note Pt. 4 Sect 5's internet "wait and see" proselytizing efforts along with Dear Perspective Druid in Sect 4. Pt. 6 Green Book Volume 5 and 9 show a greater increase in humor, activism, and traditional lore in the Druid Missal-Any newsletter that began again in 2000 under Stacey Weinberger. Skim through those issues in Part 11. After Mike left, and Carleton was on its own, the brakes on its creativity were lifted, and Pt. 9's Dead River Scrolls ensued. Also check out the poetry in Pt. 6 Green Book Vol. 6 (Books # 5, 6, 7, 8).

This era was essentially the digitalization of the Druidism. The number of groves and protogroves skyrocketed, and the time and postage costs grew minimal with free communication and data transfer of materials, such as ARDA, to members all over the country, far from a functioning grove. The NRDNA and RDNAtalk conferences on Yahooogroups.com quickly swelled to over a hundred members, including several old-time Druids and lots of new seekers. Postings steadily rose to about 40/day on the average in late 2002. Most active members know each other online, but still haven't met each other in person, a trait becoming common in the late 70s with Isaac's newsletter efforts.

- I consider Irony Sade one of my most gifted successors, but this was an age of great creativity by many other members in non-literary areas.
- Note the rapid growth of groves and complexity of the Druid Missal-Any, as a rallying device for loosely organizing Druids.
- Many interesting new voices enter the records during this point.
- Can you see parallels between Carleton in the 90s and Berkeley in the 70s?
- What are the recent trends?
- What do you feel are the likely future developments?

Step 14. Review of the Last 20 Years for the RDNA

Read Pt. 8's "General History" chapters 6, 7, & 8. You've now finished most of the material generated by the Reform, and should be able to quickly locate and explain the contents to someone inquiring about RDNA literature.

- What do you think of the developments?
- What is the RDNA like without strong organizing members?
- Are members in greater contact than ever before?
- How do members stay in touch?
- What are the continuing weaknesses of the Reform?
- Is the Reform a religion, or something else?
- Can you see similar developmental trends in other groups that you are familiar with? (e.g. KMT & CCP split in modern Chinese history)
- If you were going to start a grove, in which tradition would you found it and how would you go about allowing creativity and encouraging members to grow?
- What is your favorite Reformed literature so far?

Step 15. Reviewing Literature on the RDNA

Read Pt. 6 Green Book 10, Section 1 & 2. Since you now know quite a great deal about the RDNA history, it's time for you to read what other people have written about the RDNA. I haven't found any significant new postings since 1996 in the reference section, most of which assume the Reform is more or less moribund.

- What are your reflections on the various reviews?

- What are the limitations of the various sources?
- What is the major concerns of each piece?
- Note the influence of Fisher letter to Melton and succeeding encyclopedists.
- What are they trying to convey to the reader?
- What do you hope to see covered in future reviews?
- What are the likely summaries likely to mention in future reviews?
- Why is the RDNA even covered at all in this collections?

Step 16. Unexamined Sections

Go back and review the various sections of the book especially sections that you haven't read. There should be large gaps in you reading in Pt. 3, 4, 6 & 11.

- Enjoy and take your time, perhaps a week or two.
- Try to work out a blue-print for starting an imaginary grove. How would you structure it, how would you fill positions, what materials would you use to advertise it, what would your grove espouse, how would you run the services, which activities would you sponsor?
- Review the terminologies, famous Druids, grove rolls and try and understand how the enormously complicated calendars worked at Carleton, Berkeley and among the ancient Celts.
- Try to place every article or selection with a writer's name or a grove or a trend in the RDNA. (e.g. Pt. 3 Sect 9's "Four Salutations of the Day" could be quickly summarized as "Written by Emmon Bodfish for the Druid Missal-Any during the Live Oak Grove period of the 1990s, belonging to the NRDNA movement in a Post-Isaac environment, showing Emmon's special interest in magick and the occult and Eastern martial arts.") As you do so, the historical usefulness of this collection will greatly increase as you put together the pieces of the puzzle, and can appreciate the larger pattern that comes together before you.
- Perhaps put together your own Green Book collection over the next year?

The Advanced Phase: Beyond the RDNA

Step 17. Researching Spin-Off Groups

Read Chapter 5 of Part 8. Go online and read or download as much information as you can on Ar nDraiocht Fein (ADF) at www.adf.org and Henge of Keltria at www.keltria.org. Read as many of their old magazines, group statements, liturgies, by-laws and essays as you can. Perhaps sign up membership with them, and stay current on their events. Go to a few festivals or services with them. Perhaps enroll in their study courses (if this study course hasn't already exhausted you!). Many of their materials are available at the Carleton Archives, but many are also available at the on-line sites or can be back-ordered. Also try to learn about affiliated groups like Missionary Order of the Celtic Cross (Used to be Reformed Druidic Wicca) and the Order of Mithril Star (OMS). Find their home pages and talk conferences, if you can. Buy a copy of "American Druidism" on Amazon.com if it's still available, plus any of the books on modern Druidry, such as "Druidcraft- the Magic of Wicca and Druidry" or "Druid Renaissance" by Philip Carr-Gomm. To understand other Waters brotherhoods, read "Stranger in a Strange Land" & "Dune" in the science fiction field.

- How are their organizations run differently or similarly to the RDNA?
- What are the primary inheritances from the RDNA
- What are their areas of specialty?
- What can they teach the RDNA?
- How big are they and where are their groves located?
- Who runs the groups, who are their leaders?

- Why attracts some groups to affiliate with the RDNA or ADF?

Step 18. Researching Ancient Druids

Now that you know so much about Modern Druids, it wouldn't hurt to brush up on your ancient Druids. This will require a life time of reading, but for about two weeks or so, read some of the suggested books about the ancient Druids for Pt. 6 Green Book Vol. 10 Section 5 & 6.

- I highly recommend authors Ellis, Piggott & Miranda Green.
- John & Caitlin Matthews have put out a large number of resource collections on various ancient Druids and modern fraternal groups. They don't often write about the faults of the various pieces, rather, they just present them to you.
- Note interesting practices you'd like to adopt.
- Note certain customs that don't seem to be possible in modern society.
- Continue to read a book every two or three months after you finish this study course. After 10 years that's 50 books, and you'll be quite learned by then.

Step 19. Researching Neo-Paganism

Read the most recent edition of Drawing Down the Moon (1979, 1986, 1997), and refer to some of the resource materials in Pt. 6 Green Book Vol 10, Section 5 "Academic Resources for Researching Druidism" which has a selection on Wicca and Neopaganism.

- Read Drawing Down the Moon and two or three other books.
- This may take a few weeks.
- How similar is the RDNA to the history of the modern Wicca and other Neopaganism?
- What is the "niche" of the RDNA?
- What generally sets the RDNA apart from everyone else?
- How does Druidism stand apart from other forms of Neo-Paganism?

The Super Advanced Phase: A review

Step 20. Final Thoughts and a Time for Reflection.

Slowly review all your questions, notes and insights from the first nineteen steps of the beginner's study guide program. At the end of every project there should be a time to pause and assess the outcome and progress that has been attained.

- Ask yourself, "What lessons have I learned?". Meditate for a while.
- Ask yourself, "Which could I apply to my life?". Meditate again.
- Participation in this study program did not require dropping your religion and become a Druid. It hopefully required you to think.
- You have studied a great deal of written texts by Reformed Druids. Now realize, as I explained in The Book of Lacunae, that all of these Druids received THEIR inspiration from Nature and not from books.
- A Druid is a Druid because they are a Druid.
- Most Druids find that the insights of Druidism (whatever they may be) will make their studies and practice of religion more useful and challenging.
- Ask yourself, "What more is there to learn?" Go and learn it well.



Certificate of Completion for this ARDA Study Program

Most study programs hand out a certificate of accomplishment, so here's one if you feel like you need one. The Deanship of Druid Textology, regularly abbreviated as D.D.T., was first administered by Frangquist in April of 1970 to McDavid for his efforts of internal cross-referencing for a new edition of The Druid Chronicles (Reformed), which wasn't really redone until the 1978 release by Morrison. By the time you finish your studies, you'll realize that most Druids do not put much stock in titles and some actually do so only for mischievous purposes. However, some people welcome a chance to display an intellectual achievement has been performed. For those people, I offer them a chance to devise a certificate for their DDT.

Feel free to duplicate and adapt its structure to a horizontal 8 1/2 x 11 sheet of paper, filling in the appropriate blanks. I recommend for a lower left seal, perhaps using a picture of a Nature scene using a color copier, and drawing a few simple sigils with your drawing program. Most copy shops can provide fancy border strips to line the edging or a word processor can put a black-line-box around the whole thing.

The Reformed Druids of North America

"Texts of the Reformed Druids"

This award is to certify that (insert your full name here) has been awarded a degree as a Dean of Druid Textology on _____ of the year _____ of the Common Era, by the powers already vested in him or her for meritorious recognition upon the completion of a course of instruction in Reformed Druidic texts. To this candidate is bestowed all the rights and responsibilities pertaining thereunto.

Dean of Druid Textology

May the blessings of the Earth-Mother be ever apparent unto thee,

(Sign your own first name here and draw a druid sigil to the right of it)

(Indicate any other titles you wish here)

Day ____ of (Season)

Year of the Reform ____

DD/MM/YYYY c.e.



Advice for Generic Religious Scholar

I'm assuming that you've spent a couple years of thoughtful personal study on more than one world religion. You are probably unfamiliar with how to categorize Reformed Druidism. The simple answer is, "Don't". I can't do it and I've tried very hard. If you think you've succeeded, then you're probably ignoring all the exceptions. Druidism is just Druidism.

Advantages about studying or teaching Reformed Druidism:

- Once certain misconceptions are dismissed, it is very simple to understand.
- It concerns itself with basic issues of religion, which are always good for debate.
- It is a manageable microcosm of the new religions movement.
- The RDNA is the great grandmother of the modern Neo-Druid movement.
- It is rather old in the eyes of the Neo-Pagan movement, with a history over 40 years.
- All of the primary movers and shakers are still alive and can still be interviewed.
- The RDNA has a remarkably good archive of its history, all publicly accessible.
- In fact, this Anthology represents perhaps only 70% of printed records by the RDNA.
- Even if it does not like to use them, it has all the external trappings of a religion in a Protean sense.

There are stumbling blocks about Reformed Druidism in store for you:

- They have produced lots of literature, but none of it is considered dogma.
- They disagree, or are unsure, if they are a religion, philosophy or perspective.
- They sometimes say very serious things with their tongue in the cheek. You never know if they are pulling your leg.
- The role of ritual and group activity is an individual decision.
- Terribly isolated and unorganized in reality despite the appearance of this volume of readings.
- The Celtic cultural trappings, prominent in several groves, may be unfamiliar to many students.
- The hierarchy's sole purpose seems to be to inhibit its own efficiency.
- Members of each grove come from (and often maintain) ties with diverse religions.
- Reformed Druidism has a very different agenda from other Druidic organizations.

Books That You Might Wish as Supplementary Texts:

If you haven't purchased a copy of *Drawing Down the Moon* by Margot Adler, ISBN 0-8070-3253-0, and try to get the 1997 edition or newer, it would be a good time to do so. Although most of the Reformed Druids do not consider themselves Neo-Pagans, they often resemble the Neo-Pagans in the way they think outside of traditional Western thought. Adler's book is a very good back to use alongside this Anthology, and they even have a

chapter in there about us! It's available everywhere, find out if there is a newer edition has been made since 1986.

Other possible accompanying texts for a course on Modern Druidism or Neo-Paganism would include "Being a Pagan: Druids, Wiccans & Witches Today" by Ellen Evert Hopman, "Complete Idiot's Guide to Paganism", "Contemporary Paganism: Listening People, Speaking Earth" By Graham Harvey, "The Druid Renaissance" by Phillip Carr-Gomm, "Paganism: An Introduction to Earth Centered Religions".

The main volume of the Anthology should be available on-line in a print-on-demand format soon, so inquire to mikerdna@hotmail.com if you want to order printed versions.

Daniel Hansen has written a book called *American Druidism: A Guide to American Druid Groups*, ISBN 0-89716-600-0. If you have trouble finding it, it should be available from Peanut Butter Publishing, 226 2nd Ave W. Seattle Washington 98119 (206)281-5965. It is a good concise overview of the Neo-Druid movement, although it's hard to find now on Amazon.com.

How Should the Scholar go About Studying with the Anthology?

There is no reason that you can't also follow the advice of the Type One beginner. You might want to work at a faster pace, certainly. The important choice for you to make is whether or not you wish to start by reading my *History of Reformed Druidism in America* (in part eight). I probably have a Carleton bias in my writings and I have the advantage of hindsight, which the earlier Druids did not have. By following the beginner's program you will follow the Reform opinions develop and diversify over time. Also from following the development of primary sources, you can watch trends and events develop unexpectedly. The opinions that you will develop on your own will be markedly different than they would be if you started with my *History*. Of course, starting with the *History* may put the whole study in a quick perspective.

Most of the questions discussed in the beginner's regimen are probably appropriate for you also. However, if you don't find them challenging enough, here are some tougher questions for you to ponder:

1. What is really important in a religion?
2. How do labels limit understanding?
3. When does an irreverent joke become a respectable tradition?
4. What is gained or lost from such a transition?
5. At what point does a religion exist?
6. The Reform began by poking fun at Christianity, but does its own evolving history end up following the same course of Christianity and other developing religions amongst oppressed minorities?
7. Is Druidism really as unique as it claimed, or did they not know better?
8. How does Reformed Druidism resemble Quakerism?
9. How does Reformed Druidism resemble Taoism or Zen?
10. How does Reformed Druidism resemble liberal Christianity or Universal Unitarianism?

What to Do When You're Done?

I would gladly welcome copies of any papers that you produce using these materials, or if we're only a small part of a larger book, just send a photocopy of the parts relating to us. I also take comments on this collection very graciously. My next ten years are unstable geographically, but you can always write to the International Druid Archives, Care of Carleton College Archives, 300 North College Street, Northfield, Minnesota 55057. They can

find me and will gladly take possession of any contributions of your materials.

After finishing your study here, there are several natural extensions of study:

1. Teach it as a class. Copies are available free on disk and they you can print as many copies as you want.
2. Go to the International Druid Archives and study a specific issue or grove in depth.
3. Critique by presentation severely and send me a copy
4. Study the growth and activities of Ar nDraoicht Fein, the Henge of Keltria etc.
5. Study the Neo-Pagan movement in general.
6. Compare American Druidism with European Druidism.
7. Compare Neo-Pagan movements with Christian movements seeking a return to the original faith of the Christians.

Advice for Neo-Pagans, Celtophiles, Wiccans, etc.

I assume that you've been practicing a "fringe religion" for a few years already, and like the religious scholar, you know your way around the block. Yet you are like the "novice" seeker of truth for whom I devised the study program, since you fully intend to incorporate any discovered wisdom into your life. There's a good chance that you are raiding ARDA for materials to take "home" with you. You are welcome to do so, but be careful not to call it Reformed Druidism and remember to give us some credit, and a copy when you're done.

If you are reading this collection because you think that we know all the secrets of the Ancient Celtic Druids, um. . . you're probably in the wrong place and should be looking elsewhere or try contacting one of the more Celtic oriented NRDNA groups (see below). Don't despair! I have provided a reasonably good bibliography of books on Celtic Druidism in Pt. 6 Green Book Vol. 10 Section 5, which should have some leads in it. There are also addresses for modern Druid groups, on Isaac's website at www.neopagan.net. If you live near Minnesota, you can visit the Druid Archives and thereby read the literature of several extant and extinct Modern Druid groups. In any case, I'm sorry if we have distracted you, but feel free to visit.

You will probably already understand the Neo-Pagan mindset, and so you will be able to appreciate this collection a lot faster than the religious scholar. For you, there are certain practical benefits that you can take home to own coven or group. Here are some things to think about as you read:

1. Should your group produce a collection of its own?
2. This Anthology was only possible because of decent record keeping from the beginning. What habits do you suspect were used?
3. Why don't the Reformed Druids keep their materials secret?
4. Is it better to deeply understand the purpose of religion before choosing one?
5. Why do religions choose definitions that exclude people?
6. What is the role of organization and ritual in religion?
7. Issues of power of leaders over followers and vice-a-versa.
8. The role of open communication in running a religious group.
9. The difficulty of transforming an established group.
10. Why Druids?

Where to Study After Working on the Reformed Druids?

If you are enamored with our psuedo-anarchic organizational activities and philosophies, then you may be interested in studying the following groups:

1. The Discordians (see Margot Adler's Drawing Down the Moon)
2. The Quakers (aka The Society of Friends)
3. The Deists of 18th century England (mostly extinct now)
4. The Unitarian Universalists
5. The Universal Life Church 601 third street, Modesto California, 95351 (209) 527-8111. (the guys who'll ordain anyone)

Advice for the Old Warhorses of RDNA:

Well it's here. What can you do with it? And how do you like being written about?

1. Use it as evidence that I've gone mad (more than usual) and write long detailed letters proving it. Make sure to send me copies, via the Archives.
2. Make a copy for your local university's reference section.
3. When someone asks you about Druidism, throw this book at them. Whether they read it or not isn't the point.
4. Keep it around as a handy portable archives.
5. Door stop or paperweight or boat anchor.

Well, if you really liked Isaac's Druid Chronicles (Evolved), you'll find most of those materials are still in here, and that edition will be reprinted (minus some artistic flourishes in 2003 also). The introductions, commentaries and endnotes have been heavily edited or lengthened to put them in my perspective of the Reform's long history. Heck, you might even want to try the study course that I suggested. There are significant additions that you may find interesting to inspect:

1. Historiographies on most of the publications.
2. Eleven new books to the Apocrypha that dialogue with the original contents.
3. Many versions of the Liturgy that you haven't seen.
4. Carleton's calendrical system and additional trivia of Part Four.
5. The Green Book, rarely seen outside of the Carleton Grove
6. A General History of Reformed Druidism.
7. The Books of the Latter-Day Druids
8. All the past Druid Chroniclers, for free and in one sitting.

How to Correct Errors

Since I'm going to be distributing this primarily online, so I can make corrections relatively easy for the next edition. If you send in lists of corrections, they'll eventually get worked into an updated version. Please especially tell me if there is a misquoted author or copyright violation, so that I can amend or remove the offending element.

I should continue to have an operative e-mail for a few years after publishing ARDA 2, barring a catastrophic disaster, at mikerdna@hotmail.com

Call Carleton's Alumni service at www.carleton.edu/alumni and do a people search to find me, or write to: Carleton College Archives, regarding IDA, 300 North College St., Northfield, Minnesota 55057.

How to Get More Copies

Free downloads of the main volume are available at <http://www.student.carleton.edu/orgs/Druids/ARDA/> or at the site of <http://www.geocities.com/mikerdna/arda.html> and the Green Books and Magazine volumes should also be viewable there. They should be ready to print on a double-sided laser-printer. My own web-page at www.geocities.com/mikerdna should be up for a few more years. Mikerdna@hotmail.com and I'll send the files.

If that really fails, send \$10 in cash to cover a CD-ROM copy of this publication for research purposes to the Carleton Archives, Carleton College, Northfield MN 55057, plus return postage costs, and we'll mail you files in an Adobe Acrobat format with all the materials (and more) in the ARDA collection.

If this web site becomes unavailable, visit the main Carleton page at <http://www.carleton.edu> and search for the Carleton Archives or other searches on the internet for the Anthology.

Other Sources on the RDNA

If you are not satisfied with my presentation of the Reform, or you feel that I was biased (which I probably am), then you may wish a second opinion. Although we are not famous, there have been many other attempts to analyze and discuss Reformed Druidism.

Published Reviews of the RDNA

Although I might have missed a few of them, most of them will be available at Pt. 6 Green Book Vol. 10 Sect 1, 2 & 3. It should give a wider sense of understanding than just my own views by encyclopedia makers and professional writers. So far, little has been written about the RDNA by either ADF or Keltria, perhaps due to a low historical consciousness, as both groups have not produced their own archives or historical collections yet.

International Druid Archives

This is the Reform's own collection of its historical documents and you can try to reconstruct your own opinion or pursue further examination of certain aspects of Reformed Druidism. They have tapes, magazines, letters, interviews and other RDNA publications in addition to material on ADF, Keltria and other offshoot groups.

For more information write to the Carleton Archives, RE: International Druid Archives, 300 North College Street, Northfield, Minnesota, 55057. They also have a web-page online. A reasonably full list of Druid archival contents are at <http://www.geocities.com/druidarchives>

Printing Advice

Make a more focused printout collection to carry with you:

Liturgist Collection: Main 3 & Green 7 --- 300pages
Traveling Missionary: Main 1,(2),3,4 & Green 7 --- 450 pages
Contemplative: Main 1, 2 & Green 1-4 --- 500 pages



SECTION THREE: CONCLUSION

Dedication

This edition is dedicated to Robert Larson, Be. who died on Aug. 6th, 2004 prompting the revived enthusiasm to get this volume published. Robert Larson, as you'll read in here, was the Druid who brought RDNA Druidism to California, where it prospered and initiated the modern Druid movement of America. May he rest with peace and frolic in the Land of the Young evermore.

Editor's Blessing upon the Reader

May the blessings of the Earth-Mother be apparent unto you in every day of your life. May you live as long as you wish, make and keep good friends, profit in your just undertakings, gain respect from your peers for your good deeds, and avoid ill-health.

As For Written Tradition...

"They are said to commit to memory a great number of verses. And they remain some 20 years in training. Nor do they judge it to be allowed to entrust these things to writing although in nearly the rest of their affairs, and public and private transactions, Greek letters are used. It seems to me there are two reasons this has been established: neither do they wish the common people to pride themselves in the training nor those who learn to rely less on memory, since it happens to a large extent that individuals give up diligence in memory and thorough learning through the help of writing."

Julius Caesar 44 b.c.e.

Midwinter

When the wind blows cold
on the Hill of Three Oaks
the hearth fire is warm.

Richard Smiley, 1964

The Inheritance

What shall I leave as
A keepsake after I die?
In spring, flowers;
Summer, cuckoos;
Fall, red maple leaves;
Winter, snow.

Ryokan's deathbed poem, 1831

Thus Endeth
Part Zero
of ARDA 2

PART ONE THE DRUID CHRONICLES (Reformed)

a.k.a.

The Chronicles of the Foundation

Written 1963 - 1964.

By David Frangquist

1996 Introduction

Originally published under the title of The Druid Chronicles (Reformed), abbreviated DC(R) and nicknamed The Chronicles, these books contain the basic history and beliefs of the first year of the original branch of the Reform founded at Carleton College from which all the past, present and future Branches of the Reformed Druidism spring. Thus the Chronicles are the about the only section of A Reformed Druid Anthology that is acknowledged by every group. The primary author, David Frangquist, has made no claim of divine inspiration; nor has any other branch of the Reform. These five books have no canonical status, but they're chock-full of interesting and fun stuff. Don't take it too seriously and try to see the message that underlies all the outer-trappings, holidays and names.

For a more detailed discussion on the Chronicles see the End-Notes, Printing History and Historiography at the end of end of this Part One. Internal cross-referencing is indicated by raised numbers. The existence of detailed endnotes related to a verse is signaled by asterixes. Both are listed at the end.

2003 Introduction

No significant changes were made this section, except typographical corrections, and moving the cross-referencing notes forward a few pages and sub-dividing them.

The Drynemetum Press



The Early Chronicles

Chapter the FIRST

1. The first of the chronicles of the disciples of the Earth-Mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the reform, which branch* of the order was in Northfield, which is a city in Minnesota, the southeast part thereof. Peace be unto those whose hope lies in the comfort of the Earth-mother.
2. In those days (when Nason was president at Carleton) a decree went out from the Administration that all Sundays must be accounted for.* So each went to their own place of worship in order that their credit might be established on their record.
3. And it came to pass that there were those among these people who chose to pursue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.*
4. Now he did appear in the area which is north of the Lake of Lyman,* proclaiming the glory which was Druid. And a few there were who listened to him and consulted with him.
5. And it came to pass that when a group of the faithful were gathered on a hill, where there had been set up a small monument in stone, they concluded among themselves that this place should be the new location of an altar, which would be built with the work of their hands out of rough stone.*
6. And it also came to be revealed, at that time, that David, who was a Fisher, was a priest in the order of the Druids, and that his rank was that of the Third Order Priest.*
7. Now it was decided that there should be a regular service of worship which could be held in the appointed place, and which would be held on the last day of the week, which is Saturday, according to the old custom.*
8. All of these things, which have been presently related, did occur during the month of April,* which is just before the celebration of Beltane, and that time is generally held to be the time of the beginning of the reform.

Chapter the SECOND

1. And it came to pass that when the celebration of Beltane (which is the first day of the month of May) was held, there was not yet completed the altar which was to be built of stone, according to the plan which had been adopted by the faithful.*
2. And so it was that an altar which was small and portable and made out of steel came to be used for the service. And it was generally agreed that it was indeed an inferior type of altar.*
3. Thus, a group of disciples began to assemble the rough stones which were necessary to build the new altar. An although their numbers were small in the beginning, those who did lend their help did increase until their number was nearly doubled.*
4. Now when the last stones had been laid in the altar, the priest did step back from it, and did look upon it, and he said: "It is good.^a We shall hold services here around it today, after the noon" (for it was Saturday).

5. And the altar did measure about two cubits high, and about two cubits wide, and about three cubits long.*
6. And it came to pass that there were in number about a dozen people who did gather at the altar that day, and who did partake of the waters-of-life.*
7. After the waters of life had been passed, Howard who was called Cherniack, did rise up (for he was a Preceptor, and of the Second Order), and he did read to them from a paper.
8. The purpose of this paper was to establish for them a constitution;* so when the reading had been completed, the Arch-Druid (for such was the priest to be called) did ask those who were gathered if they did approve.
9. Now all who were present did give their assent, save one who was not yet of the First Order. And it came to pass that when the question was again asked on the week following, all did again approve, save one who did not disapprove of the paper, and so it was considered unanimous.
10. And so after the paper had been accepted in this manner, the congregation of the disciples was then known as the Reformed Druids.^b *

Chapter the THIRD*

1. Now after the paper had been read on the first Saturday after the celebration of Beltane, it was perceived that the sky was covered by clouds. And this was not good for a Saturday evening.
2. Thus did the Arch-Druid go and kneel before the altar and invoke the Earth-Mother asking for a clearing of the weather.
3. And the Earth-mother did look upon the congregation of the faithful, and did look upon the altar which had been built to her glory, and saw that it was good.
4. And, behold, there was a great wind in the sky, and it did blow from the sky in the space of less than two hours all of the clouds, yea, even the last vestige thereof. And the sun shone brightly in the sky.
5. And this was taken to be a sign.
6. But some there were those in the area who did scoff, for their hearts were hardened. And they did conspire, saying: "Let us tear down the stones from the altar which has been built on the hill."
7. And they did go in secret to the altar, and did tear at the altar, each with his bare hands, and did take therefrom the stones which had been set there, yea, even down to the foundation thereof.
8. And the Earth-mother did look upon this with disfavor, for it was the defilement of the altar which had been built to her glory.
9. And so it came to pass that in that same day, even as the last stones were being removed, a storm did gather, and there was thunder and lightning and rain;
10. and it was exceedingly cold, and the clouds did not leave the skies for a period of four days.
11. And this also was taken to be a sign.

Chapter the FOURTH

1. And it came to pass that when those of the faithful who had built the altar, each one with their bare hands, did find that the altar had been defiled, they did rend the air with their lamentations.
2. And they did set themselves there to the task of once again building the altar, that is, of rebuilding it; and they did set each stone in the place which had been appointed to it.
3. And as they did complete their task, the sun did make a brief appearance unto them from in the midst of those clouds which were covered over the sky;*
4. and each took this to be a sign, each in their own way.^c
5. Now after the work was the second time completed, those whose purpose it was to do evil unto the altar did come the second time also;
6. and they did come in the darkness of the night, for they were the Anti-Druids.
7. Now when these Anti-Druids did come, their coming being covered by the darkness of the night, they did come with the smell of drink heavy upon them; yea, were they so filled with drink that they were under the influence thereof.*
8. And they did pull at the stones of the altar, yea, did they tear at the altar with their bare hands, and they did pull the stones away, one from the other.
9. Now as the Anti-Druids did defile the altar in this manner, one of their number did shout in his loudest voice: "Blasphemy!....Blasphemy!" for so was he under the power of strong drink.
10. And it came to pass that the faithful did perceive that the altar had once again been attacked by the hand of violence, then did they again rend the air with their lamentation, so great was their grief.
11. Wherefore they did set to the task which was before them, which was the task of placing the stones the third time in their proper places; but they did fix them there this time with mortar,^d that they might not be wrested therefrom by the hand of the Anti-Druid.
12. And a curse was placed on the altar; and the Arch-Druid spake unto the Druids assembled saying: "Verily I say unto you, whosoever findeth him who hath done this thing, be he admonished to do whatsoever he will to make for him his life miserable."
13. And it came to pass that it was made known to them that one of the Anti-Druids had come to twist his ankle, yea, even to sprain it; and this was taken to be a sign.

Chapter the FIFTH*

1. And it came to pass that the time was near at hand for the altar to be consecrated.
2. Now it was the custom that when an altar was to be consecrated, that a sacrifice should be made upon it, which sacrifice should be of a living thing, yea, a thing which doth testify to the bounty of the Earth-mother.
3. And the purpose of this sacrifice is to consecrate the altar.
4. But behold, there did arise a dispute among the Druids concerning this sacrifice which was to be made upon the altar.
5. For there were some among them who were in favor of a small sacrifice and some who were persuaded that the sacrifice should be a large one;

6. those being in favor of the small sacrifice having a desire that it be of the living leaves and branches of a tree;
7. those being in favor of the large sacrifice having a desire that it be of the living flesh and blood of an animal or bird.
8. Wherefore, there did ensue a dispute among them concerning the manner in which this sacrifice should be made.
9. And it came to pass that Howard, who was Preceptor, did arise and he spake unto them saying: "Have ye not forgotten that we are reformed, yea, even do we call ourselves by the name of Reformed,^e wherefore we must put behind us those things which do bring offense to our senses;" for Howard was one of them who were in favor of the small sacrifice.
10. But another did arise, who did call himself Jan, for he was in favor of the sacrifice of an animal, and he spake unto them saying: "Have ye not forgotten the customs of old which were the customs of our predecessors before us? Verily I say unto you, nothing will be acceptable to the Earth-mother save it were nothing smaller than an animal or fowl, yea, even a chicken."*
11. Wherefore, there was about to occur a great schism between those on the one hand who were of the first faction and those on the other hand who were of the second faction.
12. And they were exceedingly wroth one with the other.
13. But behold, Jan did rise up and relent his position, asking neither that flesh nor blood be spilt upon the altar; for he did perceive that they were not strong enough and that such a schism would be their end, wherefore he did relent that the schism might not take place.*
14. And it came to pass that the altar was consecrated by the burning of living leaves and branches of a tree;^f and it came to pass that the altar was consecrated on the third Saturday after the celebration of Beltane (which is the first day of the month of May).

Chapter the SIXTH

1. Now it came to pass that on the fourth Saturday after the celebration of Beltane,* it came to be decided that petition be made unto the authorities, that is the Administration, concerning the recognition of the activities of the Druids.
2. And it came to pass that there were many among them who did approve; for they were in number about one score and two.
3. And each went and prepared their petition in the manner that was prescribed by the Administration.*
4. But behold, there were then returned notices which did say: "Thy actions are not acceptable in our sight."*
5. Wherefore, Howard, who was preceptor, did go up unto the authorities saying: "Do ye not see that there are many like us which do go by strange creeds?"
6. And he was answered: "Yea, verily we do see that there be many like ye which do go by strange creeds. Neither ye nor they are acceptable in our sight."
7. And Howard spake saying: "By what method do ye judge?"
8. And he was answered: "We are chosen that we should be judges. Yea, even do we judge according to our judgements."*

9. But there were two of the petitions which were not rejected, for they were the domain of a different authority; and this was taken to be a good sign.*

Chapter the SEVENTH

1. Now on the fifth Saturday after the celebration of Beltane,* the Druids were assembled as usual; and after the waters-of-life had been passed, the Arch-Druid spake unto them saying:
2. "Behold, how our altar is attacked on the one side,^g and our recognition is rejected on the other.^h Are we not afflicted even as were our predecessors before us?"
3. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated.
4. "Wherefore, we must not take up the sword, but remain tolerant and patient in our afflictions that there might be peace."*
5. And he spake saying: "Behold, this is the last time we shall be together for a long time. The time is at hand when we shall depart, each of us going his own separate way.*
6. "Behold the flowers of the earth and the beauty thereof; and behold the sky and the clouds and the beauty thereof; and behold all the handiwork of the Earth-mother and the beauty thereof.
7. "Be ye firm in the faith; and as ye go your separate ways take time to pause before all the glory of the Earth-mother (which is Nature); and fail not to meditate on that which has been said and done here, yea, even as the sun does reach it height in the north (which is Midsummer and an important day with us) should ye meditate on these things.
8. "For verily I say unto you, when the sun crosses the equator, shall ye be again reunited here with these thy brethren."ⁱ
9. And each went his own way glorifying the Earth-mother and singing her praises, yea, even unto the very ends of the land did they journey praising the beauty of all that is to be found in earth and sky.
10. Now these are the records which have been made to the glory and honor of the Earth-mother. Praise be to the Earth-mother for the beauty which is in her in the earth and in the sky; all the birds of the air and the animals of the ground are a testimony to her excellence. Even as the dawn of the new day brings new light, is there new hope.

Peace!

The Book of the Law

Chapter the FIRST

1. The Book of the Law as revealed by the Reformed Druids, in council at Carleton College, for the purpose of making more fruitful their existence.*
 2. And it came to pass that they did take upon themselves a name, which is "The Reformed Druids of North America."^a
 3. And it came to be revealed that any person could become a member of them;^b but any who would become a member would be first required to submit humbly a petition, which petition is a declaration of their subscribing to the Basic Tenets. And this petition may be written with the pen, or it may be spoken aloud with the mouth.*
 4. Now the Basic Tenets of Reformed Druidism are these:
 5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-mother, which is Nature; but this is one way, yea, one way among many.
 6. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.*
 7. Now there shall be instituted in the grove three officers whose duty it shall be to minister unto the needs thereof.*
 8. And first among them shall be the Arch-Druid, who shall be a priest of the Third Order or higher;^c and the Arch-Druid shall preside over the Druids assembled.
 9. And second among them shall be the Preceptor, who shall be a Druid of the Second Order or higher;^d and he or she shall deal in the spiritual insofar as directed by the Arch-Druid, but she or he shall act foremost in affairs not of the spiritual, that is, the secular.
 10. And third among them shall be the Server, who shall be of the First Order of the Druid or higher;^e and she or he shall assist the Arch-Druid insofar as she or he may be called to serve.
 11. And none shall serve in these positions save it shall be that he or she is selected by the members; and none shall serve save it shall be that she or he is worthy to serve; and selection shall be made each year during the period of Foghamhar.^f
 12. This is the Law which was revealed, but it is not all, for there is yet more. And no thing shall be revealed save it shall be to a majority of the faithful; and no thing shall be revealed save it shall be revealed twice, that is, at two meetings, the second of which shall be the first to be held after the first; and no thing shall be revealed save it shall be when one third are present to bear witness unto it.*
 13. Yea, and this record is a true one and an accurate one.
- Peace!

The Customs of the Druids

Chapter the FIRST*

1. Now it was the custom among the Druids, who were reformed, that at every meeting of the congregation, the waters-of-life* should be passed to those present.^a
2. Now they who subscribe to the Basic Tenets of Reformed Druidism, as prescribed in the Book of the Law, they are accepted into the body of Druidism which is the organizational body of Druidism only.^b
3. But, they who partake of the waters-of-life in communion with the congregation, they are accepted into the great body of Druidism which is the spiritual body of Druidism only.
4. But the whole and complete body of Druidism consists neither of the organizational body only nor of the spiritual body only, but of the both of them, which are then in whole and complete union.
5. Wherefore, they who have been accepted into the organizational body only are not of the whole body of Druidism;
6. wherefore, neither are they who are of the spiritual body only accepted into the whole body of Druidism.
7. Whereas, they who have been accepted into the spiritual body of Druidism and also into the organizational body thereof is thus accepted into the whole and complete body of the membership of the Reformed Druids;
8. and are thenceforth called by them a Druid of the First Order.*

Chapter the SECOND

(A Chant*)

1. O Earth-mother!
We praise thee that seed springeth,
that flower openeth,
that grass waveth.
2. We praise thee for winds that whispers.
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.
3. We praise thee for all things,
O Earth-mother,
who givest life.

Chapter the THIRD*

1. Now there are some among the congregations of the faithful who shall be set aside from the others as better;
2. for, they it is who have been chosen to serve the Earth-mother and to do her work.
3. And none shall be chosen save they shall be pure in spirit and save they shall have bowed themselves down in humility before the powers which are manifested in the Earth-mother;

4. And none shall be chosen save they shall be imbued with the spirit of the love of the service of the Earth-mother;
5. For those who are chosen to be honored are chosen also to be elevated to the Second Order, which is in the succession to the priesthood of the Druids.^c
6. And those who have been chosen shall be questioned, and they shall be questioned in the following manner:
7. "Do you, in full consciousness, promise to serve faithfully the Earth-mother, ministering to her followers, and following your duties as a Druid of the Second Order to the best of your ability?"
8. "Do you understand from whence comes the source of all life, and the nature of the source of all life?"
9. "Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer up to our Mother?"
10. "Are you ready, then to sealed up to the service of the Earth-mother?"
11. And none shall be honored with the Second Order save they shall answer these questions in the proper manner.
12. And none shall be elevated save they shall partake of the waters-of-life in communion with the Arch-Druid and save they shall partake of them to the fullest extent.
13. These are the things which are prescribed, for so it must be done. Thus it was, and thus it is, and thus it is to be.

Chapter the FOURTH

1. Now these are the commandments which were given concerning the observance of those days which were considered sacred to the Druids.*
2. Ye shall observe always the festival of Samhain,^d for it is the beginning of the period of Geimredh, and also of the year. This day shall ye celebrate by the lighting of great fires, for soon is the land to become cold in the time of apparent death.
3. Ye shall celebrate on the day of Midwinter, for on that day doth the sun begin again to rise in the south; so shall ye celebrate it with the burning of logs and making merry. So also shall ye make merry on the day of Oimelc,^e which is the first day of the period of Earrach;
4. and on these days shall ye glorify the mistletoe and the evergreen, for it is a living testimony to the continuance of life, yea, even in the midst of a dead world.
5. Of great importance is the festival of Beltane,^f which is at the beginning of Samradh. Then shall ye observe great ceremony; and with the kindling of large fires on the hilltops, and the glorification of the renewed tree shall ye celebrate the renewed life.
6. Ye shall take note of the decline of the sun in the sky, which doth begin on the day of Midsummer. Ye shall light your fires and let them die in token of the great fire which doth roll down in the sky even as a ball doth roll down a hill.
7. Lughnasadh,^g which is the beginning of the period of Foghamhar, shall ye mark by the coming together in groups in order that ye might feast upon the fruits of the Earth-mother; and then shall ye offer up a sacrifice unto your prosperity.

Chapter the FIFTH

1. Also, shall ye observe the periods of the moon: the dates thereof when it is full and when it is new; for thus is seen reflected the birth and death, the growth and diminishing of all that is to be seen in Nature.
2. Ye shall begin new projects when the moon is waxing; but ye shall end old ones when it is waning.
3. And on the night of the full moon shall ye rejoice in the fullness of it; but on the night of the new moon shall ye be given over to vigils and to meditation.*
4. When ye come together that ye might worship, shall ye come together in Nature, that ye might offer up on the altar of stone your sacrifice of life.*
5. Then shall ye pass amongst you the waters-of-life, that ye may know the continual flow and renewal of life.
6. For they shall taste of the very essence of life, hallowed in the bosom of the earth, and purified by the worship of Druids.
7. And when all have partaken of the waters-of-life, then ye shall pour a libation of it on the altar, saying as ye do it:
8. "To thee we return this portion of thy bounty, O our Mother, even as we must return to thee."
9. Then shall ye go forth into the world, secure in the knowledge that your sacrifice has found acceptance in the Earth-mother's sight.
10. Peace! Peace! Peace!

Chapter the SIXTH

1. Behold, there is not one among you who is greater than they who have given of themselves in service to you.
2. For it is for this reason that the priests among you have been called to their station, that they might serve you.
3. And none shall be called except that they have sealed themselves up unto the grove.
4. And none shall be called except that they have been Druids of the Second Order.
5. And none shall be called except that they have dedicated themselves to the search for truth in Nature.
6. And none shall be called except that they have kept the vigil upon the bosom of the Earth-mother.*
7. This is the Third Order, the Order of the priesthood, the Order of Dalon Ap Landu.^h
8. Unto it shall be given the consecration of the waters-of-life.
9. Unto it shall be given the consecration of the Second Order.
10. Unto it shall be given the sacrificing of life.
11. Unto it shall be given the mysteries of the worship of the Earth-mother.
12. For, even as priests are called unto it, shall they also call others.*

Chapter the SEVENTH

(A Response at Samhain*)

1. Ea, lord, Ea, Mother, thou with uncounted names and faces, thou of the many faceted nature in and above all, to thee we sing our chants of praise.
2. Go thou not from us.
3. Dalon Ap Landu, lord of this and all groves, mover by night and by day, descend not beneath the earth, turn not thy pleasing face from us.
4. Go thou not from us.
5. The leaves wither; the trees and fields are barren; on what can we depend? Where is thy order, where is thy strength?
6. Depart not from our midst, sleep not, O most high.
7. The sun, the bright fire of day withdraws his chariot; his face is veiled with clouds, and the breath of the north wind walks the land.
8. Return to us his warmth.
9. Lo, we are as wraiths; our fire is turned to ashes and darkness walks the land.
10. Preserve us O spirit of day. Keep us in thy mind, O spirit of power.
11. O Earth-mother, guide our paths. If thou wilt leave us, save us through the time of silence, keep bright within our hearts till spring.
12. So let it be, O our Mother, for we are faithful, and would keep thy ways.

Chapter the EIGHTH

1. Behold, some there are among you whose reflections and whose deeds are of exceedingly great merit.
2. And they shall be selected for the great honor of the high Orders of the priesthood;
3. and they shall be selected by the Patriarchs [*or Matriarchs*], each to his [*or her*] own Order.
4. The council of the Third Order, of Dalon Ap Landu, shall select the Patriarch [*or Matriarch*] of the Fourth Order, of Grannos;ⁱ
5. and also the council of the Fourth Order shall select the Patriarch [*or Matriarch*] of the Fifth Order, of Braciaca;
6. and also the council of the Fifth Order shall select the Patriarch [*or Matriarch*] of the Sixth Order, of Belenos;
7. and also the council of the Sixth Order shall select the Patriarch [*or Matriarch*] of the Seventh Order, of Sirona;
8. and also the council of the Seventh Order shall select the Patriarch [*or Matriarch*] of the Eighth Order, of Taranis;
9. and also the council of the Eighth Order shall select the Patriarch [*or Matriarch*] of the Ninth Order, of Llyr;
10. and the council of the Order of Llyr shall have dominion over the selection of the Patriarch [*or Matriarch*] of the Tenth Order, the highest of them, which is the Order dedicated unto Danu.
11. For such are the Orders of the priesthood, and so are they also dedicated.
12. And no one shall be Patriarch [*or Matriarch*] of more than one Order, for no one can be so dedicated.*

The following three verse have been effectively nullified by Resolution in the Council of Dalon Ap Landu on 1 May

1971. *These three verses are retained here for historical purposes.*

13. But no priestess shall be admitted into the councils of the priesthood, but rather she shall be given unto one of them as a gift of service to beauty.
14. For she who is called to be a priest shall be sealed up unto one Order only, and unto her shall be given the service of it for all time;
15. and she shall be called a priest not of the Order, but rather a priest unto the Order.
16. For so it is written; thus it was, thus it is, and thus it is to be.

Chapter the NINTH (Incantation*)

1. Fain we ask Erinn,
Faring o'er oceans',
Motions to mountains,
Fountains and bowers,
Showers, rills rushing,
Gushing waves welling,
Swelling streams calling,
Falling foam-thunder,
Under lakes filling,
Willing-abiding,
Riding rounds, holding,
Olden fairs meetly-
2. Fleet to lift loyal,
Royal king's towers,
Bowers for crowning,
Frowning foes over_
3. Rover Mil's warlike,
Starlike sons therein,
Erinn shall longer,
Stronger, show honour,
On our Milesians-
4. Wishing, in trouble,
Noble isles' wooing,
Suing, we stay here-
5. Pray here to sail in,
Wailing maids royal,
Loyal chief-leaders,
Pleader, blend pray'r in,
So we seek Erinn

Chapter the TENTH (Invocation*)

1. I invoke the land of Erinn,
Much-coursed be the fertile sea,
Fertile be the fruit-strewn mountain,
2. Fruit-strewn be the showery wood,
Showery be the river of waterfalls,
Of waterfall be the lake of deep pools,
Deep-pooled be the hill-top well,
3. A well of tribes be the assembly,
An assembly of kings be Temair,
Temair be a hill of tribes,
The tribes of the sons of Mil,
4. Of Mil of the ships, the barks,
Let the lofty bark be Erinn,
Lofty Erinn, darkly sung,
An incantation of great cunning,
5. The great cunning of the wives of Bres,
The wives of Bres, of Buaigne,
The great lady of Erinn,
Eremon hath conquered her,
Ir, Eber have conquered for her,
I invoke the land of Erinn.

Chapter the ELEVENTH (The Mystery*)

1. I am the wind which breathes on the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
2. I am the fairest of plants,
I am a wild boar in valour,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in the head the fire,
3. Who is it who throws light into the meeting on the mountain?
Who announces the ages of the moon?
Who teaches the place where couches the sun?
If not I?
Peace!

The Latter Chronicles

Chapter the FIRST

1. The chronicles of the acts of the remnant after the faithful were scattered over the face of the land. Which record is a true and an accurate one of the Reformed Druids of North America.
2. Now it came to pass that on the fifth Saturday before the festival of Samhain,^a* a number of the faithful did gather on the hill where the altar had been built in the period of Samradh.^b
3. And this was to fulfill the prophecy which had been made:
4. "For verily I say unto you, ye shall be reunited here with these thy brethren."^c
5. And they did perceive that the altar which had been built did still stand upon the hill where it had been built.
6. And all did wonder, yea, they did marvel that the altar had been preserved in their absence from the hand of the Anti-Druid.
7. And this was taken to be a sign.^d
8. But it came to pass that not all of the faithful had returned, for there was only a remnant that did come back.
9. Jan,^e who was one of the faithful who was of the Second Order, and one of those who did not return, but who did choose to remain in a distant place to there continue in the work of the Earth-mother, did send unto them an epistle.*
10. And this epistle was then brought to the faithful by the hand of Norman,* who was Server.^f
11. And Norman did reveal unto them the epistle* which had been written by the hand of Jan: and Jan did admonish them in the epistle to remain strong in the faith, and he did express to them his desire that the Reform should gain in strength.

Chapter the SECOND

1. It came to pass that the Arch-Druid was one day walking in the woods, and he was sore perplexed, for it did happen to begin to rain.
2. And he was exceedingly wroth, so that he did feel tempted to utter a vile curse.*
3. And it came to pass that he did so utter a vile curse, for such was his wrath.
4. And this curse which he did utter was a vile curse which was a vile curse which did call down the wrath of the Earth-mother, yea, even did it call upon the power of the Earth-mother.
5. And it came to pass that when he had spoken, there was a period of time which did last no longer than the space of a few seconds, and it passed.
6. And suddenly, there did occur a most horrible sound, and a blinding light did fill all the sky about.
7. For behold, all the power of Taranis was caused to be unleashed,^g and it did fly as a spear, and did strike a tree which was rooted in the earth.
8. And Behold, from the tree to the Arch-Druid was a space not more than fifteen cubits in length, and he was sore afraid.*

9. So he did go back among the faithful, and he did say unto them: "Curse not in the name of the Earth-mother, for verily I say unto you: ye know not what it is that ye say."*
10. And when he had told them of these things which he had seen and heard, they did marvel at it.
11. And it was taken by them to be a sign.^h

Chapter the THIRD

1. It came to pass that the Druids did continue to meet and to pass the waters-of-lifeⁱ for the period of one month.*
2. But they did become anxious because there were left only a remnant of them.
3. Nevertheless, they did not come to be discouraged, for the size of their numbers did come to increase, though it was not by a very great amount.
4. And their efforts did continue to be thwarted, for the authorities had hardened their hearts against them.*

Chapter the FOURTH

1. But behold, it came to pass that they were gathered together on the hill, by the altar, on the Saturday before the eve of Samhain.*
2. And it came to pass that there did gather on the hill a multitude of people, the number of them being great than any which had ever been gathered at any other time.
3. Wherefore, the faithful did rejoice greatly, for they did see that it was not all come to nought, but that the truth was now spread among the people.
4. And they did behold the success of the reform, and they were glad in their hearts.^j
5. And the Arch-Druid did look upon the great number who were gathered, and he said: "It is good."^k
6. And he did speak unto them and he did welcome them, and he did tell them of the wondrous things which were to occur on the eve of Samhain,^l which was near at hand.

Chapter the FIFTH

1. Now it did come to pass that the eve of Samhain did approach; and the moon was full.^m
2. And they did gather in the light of the full moon, and did come together in the usual spot which was upon the hill near the altar.ⁿ
3. And there was a multitude of them, being in all greater than one score and ten in number.
4. The Arch-Druid did then offer up the sacrifice of life, but it was not accepted, for behold, the night of Samhain was at hand. Wherefore they did pass among them the waters, but they were not the waters-of-life, but rather the waters-of-sleep, for there was no life in them.^o
5. And a great wailing did go up among them, for they did lament the ending of the summer, and the beginning of the winter season.^p
6. The Arch-Druid did then light his torch and he did carry it before all those gathered as they did begin the pilgrimage. And they did all follow the torch, making their way to the grove, which was a grove of Oak.*
7. And when they had arrived at the grove of oak, the Arch-Druid did take the torch and light with it the fire, and so the flames did rise high up out of the fire,^q testifying to the glory of Belenos.
8. And all were cheered by it.

9. Now the Arch-Druid did ask all who were gathered that they might sit upon the earth in the fashion of a great circle, each holding the hand of the one next to them. And he did ask that they might examine their souls,^r and speak such as they felt they ought to tell the others.
10. And there did follow a period of silence which was exceeding long.
11. And behold, some did begin to speak, and their voices were lifted up above the crackling of the fire in the silence of the grove.
12. And one did prophesy much, at times speaking in tongues, and then saying: "Someone is dead...I see a great many people...and a large circular room there...but they need not be afraid...everything is going to be all right."^{s*}
13. And behold, another did speak, saying: "I see... three stones on a black sky."^{*}
14. And many other great and wonderful things were spoken, for it was the eve of Samhain.
15. Now as the fire did die down, many did begin to leave the grove; but some there were who did stay, and who did undertake to jump over the fire seven times each, thereby insuring their luck during the coming season.^{*}
16. And when the fire had died down to ashes, they did all depart; and the moon was full.

Chapter the SIXTH

1. Now it came to pass that it was not long after the feast of Samhain when the chief of all the land did go out in a long procession among the people of the land.^{*}
2. And as he passed among them, a man who was his enemy, did attack him.
3. And behold, the chief of all the land was smitten by the hand of his attacker; and he was slain.
4. And a great crying and also a great wailing did go up from all the people.
5. And it came to pass that the body of the chief of all the land was taken up into the principal city of the land, and there was placed in the chief building, in the great circular room thereof.
6. But among the Druids, there were those who were sore afraid at these events. For they did say among themselves:
7. Behold, for this is now the fulfillment of the prophesy of the night of Samhain; for it is now all come to pass as it was spoken.^{1*}
8. And they did marvel at it, for it was taken as a sign.^u
9. Now it came to pass that during the periods of Geimredh and Earrach, the earth did have the appearance of death; for the wind of the north did sweep over the land, and barrenness did settle upon the branches of the wood.
10. And there were during this time no meetings of the Druids, for there was no rejoicing in the time of sleep.^v
11. But it came to pass that the Druids did come together to celebrate the coming of the period of Earrach, which is the festival of Oimelc.^w
12. And they did rejoice that the time was half passed in its course from Samhain to Beltane.
13. And there was a man who came unto them at that time who was called John the Messenger.^{*} And he came from across the sea from the land of Erinn.
14. And he brought unto them writings which were of the ancients: the incantations of Erinn.^x

Chapter the SEVENTH

1. Now it came to pass that the festival of Beltane was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.
2. And it came to pass that they did come up upon the hill, which was the one upon which was their altar, and they did look upon the altar which was there.
3. And they did say, one to the other, "Behold, our altar has not well weathered the periods of Geimredh and Earrach."
4. And they did say, one to the other, "Let us now go and fetch great stones, and place them together in a new altar, which shall be the greatest of all the altars which we have built."
5. Wherefore, they did go and fetch great stones, and they did bring them to the place of the altar. And they did begin to place them together in their proper places, according to the shapes thereof.^y
6. And each Druid did work at the building of the altar with his bare hands.^z
7. And they did fix the stones of the altar in their places with mortar, that they might not be wrested therefrom again by the hand of the Anti-Druid.^a
8. And when they had completed the altar, they did stand back from it and rejoice in its completion; for it was the finest of all the altars which had been built.
9. And the altar was about four cubits long, and about three cubits wide, and about three cubits high.^{b *}
10. And there was a passage through the center of it which did extend from the top of the altar down to the very bottom thereof, and through it could pass the smoke of the altar fires.^{*}
11. And it came to pass that they did become apprehensive, for they did perceive that the mortar was still not dry;
12. and they did say: "Behold, the mortar is not yet dry, and the Anti-Druid will come and he will tear the stones from their places in the altar before they have been fixed there by the drying of the mortar."
13. And they were sore afraid.
14. But it came to pass that one of them did step forward, and his name was David (the Chronicler).^{*} And he did offer himself for the purpose of the guarding of the altar.
15. And he did take it upon himself to stay by the altar until the mortar had dried.
16. And as he sat by the altar he did see the sun go down in the west; and all the majesty of the heavens were opened unto him.
17. And he did keep his vigil upon the bosom of the Earth-mother^c as the moon did rise in the east, and yet as it did set in the west.
18. And behold, as the sun did rise again in the east, and all the Earth was bathed in the warmth thereof,^d the Arch-Druid did come up upon the hill of the altar.
19. And they did kneel before the altar; and the Arch-Druid did consecrate David (who was the Chronicler) as a priest of the Order of Dalon Ap Landu.^{e*}

Chapter the EIGHTH

1. Now it came to pass that the festival of Beltane was near at hand;* so the Druids did go up upon the hill of their altar, that they might see that all was in order.^f
2. And when they had come to the place of the altar, they did find it not. And they did find there not even the least stone thereof.
3. For behold, all that was the altar had disappeared, yea, even the last vestige thereof.
4. And they did perceive that the altar had been again destroyed by the hand of the Anti-Druids.^g
5. And this was the fourth time* that the altar had been defiled by the Anti-Druids, and this was the most complete and utter destruction that had yet come to pass. For they had destroyed it with hammer and chisel and all manner of terrible weapon.
6. And it came to pass that a great wailing and moaning did go up, and the air was rent by the lamentation of the Druids.^h
7. But behold, they did go up from that place, and they did celebrate the festival of Beltane;ⁱ for even in the midst of their misfortune did they rejoice in the return of spring, and in the abundance of life which is the perpetual gift of the Earth-mother.
8. And they did go up upon the hill which was a short way off; and at the top of the hill they did find a grove of three oaks.
9. And they did rejoice in the renewal of the flow of the waters-of-life; and they did pour a libation of them upon the rock which they did find upon the hill where the three oaks did stand strong against the dark sky.
10. And that place came to be revered among the Druids, for it was the place of refuge in the time of their troubles.
11. And they did call that place the Hill of the Three Oaks.*

Chapter the NINTH

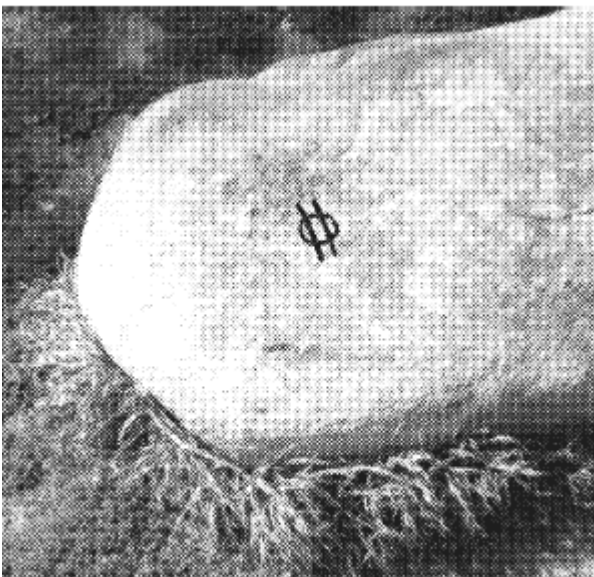
1. Now it came to pass that in the time after the festival of Beltane, which is the period of Samradh, Norman, who had been Server, did go up unto the Hill of the Three Oaks.*
2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-mother which were to be beheld there.^j
3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto him and he did behold the glory of it.
4. And he did continue to make his vigil until the dawn.
5. And it came to pass that as the sun rose in the east, he was met by the priests of Dalon Ap Landu who had come up onto the Hill of the Three Oaks.
6. And they did consecrate Norman, who had been Server to Dalon Ap Landu.^k
7. And it came to pass that after Norman had become priest of the Order of Dalon Ap Landu, the priests of the Order of Dalon Ap Landu did gather together in council.
8. And the Council of Dalon Ap Landu did call upon David, who was a Fisher, and declare him Patriarch of the Order of Grannos,^l which is the first of the Patriarchs, and with all the powers thereof.

9. And it came to pass that the Patriarch of the Order of Grannos did call upon those who were priests of Dalon Ap Landu.
10. And he did consecrate them unto Grannos: priests of the Fourth Order.
11. And it came to pass that the priests of the Order of Grannos did gather together in council.
12. And the Council of Grannos did call upon Norman, who had been Server, and declared him to be Patriarch of Braciaca,^m with all the powers thereof.
13. And it came to pass that the Patriarch of the Order of Braciaca did call upon all the priests of Grannos.
14. And he did consecrate them unto Braciaca; priests of the Fifth Order.
15. And it came to pass that the priests of the Order of Braciaca did gather together in council.
16. And the council of Braciaca did call upon David (the Chronicler) and declared him to be Patriarch of Belenos,ⁿ with all powers thereof.
17. And it came to pass that the Patriarch of the Order of Belenos did call upon those who were priests of Braciaca.
18. And he did consecrate them unto Belenos: priests of the Sixth Order.*

Chapter the TENTH

1. Now it came to pass that in those last days a decree went out from the authorities;*
2. and they did declare to be abolished the regulations which had been placed upon the^o worship of those at Carleton.*
3. And behold, a great rejoicing did go up from all the land for the wonders which had come to pass.
4. And all the earth did burst forth into song in the hour of salvation.
5. And in the time of exaltation, the fulfillment of their hopes,^p the Druids did sing the praises of the Earth-mother.*
6. O Earth-mother, we praise thee.
7. In all that we do we praise thee: In our getting up and in our lying down, in our sleeping and in our waking; in our eating and in our drinking: in our working and in our times of leisure; for we are alive only through thee,^q and in our every act too we praise thee.
8. O Earth-mother, we praise thee.
9. In all that we see do we praise thee: in the sky and the sea, the hills and the plains; in the clouds and the stars, the moon and the sun;^r in the birds and the flowers, the butterflies and the myriad-colored fishes.
10. We praise thee with our admiration of the sunset and of the mountains, of the trees and of the streams. For thou hast made all things, and for all we see do we praise thee.
11. O Earth-mother, we praise thee.
12. In all that we hear and smell and feel and taste do we praise thee: in the song of birds and the roar of the sea; in the perfumes of flowers and freshness of a summer rain;
13. in the softness of a kitten and the coolness of a lake; in the sweetness of honey and the savor of fruits; for all that we hear and smell and feel and taste is of thee,^s and for all sensible do we praise thee.*
14. O Earth-mother, we praise thee.

15. For all that we love do we praise thee: for the love of our parents, and for the love of others; for the act and emotion of love is an act and emotion of praise, and in loving do we praise thee.*
16. O Earth-mother, we praise thee.
17. In our meditations¹ and services do we praise and think upon thy works and power.*
18. O Earth-mother, we praise thee.
19. In all the whole world do we praise thee, from the east to the west do we praise thee and from the nadir to the zenith do we praise thee.
20. We praise thee in the day, and in the night, in all seasons of the year, and in the myriad of years."
21. We praise thee knowing and unknowing, believing and of little faith, for thou hast made all and art all, and we can praise and admire nothing without praising and admiring thee.
22. O Earth-mother, we praise thee.
23. Peace! Peace! Peace!*



Altar stone on the Hill of Three Oaks

Meditations

Chapter the FIRST*

1. I was standing alone. And behold, I heard my name called, and I went.
2. And I had been called to a place where there was a great fire, and the flames of the fire did rise as high as the tops of the trees.
3. Near the fire there stood a man; and he said unto me: "Follow me!" And I followed him.
4. Now we went far into the darkness of the night, and I followed him to an open space in the forest, which was like a small valley.
5. He said to me: "Behold;" and I looked where it was that he had pointed, and there was a pile of sticks.
6. And he said to me: "here you will stay; and do not allow sleep to overtake you, but keep open your ears that you might hear."
7. And again he said "Behold;" and I looked where he had pointed and I saw there a small fire. And he said: "Take from the fire a brand."
8. Now I went to the fire, and took a burning brand from it, and returned to where the man had stood; but behold, he had disappeared.
9. So I took the brand and lit with it the sticks. And I sat down to listen and to meditate.
10. And I did not sleep.
11. And behold, I did hear my name called, and I answered. And a voice came out of the darkness and bade me not sleep but rather to examine my soul. And behold, this did happen twice.
12. And I was alone, but I did not any longer feel alone.
13. And as I watched my fire and contemplated the warmth and the light of it, behold, the sun did come up in the east, and I was bathed in the light and the warmth of it.
14. And I had not slept.
15. But I had seen things that I had not seen, and I had heard things that I had not heard and I had felt things that I had not felt.
16. And I arose, and left that place, glorifying Be'al and all the works of his hand, for I had seen the Earth-mother.^{a*}

Chapter the SECOND

1. How wonderful are the works of Be'al!
2. How beautiful are all the things which are in the earth, which are on the face of the earth, and which are above the earth in the sky.
3. How beautiful are the flowers of the earth and the birds of the air. How beautiful are the stars and the moon, and the reflection of them upon the waters.
4. For these things are of Be'al, and not of man.
5. For thus saith the Earth-mother: "The Groves of the forest are my temples, and the trees of the groves are my icons,
6. "and the branches of the trees are my sacred scepters, and the green leaves of the branches are my sacrifice, which is a living sacrifice up unto beauty."^b

7. Yea, how excellent are all these things, for they are created of Be'al, and they are not of man, Wherefore, they are sacred before us.

Chapter the THIRD

1. Behold the rocks of the mountains, and the trees above the grass waving; this is the Earth-mother.
2. Behold the ocean on the right, and the sea on the left, and mighty river which is but a trickle; this is the Earth-mother.
3. Behold the blue which is day and the black which is the night, salted with the stars, all above; even this is the Earth-mother.*
4. The Earth-mother is one.
5. The sun is her right eye, the moon her left; and the clouds are her silver hair. The rivers are her fingers, the oceans are cradled in her hands, as a child.
6. For the Earth-mother is all which is revealed unto our sight, and which our ears do perceive, and which we do touch as we reach out our hands.
7. For the Earth-mother is all things which do make themselves apparent unto our sense.
8. She is Disorder Ordered;
9. she is Power Impotent;*
10. she is Ugliness Beautiful.
11. And Be'al, he is cradled in the bosom of the Earth-mother;
12. and the eye of Be'al has entirely encompassed her.

Chapter the FOURTH

1. He is that which we have seen not with the eyes; and we have called his name Be'al.
2. And we have heard that which he is not with our ears; for his name we have called Be'al.
3. The taste which he leaves is not in the mouth; the odor of his presence is not sensed in the nose.
4. We have reached out, and touched, feeling his essence, though never with our fingers.
5. We have cried out in our anguish, our sublime anguish, and have called his name, yea, one name among many; we have called him Be'al.
6. For our knowledge of him is as that of the form in the fog, which has no form; we see it, and there is the more of it which we do not see; but it is.
7. Be'al is!
8. Yea, Be'al is one; even as he is many.
9. He has gathered the worlds in his net, even as they also have drawn him to them.*
10. For all things are delivered unto him.
11. His glories they are many, yea, as are many the names we have given him according as his glories are manifested unto us.
12. We have seen him on the bosom of the Earth-mother; huge woody arms raised to the sky in adoration, strong and alive; and we have called his name Dalon Ap Landu.^c
13. Of his goodness we have tasted, yea, have we drunk of the fruits of the Earth-mother which he hath poured out before us; and his name we have called Braciaca.
14. We have seen him in the surf, beating his fists against the shore, and his vast body stretching to the horizon; and we have called his name Llyr.

15. His voice we have heard thundering in the heavens, his power we have seen flash across the sky; and his name we have called Taranis.
16. Out of the bowels of the earth has he poured forth the water of his life, healing, soothing; his name is Grannos.
17. We have seen his smile, bright, radiant, raining glory and warmth down upon the bosom of the earth from his seat on high in the midst of the blue heaven; and we have called his name Belenos.
18. And the other faces of Be'al also have been turned kindly toward us.
19. Merrily merrily, bubbling, gurgling, we have seen her dancing over the rocks down to her marriage with Llyr; and her name we have called Sirona.
20. We have seen her laugh with the young baby, fly with the bird, burst forth her abundance with the corn; in all that hath breath and life have we seen her good face; and her name is Danu the bountiful.^d

Chapter the FIFTH

1. Ye have seen the glory which is day in the rising of the sun, and also the wonder which is night; and what greater thing is there?
2. Ye have seen the power of the floods and the tides; and what greater thing is there?
3. Yea, even have ye seen the bosom of the earth rent in twain, and fire and brimstone poured forth out of the bowels thereof; and what things is there which is greater?
4. Verily I say unto you: consider the small creatures of the forest which scamper gaily from bush to bush; are not they more wonderful than these other things?
5. Consider even the dainty flower, how exalted is the glory of it.
6. For these are possessed of the greatest and most wonderful of all the gifts of the Earth-mother: which gift is that of life.
7. Wherefore, consider this tree, which ye have selected for the great size thereof; for this tree is possessed of great age.
8. Great is the abundance of life which is in it, and which has passed through it; wherefore ye have raised up your praises unto it.
9. For ye have offered up your worship unto this in which life is great, that your worship of the greatness thereof might be multiplied in the tree.*
10. This tree is your Bile.^{dd}
11. For without life is there nothing which is anything.
12. The sun is as darkness without that it shines down on the living things; and the earth is as empty space without that it is a pedestal upon which have been placed the living things.
13. Thus, even the least leaf of this tree is greater than all on the earth and the sun.
14. For life is not of the Earth-mother, and life is not of Be'al, rather life is of them both.^e And great is the power thereof.

Chapter the SIXTH

1. Verily I say unto you: is it not written: "and each took this to be a sign, each in his own way?"^f
2. Which of you, having risen up saying: "this is truth, for I have seen it," will be followed? For even as ye have seen it, have not the others also seen it not; and where therein is the proof?
3. Rather, that which is as the bright light unto one man is as but the thick cloud unto the other.
4. For no man shall have truth save that he shall also have awareness.
5. Truth is as a bubble which dances in the air. Truly, it can be seen and the eye is aware of it; but it cannot be grasped by the hand, nor possessed. Neither can it be given to you by anyone.
6. Beware those men who say: "Follow my way, for mine is the way unto Be'al, and there is no other way."
7. Their numbers are great and their voices are loud. They shall present you much authority before you, and say: "We know our way to the only way, for it is the way of our fathers."
8. But take heed, lest you should fall into the trap.
9. For awareness shall come unto no one save it shall be in their own way; and it shall come unto no one save they shall come unto it.
10. Go ye, therefore, and seek after Be'al. And make your way not after the way of other men, but after your own way;^g
11. and go too to the fountain^h of Awareness, which is in Nature.*

Chapter the SEVENTH

1. For what reasons is that ye sit here under the oak? Why is it that ye have come out together under the stars?
2. Have ye come that ye might not be alone? If so, it is good.
3. But verily I say unto you: many there are who have come together, yet remain alone.
4. Do ye sit in the open that ye might come to know Nature? If so, it is good.
5. But verily I say unto you: many there are who have sat for hours and have risen up knowing less than when they sat down.
6. Rather, in your coming together, seek to know in what way ye may help him who is next to you, and strive to act justly toward him.
7. And in your sitting down in the fields of the Earth-mother, open your minds as well as your eyes. Let your meditation grow and branch out as the oak which is over your head.
8. Except that ye have done these things, your sitting is in vain and coming is futility.
9. And why is it that ye do stand up before others and speak unto them?
10. Do ye teach unto them the ways of the Ancient Druids? If so, it is good.ⁱ
11. For they had their wisdom, and that is oft forgot.^j But verily I say unto you: in their day, even they also were young in their traditions.
12. The wise man is not constrained to learn only that which he is taught. Yea, even as there is a time for talking, is there also a time for no talking.

13. In the silence of your being shall ye find that which is not of your being; and in the Earth-mother shall ye find that which is not of the Earth-mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great end and all else is but beginning.

Chapter the EIGHTH

1. When they come to you and then ask you "After what do ye seek?" then ye shall answer them saying: "Awareness;" for this is the first lesson.
2. For without awareness is there nothing which is.
3. But in your seeking of awareness, seek not it alone, as separate from all else;
4. for in seeking awareness ye shall find it not, and ye shall find it only in that ye seek it not.
5. Seek ye, therefore, after Be'al, for your awareness shall be in unity with Be'al.^k
6. And make first your search in the dominion of the Earth-mother, for the Earth-mother and Be'al are not to be separated.

Chapter the NINTH

1. Behold, they shall come unto you, scoffing, and mocking the words that ye have spoken, and saying: "There is no thing at all which is this awareness; what proof do ye give of it?"
2. And ye shall answer them in a parable, for this is the second lesson:
3. There was a small village in which was produced the finest cheese in all the world. There was none other anywhere that was like unto it.
4. And it came to pass that a traveler, who was a merchant, came to the village; for it was his desire that the finest of all foods should be served upon his table.
5. Wherefore, he did seek out the makers of the cheese.
6. But behold, when he was given a piece of the cheese, he did thrust it away from him, for he was offended by the foul smell thereof; for it was an exceeding foul smell indeed.
7. And he said unto them: "I do not believe that the taste of this cheese can be good, for it doth have an odor which is foul like unto no other!"
8. And he was answered: "Thou needst only to taste once of the cheese, and thou wilt see for thyself that it be good."
9. But it came to pass that the merchant did go away again, having not partaken of the fine cheese.
10. And he never did have served on his table the finest of all cheeses, for he would not taste it, any of it.
11. Verily I say unto you: in all the books of Man is there not one word which can give you proof even of the taste of a cheese.

Chapter the TENTH

1. And when they come unto you and say: "And what, then, is the nature of this thing which ye do call awareness?" then shall ye give answer unto them in silence, for this is the third lesson.
2. For there be not one person who doth have awareness, save also that they are aware thereof.
3. And they are like unto them whose eyes are filled with the glory of all things upon which the light of the sun has cast itself.
4. But there are many, yea, it is the greater number, who, in their unawareness, are aware not even of their unawareness;
5. and they are like unto them who are blind from the day of their birth, and see not, nor know what it is to see.
6. But some there are who are aware only that they are also unaware; hallowed are they for they are the children of Be'al.
7. One of these is like unto them who keeps the vigil;^l
8. for their gaze cannot pierce the mantle of darkness which is thrown over all the world about them, but they rest secure in the knowledge of the return of day.
9. In your awareness shall ye be as at the moment of the rising sun;^m
10. and your spirit shall rise up even as the bird flies up to meet the light which is above, but which, hidden by the mountain, has fallen not yet upon the earth below.

Peace!



Nelson with Frangquist and Fisher, Spring 1964

Cross-References of the Chronicles

These cross-reference notes were assembled by Glenn McDavid in 1970 after a request by the current AD, Richard Shelton; for which he received the first Deanship of Druidic Textology (D.D.T.).⁷

The Early Chronicles

- ^a :Other authorities read: "It looks good."
- ^b :Other authorities add: "of North America."
- ^c :See Med. 6:1.
- ^d :See L.C. 7:7.
- ^e : See E.C. 2:10.
- ^f : See Med. 2:6.
- ^g : See E.C. 4:8.
- ^h : See E.C. 6:4.
- ⁱ : See L.C. 1:2-4.

The Book of Law

- ^a : Other authorities add: "at Carleton College"
- ^b : Other authorities add: "Save he [or she] were first a student."
- ^c : See Cus. 6:7.
- ^d : See Cus. 3:5.
- ^e : See Cus. 1:8.
- ^f : See Cus. 4:7.
- ^a : See Cus. 5:5.
- ^b : See Law 4-6.
- ^c : See Cus. 6:7; 8:1.
- ^d : November 1st.
- ^e : February 1st.
- ^f : May 1st.
- ^g : August 1st.
- ^h : See Med. 4:12.
- ⁱ : See Med 4:13-20.

The Customs of the Druids

- ^a : See Cus. 4:2.
- ^b : See E.C. 4:11.
- ^c : See E.C. 7:8.
- ^d : See E.C. 3:5,11; 4:4, 13; 6:9; L.C. 2:11; 6:8.
- ^e : See E.C. 5:10.
- ^f : See Law 1:10; L.C. 9:1.
- ^g : See Med. 4:5.
- ^h : See E.C. 3:5,11; 4:4, 13; 6:9; L.C. 1:7; 6:8.
- ⁱ : See Cus. 5:5.
- ^j : See E.C. 6:4.
- ^k : See E.C. 2:4.
- ^l : See Cus. 4:2.
- ^m : See Cus. 5:1.
- ⁿ : See E.C. 1:5.
- ^o : See L.C. 6:10.

p : See Cus. 7; Med. 1:2.
 q : See Cus. 7:2.
 r : See Med. 1:11.
 s : See L.C. 6:3-5.
 t : See L.C. 5:12.
 u : See E.C. 3:5, 11; 4:4, 13; 6:9; L.C. 1:7; 2:11.
 v : See L.C. 4:4.
 w : See Cus. 4:3.
 x : See Cus. 9:1-5; 10:1-5; 11:1-3.
 y : See E.C. 4:2, 11.
 z : See E.C. 4:1.

The Latter Chronicles

a : See E.C. 4:11.
 b : See E.C. 2:5.
 c : See Cus. 6:6.
 d : See Med. 1:13.
 e : See Cus. 6:7.
 f : See L.C. 7:1.
 g : See E.C. 3:6, 4:6.
 h : See E.C. 4:1, 10.
 i : See E.C. 2:1; Cus. 4:5.
 j : See Med. 7:4.
 k : See Cus. 6:7; Med. 4:12.
 l : See Cus. 8:4; Med. 4:16.
 m : See Cus. 8:5; Med. 4:13.
 n : See Cus. 8:6; Med. 4:17.
 o : See E.C. 1:2.
 p : See E.C. 1:3; 6:1.
 q : See Med. 5:6.
 r : See Med. 3:1-3.
 s : See Med. 3:6.
 t : See Med. 7:7.
 u : See Cus. 4:1-7.

Meditations

a : See Cus. 6:6; Med. 10:7.
 b : See E.C.
 c : See Cus. 6:7.
 d : See Cus. 8:4-10.
 dd : This word could be "Bile", which is Irish for a sacred tree or it could be a typo for "Bible."
 e : See Med. 8:6.
 f : See E.C. 4:4.
 g : See Med. 8:5.
 h : See Law 1:4-6.
 i : See E.C. 5:10.
 j : See E.C. 6:4.
 k : See Med. 7:13.
 l : See Cus. 6:6; Med. 1:1-16.
 m : See E.C. 7:10.

End-Notes to the Chronicles

It should be noted that these footnotes are not endorsed by the Reform. They are marked by asterixes in the text.

This is a collection of primarily historical notes with added bibliographical and liturgical materials provide for the most part by Norman Nelson (NN), Richard Shelton (RMS), Isaac Bonewits (IB), Robert Larson (RL), and Michael Scharding (MS).

The Early Chronicles

1:1 **IB**: "...Which Branch of the Order.." Some people now take this verse as the scriptural foundation for the legitimate founding of offshoots of Reformed Druidism, each calling itself a "Branch of the Reform."

1:2 **NN**: The Reformed Druids of North America (Henceforth "RDNA" or "Druids") were founded in the spring of 1963; John Nason was at that time President of Carleton College, a private Liberal Arts college in Northfield, Minnesota.

NN: The precise wording of the requirement mentioned is to be found on page 138 of the Carleton College Bulletin (Catalog Number) for March, 1963 c.e.: "ATTENDANCE is required at the College Service of Worship or at the Sunday Evening Program or at any regularly organized service of public worship. Each (ten week) term every student must attend seven of the services or religious meetings."

1:3 **NN**: As I recall it, the sole motive was to protest the requirement, not to try for alternatives for worship. If a "regularly organized service" was required, we decided to organize one! Chief among those involved were Dave Fisher and David Frangquist (then sophomores), Howard Cherniack, Jan Johnson and me (then all juniors).

NN: It is important to note that, while some were a-religious, other were churchgoers who felt that compulsory religion was a disservice to religion. There was never any intention to mock any religion; it was not intended that RDNA should compete with or supplant any other faith. We tried to write a service which could be attended "in good faith" by anyone; it require no renunciation of any faith to profess Druidism. If our protest was to work, the last thing we need was antagonism from anyone.

1:4 **NN**: Lyman Lakes extend across the north side of the campus proper, lying in a valley. Most of the Druids then lived in a new dorm [Goodhue] just north of the lakes, at the base of a hill. Immediately at the top of the hill was the soccer practice field and, just to the east of that, an area called Monument Hill (bearing a stele commemorating several pioneer events). Further north, across the soccer field, is a slight rise with a large rock sticking out of the ground and with three trees; this became known as The Hill of the Three Oaks.

RMS: By the late sixties, the name had become shortened to the Hill of Three Oaks. The name was used by everyone, not just Druids.

MS: The fourth side of the stele is blank, and a Carleton tradition is to make the Druid Symbol on its face every time one visits it. See the Book of Lacunae in the Apocrypha.

1:5 **NN** : Monument Hill.

1:6 **NN**: So far as I know, Fisher actually created the whole first ritual at this time; his story was that he had been made a

- Druid in high school, since it made it more acceptable if it was an ongoing thing.
- 1:7 **IB:** Saturday afternoons became the customary time for Druid Services, in addition to the High Days, for many years. Some Groves now use Sunday afternoons and still other Groves use different days.
- MS:** Most groves don't have weekly services, anymore.
- 1:8 **IB:** Thus the reform is regarded as having started in April of the year known as 1963 in the common era, 6676 in the Julian era, 2623 Japanese, 2716 Roman (AUC), 1383 Islamic (Hegira), 1885 Hindu (Saka), 2276 Grecian, 7473 Byzantine, 5725 Jewish (AM) and nearly halfway through the First Year of the Reform (or 1 y.r.), which began the previous Samhain.
- MS:** The RDNA at Carleton agrees that that Samhain is the beginning of the Celtic year (NOV. 1st) but the Carleton Druids date their documents as if Beltane (May 1st) were the start of the year. To calculate "Year of Reform", if it is before Beltane take the year in question and subtract 1963 from it. If it is on, or after, May 1st subtract 1962 from the year in question. The NRDNA tends to use Samhain as the deciding date subtracting 1962 before Samhain and 1961 after Samhain. However, since there was no concept of Druidism at Carleton until April of 1963, why go back to Fall of 1962? The whole thing is like the Easter controversy between the Celtic and Roman church. See the calendrical section of *the Carleton Apocrypha* and Isaac Bonewits' Calendar of the Druids in his version of the *Chronicles*, both are in Part Four of ARDA.
- 2:1 **MS:** Although the text leads you to believe that the first official service was Beltane on May 1st (or more likely May 4th), it is now generally assumed that there were earlier weekend services, likely starting on 4/20/63.
- 2:2 **NN:** The "altar" was Fisher's phonograph stand/record rack, draped with a cloth.
- 2:3 **NN:** The stones came from a place in the Arboretum, just north of Monument Hill I don't remember how many worked it was something like three, increasing to five.
- MS:** I believe the site of stone was the NEST OF DRAGON EGGS found in a depression next to the DRUID DEN (AKA the little grove) where a pile of head size rocks from the neighboring fields were deposited. Most of the remaining rocks there have been used for Arb trail maintenance.
- 2:5 **IB:** The exact measurements of the "cubits" used has been lost. The term usually refers to a length from 17" to 21" (based on the length of a person's forearm).
- 2:6 **IB:** The waters-of-life are Uiscebheatha in Irish Gaelic (other wise known as "whiskey"). Any alcoholic beverage can be used in a pinch.
- MS:** Since 1985, the Carleton Druids have been using Tea, Tang, or watered-down Whiskey. It depends on the sensibilities of the officiant and congregation.
- 2:7-10 **MS:** This was so they could become an "officially registered student organization." The original Constitution had an amusing typographical error: Article VI set the quorum for amendment at "one third of those known to be officers." Since there were only three officers to begin with... It is interesting to note that the Druids at Carleton never became an official student organization in and of themselves until 1995 under the leadership of Hrobak.
- 3 **NN:** A little hyperbole aside, this is essentially a factual account.
- 4:3 **NN:** Really spooky-a ray of sunlight broke through the cloud-cover and hit the altar.
- 4:4-5 **RL:** At one of the early services, some one brought an umbrella, more as a fashion statement then because of weather. It rained. From this came one of druidism's few informal prohibitions/superstitions; no umbrellas at services. Curiously, a similar occurrence happened at one of the early Berkeley grove services. Really odd, since May- Nov in California is the dry season when rain is really rare. (Insert Twilight Zone theme.)
- 4:7 **NN:** No liquor was allowed at Carleton. This rule was not enforced in the Arb, and quite a many students wandered home on Saturday Night/Sunday Morning under the influence. In the case of the repeated destruction of the altar, there was a specific (small) group which didn't like us as individuals, and took it out on our altars.. I don't remember if we thought they were anti-Druid or just anti-us.
- 5 **NN:** The dispute is reflected in the changes made in the Ceremony of Consecration.
- RMS:** In the ceremony preserved in the Black Book (which contained all the early liturgy), the following changes were written by hand on May 18th 1963:
- "Attend us now o Spirits, as we offer this sacrifice of consecration" became
- "Attend us now O Spirits, as we light this fire of consecration."
- (Here the blood of the sacrifice shall be spilled upon the altar) became
- (Here the fire shall be lit upon the altar)
- "Accept this, our sacrifice" became
- "Accept this, consecrate it."
- 5:10 **IB:** The speaker was Jan Johnson. Actually it is not known for sure whether the ancient Druids practiced human or animal sacrifice, though the former was the war-atrocity tale told by their enemies, the Romans. But since almost every Paleopagan tribe in Europe practiced the sacrifice of flesh now and then, such sacrifices by the ancient Druids must remain a possibility. For further details about the Paleopagan Druids, as well as other modern groups, see *The Other Druids*.
- MS:** As far as my research has gone, no Druidic group or Wiccan group in the US or elsewhere would ever allow the sacrifice of people or animals by their members.
- 5:13 **IB:** This almost schism should not be confused with the schism that did take place eleven years later, also over the question of just how Pagan the Druids were or should be.
- 6:1 **IB:** May 25, 1963 CE (1 y.r.)
- 6:3 **NN:** After six of seven "regularly organized services of public worship," the Druids filled out "chapel slips" listing the Druid services as our church for the week. These slips were handed out at campus services, and were available in the dorms for those who had attended services in town.
- 6:4 **NN:** The Chapel Slips were rejected by the Dean of Men's office, which had charge of such matters for male students.
- 6:5-8 **NN:** Howard Cherniack went to the Dean of Men with a list of various peculiar religious organizations gleaned from the Minneapolis and St. Paul Yellow Pages. After it was admitted that most of them would be acceptable, he asked why the RDNA wasn't. The answer boiled down, amounted to "You don't have a faculty advisor."
- 6:9 **NN:** The Dean of Women's office accepted the Chapel Slips from the two girls who submitted them.

MS: The twenty male students then in the RDNA never did receive official credit. But then, they never were expelled either. It is believed that the women weren't under the same scrutiny as the men, and so local towns' ladies (never hearing about the Druids) at the Office of Women passed the slips without a second thought. See the oral interview with the Frangquists.

7:1 **IB:** The date was June 1, 1963 (1 y.r.)

7:4 **NN:** or words to that effect.

7:5 **IB:** That is to say, Summer Vacation was coming on.

The Book of the Law

1 **NN:** This book is essentially a paraphrase of the Constitution of the Carleton Grove.

3 **IB:** It is no longer necessary to be a student (at Carleton or anywhere else) in order to join the RDNA (or its offshoots). All may join regardless of race, creed, color, sexual preference, gender, or place of cultural origin; provided they agree with the Basic Tenets and partake of the waters-of-life.

4-6 **MS:** These **Basic Tenets** are the rock-bottom beliefs of Reformed Druidism.

7 **MS:** Some offshoots add extra officers. The following verses referred to both sexes as far as eligibility is concerned.

12 **NN:** My original copy of the Constitution sets the quorum (after correction: see note to EC 2:7-10 above) at one-eighth, not one-third.

MS: After 1976, some individual groves added some other rules. Isaac's talk below is of academic interest, since the Council of Dalon Ap Landu is, for all practical purpose, in abeyance and will probably remain so.

IB: This verse has subsequently been interpreted to allow business to be done through the mails. In typically Druidic manner, the quorum necessary to enact changes has only rarely been obtainable, since most Druids are too lazy to answer their mail or to send in changes of address. This difficulty in legislative communication (caused, as well, by inactivity on the part of the Arch Druids of the Carleton Grove) is one of the major reasons cited for the events of the Isaac Affair, and the forming of the Provisional Council of Archdruids. Although the structure of the national organization of the RDNA is still evolving, this Constitution is still the basic form used by most groves.

IB: It is the opinion of some Druids that this book refers only to Carleton Grove affairs and not to proceedings of the CoDAL.

An early (1965 c.e.) source in the Carleton Grove archive (by Fisher) requires a 3/4 majority for the adoption of any measure by the Council and for a quorum requires the entire CoDAL. This was later seemingly abandoned for the current practice of consensus voting and all resolutions passed to date by the CoDAL have been adopted by consensus of participating voters. Thus, it can be interpreted that the provisions of The Book of the Law were not meant to be taken as precedents for actions of the CoDAL. There have been a couple of resolutions concerning voting methods over the last few years, but all have died for lack of interest. It could be argued therefore that there are currently no rules for legal voting on Council matters.

The Customs of the Druids

1:1 **MS:** Only during the Summer Half of the Year. During the Winter Half, the waters-of-sleep are passed instead.

RL: (about the chapter as a whole) Gods, how prolix. Dave must have had a lot of fun writing this chapter!

1:8 **IB:** Note therefore, that there is no special ordination or initiation ceremony for entrance into the First Order.

2 **NN:** The words of the Chant were written by Kathie Courtice, and set to music by Peter Basquin. It was regularly sung as part of the Service of Worship.

3 **MS:** These words form the bulk of the service for consecrating the Second Order. The drinking of a good dollop of whiskey is known as "The Ordeal".

RL: I consider 3:1 to be a Fisherism, of course.

4:1-7 **NN:** Based, so far as I know, on Frangquist's research. He spent a bit of time on research as writing the Chronicles turned from the frivolity obvious in the first few chapters of Early Chronicles to the serious undertaking recognizable later on.

IB: For some reason, Frangquist's otherwise fine research missed the early Celtic celebrations of the Spring Equinox and the Fall Equinox, though their celebration is well attested by Celtic scholars. (Thus among the orthodox members of the RDNA, these two holidays are not celebrated, since they do not appear in this chapter. Most of the offshoots, however, do celebrate them.

MS: I doubt Frangquist ever found much evidence for the worship on equinoxes by the Celts, because I certainly have not. Nowadays, Carleton celebrates equinoxes when possible.

RL: I recommend the alternative spellings of Geimhrídh for Geimredh, Imbolg for Oimeic, Samhradh for Samradh, Lughnasa for Lughnasadh, and Fomhar for Foghamhar. (this is largely a spelling difference between Irish and Scottish Gaelic). The usual way of observing the solstices/equinoxes is distinctly minimalist. A druid upon arising takes a look in the general direction of the sun and intones: "Looks like a solstice/equinox to me".

5:3 **IB:** Nonetheless, the night of the full moon seems to be more commonly used for ordination Vigils than the new moon.

MS: Full moons & new moons are great, but vigil when you feel the urge or when the weather looks good, especially in Minnesota!

5:4-10 **IB:** See the Orders of Common Worship.

RL: Interesting phrasing in 5:6, no? How can the "worship of druids" purify anything from the Mother??

6:6 **MS:** An all-night Vigil is one of the requirements before one may be ordained to the Third Order, although there is a rare precedent for *in absentia* ordination of a candidate, conditional upon the Vigil being consequently performed. This is frowned upon, and normally the service of Ordination is held just after sunrise, with the other Third Order Druids in the Grove coming out to join the candidate and conducting him/her to the service. It was also once a tradition that the newly ordained Third Order would conduct the next Druid service that would be held. The vigiler usually also bought breakfast for the ordaining Druid, and whiskey would be mixed in with breakfast.

6:12 **MS:** This chapter did not originally refer to both genders, although it does now. See Part Four's Record of the Council of Dalon Ap Landu. Officially, only an Archdruid or Archdruidess who is the head of a legally constituted

grove may ordain priest and priestesses to the Third Order. There is now developing a custom whereby a solitary Third Order Druid may consecrate people to the Third Order. And at Carleton, since 1985, there is now a tradition that even 1st and 2nd Order can ordain people to their own respective orders that they hold.

7:1-12 **MS**: Written by David Fisher and is found in his first Samhain service.

8:12 **NN**: The Council of any particular Order elects the Patriarch of the next higher Order; he then ordains who he wishes to honor to that Order, forming its Council, which in turn elects... A nice self-perpetuating sequence, no? The Fourth, Fifth, and Sixth Orders came into being on the same day. Fisher, Frangquist, and Fisher were the entire Council of Dalon ap Landu: we chose Fisher as Patriarch of the Fourth Order, and he ordained us to the Fourth Order. As the Council of the 4th Order, we elected me as Patriarch of the Fifth, and I ordained them. As the Council of the 5th Order, we elected Frangquist Patriarch of the Sixth Order, and he ordained us to the 6th Order (cf. LC 9:7-18). It should be noted that this was prearranged to the extent that we had our services of ordination written ahead of time.

MS: Gary Zempel was elected Patriarch of the 7th Order. The Higher Orders were pretty much forgotten from 1967-1974, when a brief attempt was made to revive them. Instead, a few new independent orders were founded.

8:13-16 **MS**: These verses had always been a thorn in the side of Druidic tradition. They were negated by Resolution of the Council on 29 March 1966 and 1 May 1971. See Part Four.

9:1-5 **NN**: Chapters 9, 10, and 11 are translations of genuine Old Irish poems, which were provided by Dr. John Messenger (see Latter Chronicles 6:12-14 and attached notes below). Notice the unusual "chain" rhyme-scheme of the chants in 9 and 10; the sound or the idea of the last word in each line is repeated at the beginning of the next. This is found in many pre-Christian poems in Celtic countries.

10:1-5 **RL**: This poem was spoken by Amerghin White-Knee, poet of the Milesian invaders, to still a storm which the Druids of the Tuatha De Danaan had raised up against the Milesian fleet to keep it from landing. The poem worked.

11:1-3 **IB**: "Also spoken by Amerghin, on landing at Inber Colptha with Eremon's half of the Milesian fleet." Larson. A longer and "less mystical version" appears in The Book of Bards under the same title, supplied by Robert Larson.

The Latter Chronicles:

1:2 **IB**: School started again on September 23, the first service of the Fall was therefore Saturday, September 28, 1963 c.e.

1:9 **NN**: Jan Johnson lived in Seattle, Washington and did not return for his senior year. (He had been my roommate in '61-'62)

1:10 **IB**: "...Norman who was Server." was Norman Nelson.

1:11 **IB**: This was a private letter, since lost.

2:2 **IB**: The Archdruid (David Fisher) was wroth because he intended to go "to the Arb" with his girlfriend that night and it was raining an occurrence likely to dampen outdoor romance.

2:8 **NN**: It was actually a greater distance I gather about 300 yards but close enough to be very startling, he said.

2:9 **NN**: To the best of my knowledge, the "Druid Curse" was used three times: twice against those who tore down the

altar and once as detailed here. Net total was one broken leg, one sprained ankle, and one bolt of lightning. It was decided that 'the Curse' would never be used again, and that we would not teach it to anyone who did not then know it.

MS: It was also used by the Stanford Grove with disastrous effects on a water tower.

3:1 **NN**: Two humorous incidents occurred, which somehow didn't get into the Chronicles. At one service, the waters-of-life had more life than we really wanted - a grasshopper jumped into the cup as it sat on the altar! It was flicked out again and most of the congregation did not know it had happened.

NN: Another time, Howard Cherniack was solemnly intoning the Preceptor's responses just before the Consecration, until he was asked: "Has the Earth-Mother given forth of Her bounty?" He replied "YUP". It was weeks before we could get through a service with straight faces!"

RMS: Believe it or not, this is one of traditions that did survive the Great Interim. Very occasionally, the Preceptor would give what was known as the "Cherniack Response" and we couldn't keep straight faces either!

3:4 **IB**: The college was determined to harass the Druids by not granting "chapel credit" and by not recognizing the RDNA as "a real religion." Nonetheless, none of the Druids were ever suspended or expelled for failure to fulfill the religious attendance requirement.

NN: Dr. Messenger became our faculty advisor that fall, before the events of Chapter V.

4:1 **IB**: October 26, 1963 c.e.

5:6 **NN**: The customs repeated in this chapter were based on ancient customs detailed by Dr. Messenger.

5:12 **NN**: This really happened. We sat around the fire, passing a bottle or two of wine (we were in the Arb), then joined hands and sat in silence for some time. It was a girl whose name I forget who first 'spoke in tongues' [a psychic talent known as "glossolalia"], then began to repeat, over and over again, words such as those given here. It must have lasted for 4-5 minutes. She later told us that she did not remember speaking at all.

5:13 **IB**: In view of subsequent events, I am inclined to think that what was seen was a vision of three tombstones, those of John Kennedy, Robert Kennedy and Martin Luther King; three people whose assassinations made tremendous impacts on the nation and caused hundred of psychics to have (recorded) previsions in the early 60's.

5:15 **IB**: This is an old custom in Europe, all that is left of the traditions of driving cattle and other domestic animals through the flames of a High Day fire, in order to purify them from all evil influences and other vermin. There are various sexual fertility elements to it as well, when people jump through or over the flames.

5:16 **IB**: Druids have always been careful about their fires.

6:1 **NN**: November 22, 1963 in Dallas Texas.

6:7 **IB**: This had a sobering effect on the Druids.

MS: The sobriety soon wore off.

6:13 **NN**: Dr. John Messenger, Ph.D. came to Carleton (in September, as he remembers it, not December as implied in this chapter) as a Professor of Anthropology. "At one of the first (weekly and mandatory) convocations he spoke about his research in the Aran Isles (at the mouth of

Galway Bay) and mentioned various Druid customs still extant there under a thin veil of Christianity. Before he left the room that night, we had our official faculty advisor!

RMS: An article by Messenger on the Aran Islands appears in the November 1974 issue of *Natural History*.

IB: Dr. Messenger is the one who provided the translations of the Irish poetry for *The Customs of the Druids* and many photos reproduced in the edition of the *Druid Chronicles* (Evolved). He says "I can still recall how angry the Administration was with me when I agreed to be faculty advisor to the group." After him, their advisor was a Mr. Bardwell Smith, a comparative religions professor.

RMS: Many years later, Professor David Sipfle in the Philosophy Department told me how Messenger had recounted to him the bizarre activities transpiring on the Hill of Three Oaks. Messenger concluded in disbelief: "And you know, they really seem to believe that stuff!"

7:9 **IB:** See note to Early Chronicles 2:5 above.

7:10 **IB:** This is still considered by many to be the best design for a Druid altar.

MS: The use of altars have pretty much disappeared from Carleton Druidism.

7:14 **IB:** David Frangquist, because he was writing *The Druid Chronicles* (Reformed).

7:19 **IB:** This is the only recorded ordination to the Third Order known to have taken place during the Winter Half of the Year. The safe drying of the altar, however, constituted an emergency.

Frangquist's courage is noteworthy, for even in April, Minnesota Spring weather is not always kind and the Antidruids were still around.

MS: Actually there have been a handful of rare ordinations in the Winter. But realistically, Northern winters discourage such tomfoolery.

8:1 **IB:** The night of April 30, 1964.

8:5 **IB:** One defilement is not mentioned in the *Chronicles*.

8:11 **NN:** We knew the hill was there, with the rock and the three trees; we moved over there, intending to "dub" the trees honorary oaks. When we got there, all three were found to be oaks. And this was taken to be a sign."

MS: The stone was used as an altar, as a matter of fact, it still bears the faint remains of a Druid Sigil etched into its side.

9:1 **MS:** This was Norman Nelson.

9:18 **IB:** See note attached to *Customs* 8:12 above. Shortly after this time (summer of 64), Gary Zempel was elected the Patriarch of Sirona, the Seventh Order. However, before he got around to ordaining any other members of this Order, he sent out a letter renouncing his Patriarchy, even his identity as Gary Zempel. Not to long after, David Fisher attempted to resign the Patriarchy of the Fourth Order, due to a feeling it was inconsistent with being an Anglican Priest.

10:1-2 **NN:** On the day of my graduation (June 12, 1964) the Board of Trustees abolished the religious attendance requirement. Interestingly enough, we had invited the College administrators to the last full service of the year (before Finals Week) and none attended. During Finals Week, we planned an abbreviated service. As I approached the Hill of the Three Oaks (a few minutes later) carrying the waters-of-life in the chalice, I could see the regular group gathered around a couple resting on a

blanket. My first thought was that someone was "Arbing" and that we were going to have to dispute them for possession of the Hill. As I reached the Hill, I saw that they were President and Mr. Nason! He apologized for not having been able to attend the week before and they stayed for the service and partook of the Waters. I served the Waters with my fingers crossed! At a school where possession of liquor could result in a ten-day suspension, he literally could have prevented me from graduating. Nothing was ever said about it. I still wonder if I was the only student (until the rule was changed a few years ago) to ever have served liquor to the college President on campus!

10:5 **IB:** The following verses (6-23) were not actually sung at that time. This collection of verses, now known as the "Hymn to the Mother," were written the subsequent Summer by Norman Nelson, one night/morning when he was working on the "Graveyard Shift" at the State Cement Plant, which was his summer employment during school. That September he sent it to Frangquist for inclusion in the *Druid Chronicles* (Reformed).

10:13 **IB:** This verse has an alternate ending, as follows: "...and for all that can be sensed do we praise Thee."

10:15 **IB:** This has an alternate reading, as follows: "In our meditations and services, and in our counseling and judging, do we praise Thee; in our divinations and prophecies, and in our wizardries and incantations, do we praise and think upon Thy works and Thy power."

10:17 **IB:** This has an alternate reading, as follows: "In all the whole world do we praise Thee: from the east to the west do we praise Thee, and from the north to the south do we praise Thee, and from the nadir to the zenith do we praise Thee; yea, from the Center of our being do we Praise Thee."

10:23 **RMS:** This last verse sums up the entire chant and reflects what I consider to be the basic idea of Reformed Druidism.

Meditations:

1 **MS:** This is David Frangquist's description of his Third Order Vigil. See notes to *Customs* 6:6 and *Latter Chronicles* 7:19 above. It is still a popular reading during the Vigil process amongst current Druids.

1:16 **NN:** "Be'al", The Druid name of old; it is apparently related to the Semitic word "Baal", meaning "Lord".

3:3 **IB:** Note that in Reformed Druid thought, the Earth-Mother is more than "Mother Nature" or the Biosphere of the planet Earth, although to many Druids (just as with many Wiccans) this may be the primary emphasis in worship. For as it says in verse 6 of this chapter, the Earth-Mother is all that is manifested to human senses. There does seem to be some overlap with the Wiccan concept of a Star Goddess who is beyond Earth, yet intimately involved with it; however, absolutely none of the Founders knew anything about Neopagan Witchcraft, and certainly had no intentions of being connected with it. See *The Second Epistle of Isaac* for comments on the concept of Supreme Being(s) in Neopagan Theology and possible correlations that could be drawn (though only by those desiring to) between them and Reformed Druidism.

3:9 **IB:** There is an alternate reading, as follows: "She is Weakness-Strong."

5:10 **RL:** This is almost undoubtedly a typo for Bible. Bile was a progenitor god, father to the Dagda, whose mother was Danu. His earthly manifestation was the bile, or sacred

tree, usually an oak. The name Bile' is cognate with Bel, Belenos (and Be'al).

MS: I disagree with Brother Robert. I suspect that David, in his rudimentary Celtic researches, had come across the ancient Irish custom of "Bile" (pronounced "Bee-lay") which is a holy wooden tree-post. But the substitution of "Bible" is interesting.

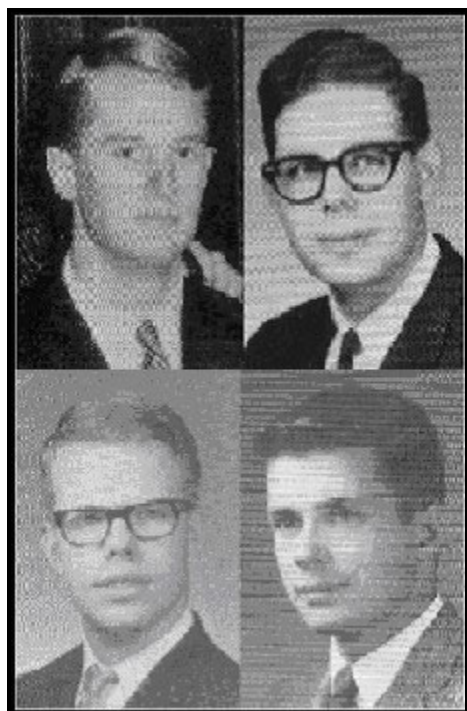


**Figure 1 The Founders of the RDNA:
Top (L to R) David Fisher & Howard Cherniack,
Bottom (L to R) Norman Nelson & David Frangquist.
Taken c. 1961-1962.**

Printing History of the Chronicles

The five books as found in Part One of this anthology are known as "The Chronicles". Some wonder if the fiveness of it was intended by Dave as a parody of the Pentateuch. (Intriguingly the number five has great importance to the Discordians.) Most of it was written as a self-complete project by David Frangquist in the summer of 1964, to chronicle the history and customs of the first year of Reformed Druidism at Carleton. It has been published under the Pseudo-real entity called "The Drynemeton Press". The name was a side-joke related to "The Grove Press" of the Underground scene of the 60's. This was the first edition and its printing dates are 1964, 1965, 1966, 1969, 1970, "the 1986 to 1992", and then 1993.

The five books of the Chronicles were reprinted in a Second Edition in the 1976 anthology called "The Druid Chronicles (Evolved)", with a second minor printing in 1986. A Third Edition was assembled by Glen McDavid and Donald Morrison and had only one printing in 1977. Scharding put together a Fourth Edition, and it has had three printings; one in late summer of 1993, 1994, and finally in "A Reformed Druid Anthology" during 1996.

The First Edition's first five printings had some internal cross-references (e.g. See Cus. 3:5 found annotating verse 9 of the Book of Law). More were added by Glen McDavid, who received a Dean of Druid Textology as a reward, and first published in the Third Edition in 1977.

It was decided early on that the Druid Chronicles should not be added to by the future essays of other Druids. We felt that the Druid Chronicles (Reformed) should stand on its own merits without additions. This is why the Apocryphas were written.

The only change of their contents was made in 1976, when "The Druid Chronicles (Evolved)" were being assembled by Isaac Bonewits. The crux of the matter was the misogynist verses 13, 14 & 15 of Chapter 8 of Customs. Frangquist did not intend any misogyny by them, but those were Fisher's rules in 1964. The May 1, 1971 ruling of the Council of Dalon Ap Landu (see Part Four of this Anthology) undeniably negated any remaining sexist interpretation of these verses, but many people wanted those verses removed from future editions of the Druid Chronicles. Isaac's work in 1976 omitted them, but I have reinserted them with a notation that these verses do not apply anymore.

Brief Printing History

- 1964 1st Edition
- 1965 2nd Edition
- 1966 3rd Edition
- 1969 4th Edition
- 1970 5th Edition
- 1976 6th Edition Druid Chronicles (Evolved)
- 1986-92 7th Edition (Many reprints)
- 1993 8th Edition
- 1994 9th Edition
- 1996 10th Edition (ARDA 1)
- 2004 11th Edition (ARDA 2)

Historiography of the Chronicles

Although David Frangquist was the primary author of The Druid Chronicles (Reformed), the following Druids made the following contributions:

- Howard Cherniack was the original formulator of the Basic Tenets (Law 5, 6). Frangquist reprinted it in a poetic fashion.
- Kathryn Courtice wrote the words to the Earth-Mother song in chapter two of Customs. It was put to music by Peter Basquin.
- David Fisher is the original author of the speech in Early Chronicles chapter seven and the ritual excerpts taken from the ordination of Second Order Druids found in Customs 3:7-10. He also wrote the Response at Samhain found in chapter 7 of Customs.
- The three incantations of Customs, chapters 9, 10, 11 were translated from the original ancient Gaelic by Professor John Messenger who was a visiting professor at Carleton.
- Norman Nelson composed the "Praise of the Earthmother" piece, supposedly while working a night-shift as a watchman in a cement factory.

David Frangquist was not one of the three Founders of the RDNA (Fisher, Cherniack, Nelson), but he came into Druidism a few weeks after it started and became close friends of the Founders. Frangquist, and Nelson to some extent, was a powerful force permitting Druidism to outlive the Chapel requirement. He spotted the important issues that Druidism dealt with and he became determined to make Druidism last a bit longer. It is doubtful at the time of writing the Chronicles, that he could have imagined just how long the Reform would last.

The Druid Chronicles cover the first year of Druidism under Fisher's Archdruidcy of April 1963 to April 1964 and during Norman's summer Archdruidcy of 1964. It was an attempt to capture the moment for future nostalgia. David Frangquist would be Archdruid from September 1964 until his graduation in 1966. Many peculiar aspects of Druidism in the Fisher era are preserved in the Chronicles, which would have been forgotten otherwise.

The Early Chronicles

This part of the chronicle covers the period from April 1963 to June 1963, during which much of the ritual and hierarchy became established. The short-term obsession with altar-building began at this time and would last until the decision to use the immovable boulder on the Hill of Three Oaks.

The Book of the Law

Despite the title, it is only the basic tenets (Law 5, 6) that are mandatory requirements for organizational membership in Reformed Druidism. It is basically a rewording of the Carleton Grove's own constitution. Of course, to be a 1st order in the *spirit* of Reformed Druidism you also have to partake of the Waters-of-Life, and there is no ordination service actually proscribed for it. These basic tenets were very carefully formulated by Cherniack, with input from Fisher, to express the most basic beliefs of the RDNA, and they have proved to be remarkably efficient. Fisher's preoccupation with power is evident in 8.

The Customs of the Druids

Most of the ordination procedures are of Fisher's origin. The Founders and Frangquist looked up the Celtic holidays from standard books on ancient Druids in the library. There is no compulsion to honor the holidays, of which the equinoxes are noticeably absent. An interesting dinosaur is found in chapter eight, where the election procedures of the Higher Orders are outlined. The most disputed verses 8:13-15, have long been a sore point of Reformed Druidism, and the battles to remove them are amply discussed in the History of Reformed Druids.

The Latter Chronicles

This covers a period roughly from September 1963 to June 1964 when the Chapel requirement was formally rescinded by Carleton College. Interesting notes are the Druid Curse, the prediction of President Kennedy's assassination, the first ordination of a Third Order Druid (L.C. 9), soon followed by the founding of the Higher Orders.

The Book of Meditations

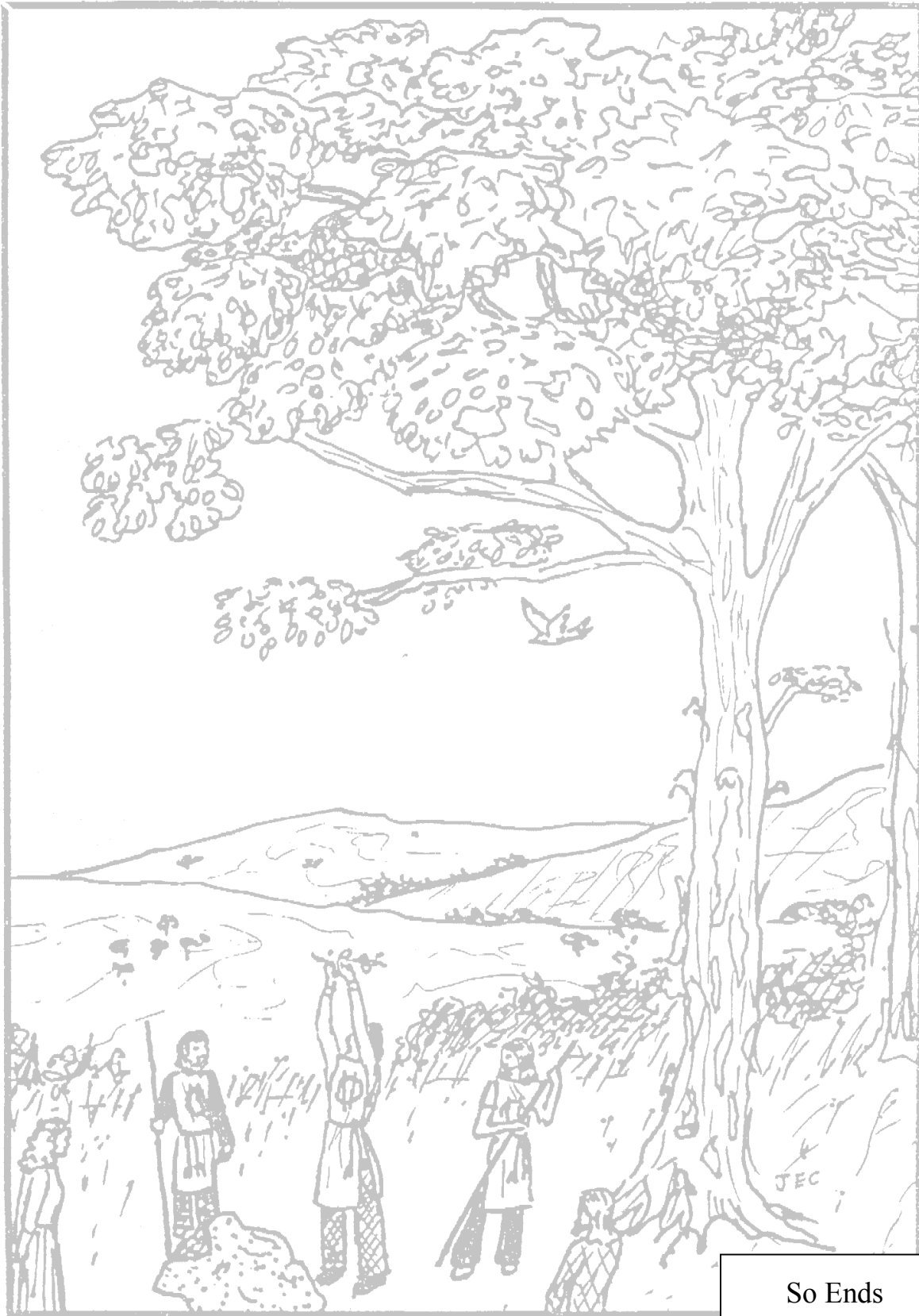
This has proved to be the most popular section of the Chronicles, especially as readings during the Order of Worship. The discussion of Be'al is rare amongst the Archives, the only other prominent documents are the Apocryphal books of Thomas.

Frangquist's Literary Career

The Chronicles are the most popular Druid document and have provided a constant reminder of the reasons why the Reform was founded. Frangquist also was responsible for guiding the early missionary efforts of the Reform, passing legislation, starting the Blue Book of Archives, and collecting the Green Book. He has also helped Druidism to revive at Carleton at least three or four times since he graduated. In essence, Frangquist put a firm stamp on Druidism of the period from 64 to 69, and acted as resource for ArchDruids ever since. See Part Ten of ARDA for an interesting transcript of the oral interview with David and Deborah Frangquist.



**Figure 2 Deborah (Gavrin) & David Frangquist
at Carleton Archives for Samhain 1993.**



So Ends
Part One
Of ARDA 2

PART TWO

THE BOOKS
OF THE
APOCRYPHA

(COMBINED AND EXPANDED)

DEDICATION

To Jan Johnson

The first Reformed Druid to write an epistle.



Drynemetum Press



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2003 Introduction

It has been a perplexing dilemma, of what to add to the fourth installment of the Apocrypha. I'm approaching my goal of making a portable set of archives, yet making it less portable in the process. After raking through old letters, new documents began to take on greater historical weight and importance. Recent letters from the internet correspondence seems timely, but I wonder if they will stand the test of time; and could one be removed at a later point if it fails such a test? In any event, the apocrypha has been expanded 2 or 3 times in size, and perhaps become unwieldy; yet I hope it is wielded wisely.

I have divided the Apocrypha into various convenient historical periods that will assist the browser to focus in on the "themes" of various collections of letters. As always, the letters are the opinions of the authors on that subject; and the absence of discussion on neglected topics does not necessarily indicate a lack of interest. The lamentable gap between 1980-1994 at Carleton is best explained by the lack of letter-writing tradition, burn-out amongst prominent members, lost computer files, and poor maintenance of contacts between Groves. A lot more went on than what you see here. I figure that most activity at Carleton and other groves is participatory and celebratory, and letter writing probably represents less than 2% of a Druid's activity.

A number of letters from the 80s have been unearthed and included to show how the Reform continued in California after Isaac left. After ARDA was published and I went to Japan, Druidism revived and thrived, and a few selections from the Age of Irony & Merri have been included. Since 1999 the internet has made free and quick correspondence so easy, that a flood of letters has erupted, more like chit-chat than the deeply laborious projects in the older days of typewriters and handwritten missives.

As we move into a new era with this update, when my own personal knowledge, experience and participation definitely increases, I am faced with the additional problem of controlling my own ego. It is difficult to be objective about one's own literary career. I should not overstate my own influence, but neither out of excess humbleness, should I understate the impact of my own frequent letters. As always, dozens of acceptable letters were not included, because I don't know of their existence, or am I not yet wise enough to grasp their importance to the course of the Reform. When they are brought to my attention, of course, they will be considered.

So I leave you to stumble and lumber through this forest of words and ideas as best you can. Take what lumber you need and build wisely with it.

-Michael Scharding

Day 1 of Earrach, Year XL of the Reform

(Feb 1st, 2003)

Embassy of Japan, Washington, D.C

1996 Introduction

The following Books were chosen from hundreds of letters circulated at large amongst the Third Order members of the Council of Dalon Ap Landu (although the lower orders were also welcome to communicate), because they are deemed illustrative. It has always been our firm intention that every Druid should add and/or subtract to their own copies of the Apocrypha as they see fit. These selections are merely a suggested nucleus for such a personal collection. As with the Druid Chronicles (Reformed), NONE of these authors would ever wish that their words be considered a dogmatic authority, nor do their words represent anyone's opinion but their own opinion.

The contents of various books may often seem to be in conflict with each other or even unconcerned with Celtic or Neopagan issues. This is because many of the Druids felt that Reformed Druidism has a life or message that goes beyond the window trappings of any one culture or religion; it is more of a perspective. Everything beyond the two Basic Tenets (Book of Law verses 4-6) should be considered only as a personal opinion from the author or a local custom. This includes me. In many ways, the Apocryphas provide better understandings of how various Reformed Druids have interpreted the message of Reformed Druidism in their own spiritual lives. Many of these letters were painstakingly composed to convey subtle thoughts, so ponder them carefully when reading them.

Most of these Books have been published before, in one of two collections, either the "Carleton Apocrypha" or The Books of the Apocrypha in Part Two of "The Druid Chronicles (Evolved)." Both versions had the Epistle of David the Chronicler, The Book of Faith and The Outline of the Fundamentals. The latter half of both Apocryphas dealt with various opinions on the "Isaac Affair" of the mid-70s, when Isaac initially desired to redefine the RDNA as a Neo-Pagan organization with more interaction (i.e. the Provisional Council of Archdruids) and an effective hierarchy. I have chosen to combine these two Apocryphal versions (plus adding some letters), because one version provided only the "Isaac" letters and the other only provided the "Carleton" letters. Neither version was truly understandable without reading the other version. But, together, they can provide an interesting historical dialogue for the reader.

The issues leading up to the Isaac Affair are complex and are dealt with in more detail in "A General History of Reformed Druidism in America." The end-result was a lot of productive introspection, mutual understanding and an organizational subdivision of the Reform into three branches. The first branch retained the name RDNA and was composed of the Carleton Grove, Ann-Arbor Grove and New York #2. The second branch called themselves the "New RDNA" (NRDNA), which didn't wish to label themselves as Neo-Pagan, but they still wanted more interaction between Groves and a more functional Council of Dalon Ap Landu. The third branch was the Schismatic Druids of North America (SDNA), led by Isaac; they essentially abandoned the Council, identified themselves as being squarely in the Neo-Pagan movement and also spawned the short-lived Hasidic Druids of North America. After about three years, the original NRDNA groves had collapsed (along with the HDNA), and the SDNA relabeled itself as the NRDNA with the understanding that non-pagan members would be treated equally, but this second version of the NRDNA had a noticeable preference for the issues of the Neo-Pagan movement.

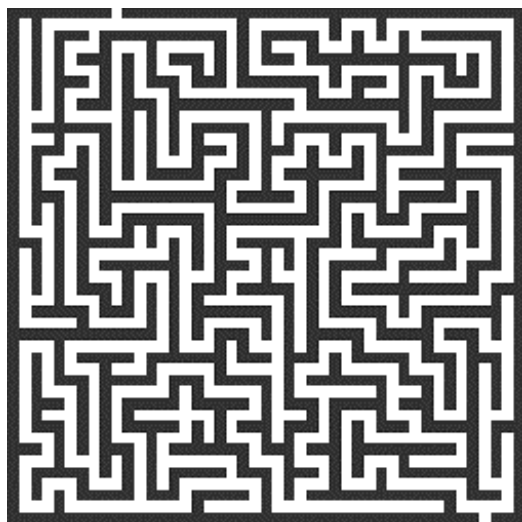
References of a sexist or creedist nature have been left intact, in order not to spoil the historical value of the various books. I have broken The Book of Changes into three parts to aid the reader in following the chronological dialogue. Except for arranging them in biblical-verse format, few spelling changes or emphasis has been added to these documents. All words in square brackets have been added by Michael Scharding for clarification. Longer side-notes were compiled in a document called the "Endnotes" and were placed the end of the letters; check them out. You may treat the Apocrypha as a collection of undoctored primary sources. I provide some background information on each letter in the Historiography section.

Please enjoy,
Michael Scharding
Big River Grove of Saint Cloud Minnesota
Day 1 of Samradh, Year XXXIV of the Reform
May 1st, 1996 c.e.

P.S. I've added some new selections to the ARDA version: the Epistle of Renny, the Epistle of Ellen, Gobbledegook and Red Tape, the three Epistles of Robert, A Cup Filled to the Brim with Druidism, Salutations, The Speaking of Beliefs, and the Book of Lacunae.



**Figure 1 Jan Johnson,
first epistle writer, c. 1963.**



Why Were Two Separate Apocryphas Printed? 1996

When the *Druid Chronicles (Reformed)* were written, as found in Part One of this ARDA, most people felt that no more books should be added to the *Chronicles*. However, they still had the itch to write and distribute their own thoughts to other people, especially to future students at Carleton. The Blue Book was a binder of such past materials and it was passed from one Carleton Archdruid to their successors. Unfortunately, the Archdruids of the other groves did not have access to this mini-Archive, so Isaac put together "*The Druid Chronicles (Evolved)*," abbreviated as DC(E), to act as a Blue Book for other Groves. Not knowing where to put the letters into DC(E), Isaac borrowed Carleton's idea of an "*Apocrypha*," itself taken from the Christian bible making tradition. The term "*Apocrypha*," defined as being "unofficial accretion," seems to fit well, except that there are no "official" materials" onto which they can accrete. Also the definition of *Apocrypha* as "writings or statements of questionable authority," strikes a warm chord in the Druid heart.

Isaac had always intended his printed version of the *Apocrypha* to be enlarged by other people adding new selections that they deem fit. I suspect that most of the Carleton letters of the Isaac Affair were written too late to be included in the printed collection of DC(E). Richard Shelton in collecting his own *Apocrypha*, which have many letters of opposition to Isaac's reforms, positively decided not to include any of Isaac's letters. I suspect this is because Richard felt that Isaac had essentially formed or discovered a Neo-Pagan religion, and was trying to retroactively superimpose it upon the Reform. I don't think that Richard ever disliked Neo-Paganism, but he would have equally opposed similar attempts by Catholics to claim that Reformed Druidism has always been Catholic, or if Nicheren Zen Buddhists demanded that we should realize that Reformed Druidism is really Zen in disguise and that we should adopt mandatory chanting of sutras and eating pickled radishes. Richard felt that Isaac's letters would convince people to become overly concerned with the group's continued existence, and would encourage dogmatic group posturing rather than encouraging new Druids to work towards their own awareness. Any animosity between these two Druids was finally resolved at a Carleton meeting in April of 1994 over a pitcher of beer.

Richard's reasons for excluding Isaac's letters, and producing a "purer" *Apocrypha* are very tempting to me, because I am very much one of Richard's disciples. However, I have decided in ARDA to throw both versions together and then add a few more letters. Richard's "*Carleton Apocrypha*" will remain an available separate publication. I personally feel that the resulting *Apocrypha* displays an important facet of Reformed Druidism, the communication of ideas amongst peers. The Reformed Druidism at Carleton today and elsewhere is mostly drawing in people with at least a little bit of a Neo-Pagan background, and I think that these letters will help them to understand the differences between Neopagan Reformed Druidism and old-fashioned Reformed Druidism. This *Apocrypha* will also show them how Reformed Druidism can improve or mesh with a Neopagan Druidic religion (or any other type of religion), and yet still remain a quasi-distinct organization.

Good fortune to thee,
Michael Scharding
Day 1 of Samradh, Year XXXIV of the Reform,
May 1st, 1996 c.e.

Contents of the 1996 ARDA Apocrypha

1996 Introduction

Why Were Two Separate Apocryphas Printed? 1996

Preface to Carleton Apocrypha 1993

Contents of original Carleton Apocrypha 1976

Introduction to Carleton Apocrypha 1976

Introduction to Berkeley Apocrypha 1976

Contents of Original Berkeley Version 1976

The Book of Faith 1964

The Epistle of David the Chronicler 1964

The Outline of the Foundation of Fundamentals 1966

Leabhar Toirdhealbhaigh 1967

Letter to My Brothers 1968

The Discourse of Thomas the Fool 1970

The Wisdom of Thomas the Fool 1970

The Book of Changes, Part One 1974

The Epistle of Renny 1974

The Epistle of Ellen 1974

The Words of Green 1974

The First Epistle of Isaac 1974

Gobbledegook and Red Tape 1974

The Epistle of Norman 1974

The Book of Changes, Part Two 1976

The Epistle to the Myopians 1976

The Epistle of Richard 1976

The Epistle at Midsummer 1976

The Second Epistle of Robert 1976

The Second Epistle of Isaac 1976

The Book of Changes, Part Three 1976

A Cup Filled to the Brim with Druidism 1976

Salutations 1977

The Speaking of Beliefs 1987

The Third Epistle of Robert 1996

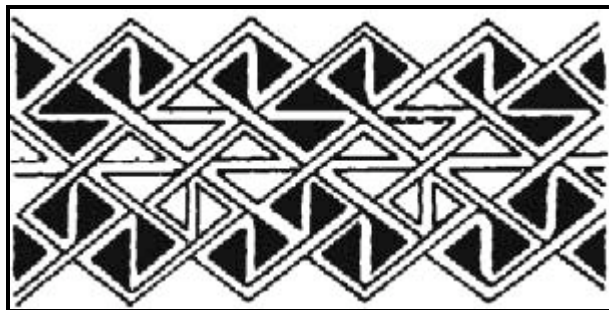
The Book of Lacunae 1996

Some Final Thoughts 1996

A Conclusion 1996

End Notes to the Apocrypha 1976

Historiography of the Apocrypha



Preface to the Carleton Apocrypha 1993

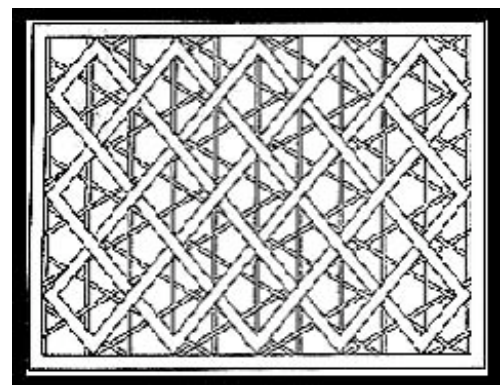
My purpose in printing the writings here collected is (of course) threefold. First, I would like to preserve some of the history and tradition of Carleton Druidism that was not preserved in *The Druid Chronicles (Reformed)* or that developed after the *Chronicles* were written. The intended audience here is the Carleton Grove itself. Second, in face of the growth of Neopagan Druidism, I would like to have something to offer those interested in the original nonpagan variety, something more complete and representative than the *Chronicles* alone. And third, I would like to discharge a long-standing promise to do something about the first two purposes.

This collection is a real hodgepodge, and despite my best efforts has nothing like the aesthetic unity of the original *Chronicles*, which are known to every Reformed Druid. Also it has nothing like the currency of the original *Chronicles*, which are known to every Reformed Druid. Most of these Apocrypha are known to few, though every Carleton Druid will find familiar material herein.

Although this is not a complete collection of all Druidic writings from Carleton, I have tried to keep the selection reasonably catholic, at least to represent the period from the founding in 1963 to about 1976, when my close contact with the Carleton Grove began to fade. Most of this material dates from 1976 or before. There are no Neopagan selections here, since in the early days the Grove was nonpagan, even arguably Christian. Certainly the founders would not have characterized Reformed Druidism as one of the oldest Neopagan groups in America, although on the strength of its founding in 1963 it seems to enjoy that reputation in the Neopagan community.

In recent years (after the period from which these writings are drawn) Druids at Carleton have become more interested in Neopaganism and Native American spiritual practices. Many would call themselves Neopagans. We "old-style" Druids have no quarrel with this, for one's Druidism is one's own affair, as David taught from the beginning. I believe Druidism transcends the nice distinctions we habitually make to compartmentalize the variety of the human spiritual experience, and I hope newer Druids will still find this material of interest, even, perhaps, of value.

Richard M. Shelton
Midsummer Day 1993



Introduction to the Carleton Apocrypha 1976

In the first days, the Reform had no published writings. David Frangquist ("the Chronicler") collected and printed *The Druid Chronicles (Reformed)* in 1964, and there were originally plans to update them by adding new material periodically. The mock-Biblical style seemed to call in particular for the "Acts of the Druids" and an Epistle or two. Several such works were in fact written. But as the aesthetic unity of the Chronicles came to be appreciated, it was decided not to add the other works, which naturally became known as the Apocrypha.

The term *apocrypha* signifies "things hidden away," and indeed almost all of these works remained literally hidden away in the personal files of the founders until comparatively recently. Some in fact were withdrawn by their authors. Thus, although they are of independent historical interest, these "early Apocrypha" did not contribute significantly to the development of either the Carleton Grove or the Reform in general.

When the College's religious attendance requirement was abolished in 1964, partly perhaps largely due to the challenge from the Reformed Druids, Druidism deepened considerably. With the Reform's immediate purpose fulfilled, the founders were a bit nonplused (David Fisher said he was "frankly stunned") to discover that this goal was but a secondary one for many who came to the services on the Hill of Three Oaks. Although all agreed that coerced religion was not a Good Thing and did not promote spiritual growth, what surprised the founders was that they had unwittingly created a setting more conducive to spiritual growth than many Druids had found anywhere else.

More was involved here than the rebellion against coercion. There was the spirit of intelligent and critical inquiry in matters religious, essentially an application of the high intellectual standard encouraged by the College in all things. There was the emphasis on the necessity of each person finding his own path himself, and a strong dislike for the very ideas of Dogma and Orthodoxy. There was a mistrust of formalism, a feeling that formalism tends to drive out meaning. Finally, there was the firm belief in the inseparability of humankind from its place in nature. These elements, and a vaguely mystical turn, combined to produce a view of life embracing far more than spiritual matters or better, extending spirituality to all matters. This attitude is what Carleton Druids understand by the term "Druidic."

In this period (circa 1965-1973) the forms and trappings adopted by the founders (with an eye toward hastening the death of the attendance requirement) became less important. The liturgy became more fluid. The turn to mysticism became sharper, and Druidism became more and more a personal affair. More writings appeared, many finding their way with some frequency into services, but never really intended for publication. This second wave of scripture became known as the "later Apocrypha."

The Third set of writings represented here stems from the flurry of letters and activity following proposals of Isaac Bonewits in 1974. Isaac, who came to Druidism via the Berkeley Grove, was the first Druidic proponent of Neopaganism. In a letter dated 18 July 1974 to the Council of Dalon ap Landu (comprising all Druid Priests), he suggested that the Reform describe itself in the following terms:

"The RDNA is an Eclectic Reconstructionist Neo-Pagan Priestcraft, based primarily upon Gaulish & Celtic sources, but open to the ideas, deities and rituals from many other Neo-Pagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience."

He went on to outline a program for transforming the sleepy organization of Druidism into a vibrant Neopagan ministry. But it seemed to many of us that what he proposed for the Reform was very far from what Druidism was all about. In explaining our opposition, a good deal of ink was spent in trying to pin down our own conception of the Reform.

Of the selections included here, only two are from the early Apocrypha: *The Epistle of David the Chronicler* by David Frangquist and *The Book of Faith* by David Fisher, both dating from 1964. From the later Apocrypha come the *Outline* by David Frangquist (that quintessential Druidic broadside, dated 6/6/66), *Letter to my Brothers* by Steve Savitzky (circa 1970), and the *Discourse and Wisdom* of Thomas the Fool (a.k.a. Tom McCausland), both from 1970.

The Words of Green and *The Epistle of Norman* both were responses to Isaac's general letter of 1974. *The Epistle of Richard* dates from a couple of years later. These three letters have all been heavily edited in the present version to remove repetitive and irrelevant material.

I began working on *The Words of Green* almost the instant Isaac's letter arrived. It was addressed to the entire Council and dated 14 August 1974. At the time I was a Teaching Fellow at the University of Michigan, and the most expedient way to generate the requisite number of copies was to use the math department ditto machine I was already using to churn out lecture notes, problem sets, and exams. But I balked at the usual dittoed purple, so in an attempt to match the color of the letter to its spirit, I used green ditto masters for the letter, whence it acquired its current title. (Unfortunately, greenery has proven to be ephemeral: original copies of the letter have faded almost to illegibility.)

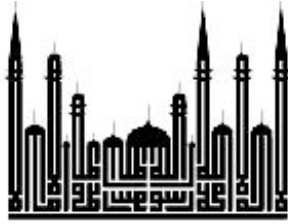
The Epistle of Norman was drawn from a letter by Norman Nelson to Isaac, dated 10 November 1974. Norman's response to Isaac was probably the most charitable, and Norman later spent time with Isaac, answering questions and eventually turning out *Between the Lines*, a set of historical notes on the *Chronicles* which were incorporated into the footnotes of Isaac's book (discussed below).

The Epistle of Richard is a pastiche of material drawn from two letters to Isaac, dated 26 May 1976 and 18 July 1976. By this time, Isaac had broken away to found his own group, the Schismatic Druids of North America, and was in the throes of assembling and printing *The Druid Chronicles (Evolved)*, a compendium including much Neopagan material in addition to the original *Chronicles* and three of the present selections, as well as material from *Between the Lines*. At the time, it seemed possible that this compendium would answer the need for a new edition of *the Druid Chronicles*. As an added attraction, Isaac was also including his updated version of David Frangquist's pamphlet *What is Reformed Druidism?* But he was writing for a different audience and with a different agenda, and in the event, the *Evolved Chronicles* evolved into something most of us did not find useful.

In June of 1976, toward the end of this period, several Carleton Druids gathered at Carleton on the occasion of Midsummer Day. We had hoped to meet Isaac and other members of his Twin Cities Grove to work out our differences and come to some amicable understanding, but Isaac returned somewhat precipitously to California a month or so earlier. David and Deborah Frangquist, then living in Germany, could

not come themselves, but sent in their stead, *The Midsummer Epistle*. This letter has special significance for me, as it articulates what I had come to learn about my own feelings about Druidism (and religion in general) in the course of the struggle with Isaac. I hope Druidism will continual to bask in its light, as we basked in the light of the setting sun of Midsummer Day on the Hill of Three Oaks!

-Richard Shelton, 1993



Contents of the Carleton Apocrypha 1976

Preface, 1993
Introduction, 1976

Apocryphal Works

The Epistle of David the Chronicler
The Book of Faith
The Discourse of Thomas the Fool
The Wisdom of Thomas the Fool
Letter to My Brothers
The Words of Green
The Epistle of Norman
The Epistle of Richard
The Epistle of Midsummer
Outline of the Foundation of Fundamentals
Some Final Thoughts

Historical Background

The Record of the Council of Dalon Ap Landu
What is Reformed Druidism? (1965 pamphlet)
Between-the-lines (footnotes to DC(R) & Apocrypha)
The Druid Calendar (Carleton's timekeeping)

(NOTE: the last four selections are now in Part 4 of ARDA)

Carleton Addendum 1976

The works that I had originally intended for this collection all came from the three sets described above. But as time passed, it became clear that other documents, such as the *Record of the Council of Dalon ap Landu* and David Frangquist's pamphlet, which in my day were widely known and in no sense hidden, have ceased to enjoy their former currency. Simply by dropping out of the light of day these became in a sense hidden, and in the interest of preserving a more complete picture of early Druidism, I have included these as supplementary works. To these I have added the original version of Norman Nelson's *Between the Lines* and my own brief disquisition on Druidic Time keeping. The latter developed from the set of instructions I drew up to accompany a Druid Calendar laboriously batted out on my typewriter at Carleton. (My excuses for not publishing the *Apocrypha* finally began to run out when I found a word processor that could handle the Calendar!)

A few textual notes. Except for the extracts from the letters to Isaac, which have been heavily edited as mentioned above, I have tried to restrain the editorial pen. I have silently corrected spelling errors and grammatical solecisms. I have made very few changes in punctuation since punctuation rules are more flexible and since some authors have strong views about certain nonstandard usages. In particular, I have made no attempt to standardize hyphenation or internal capitalization of the terms "Earth-Mother," "Archdruid," or "Neo-Pagan" as the Reform itself exhibits no consistency in this matter. Most of my additions to the text have been relegated to footnotes. The main exceptions are notes added to *Between the Lines*, which I have been careful to mark with my initials.

Richard Shelton,
Circa 1976

Contents of the Berkeley Apocrypha 1976

Introduction (as above)
The Book of Faith
The Epistle of David the Chronicler
The Outline of the Foundation of Fundamentals
Leabhar Toirdhealbhagh
The First Epistle of Isaac
The Book of Changes
The Epistle to the Myopians
The Second Epistle of Isaac

Introduction to the Berkeley Apocrypha 1976

The following Books consist of some of the letters circulated at large among the members of the Council of Dalon Ap Landu. None have been officially published before this time. Any member of the Third Order is entitled to add to this collection by the simple process of writing a letter, reproducing it, and mailing it out to all the members of the Council of Dalon Ap Landu. Because each Book represents (at most) the opinion of its author(s) concerning various matters of a Druidical nature, the reverence (if any) in which each Book is held will vary from Druid to Druid.

And because each Book is a personal communication, editing has been restricted to the correction of obvious spelling errors and similar trivia. References of a sexist or creedist nature have been left intact, in order not to spoil the historical value of the various Books.

The Editor has been informed that there are other Apocrypha currently being printed for distribution. Assuming that each has a date of writing attached, it should be easy to insert them in their proper order, vis-a-vis those included in this edition.

Isaac Bonewits
Summer 1976 c.e.

Earliest Selections:

The Quiet Years

A Spring Thaw?

(By David Frangquist, 1964)

(New to ARDA 2)

1. It has been a mild winter. I hope that this foreshadows an early spring thaw, in Laird and Severance as well as the Arb.
2. After the ground has dried, and a small flock of seekers after religious truth makes its return to Monument Hill, I hope that they will find that the fog of religious discrimination has also cleared. Last fall, as well as the spring before it, was a difficult one.
3. The college has proclaimed that the religious requirement may be satisfied by participating in worship in one's own church. Yet, several churches have not been granted the privilege of credit.
4. Among them is the Reformed Druids of North America. The reason for this sort of discrimination has never been fully justified.
5. Charges have been made that the Reformed Druids have not been in existence long enough to be given credit. This is rather like saying that Christianity was not a religion until, say, the time of Constantine.
6. But the fact is that, although the Druids have been actively organized at Carleton only since last April, the movement springs from a tradition older than Christianity itself: ancient Celtic Druidism.
7. It has been said that the Carleton Druids are not serious about their religion; but an altar on Monument Hill, weighing over a ton of rock, carried there manually, is evidence of their seriousness.
8. Finally, Druidism is said to have no relevance to the college's so-called Judeo-Christian tradition. I would only point out that Christian missionaries pushing into Gaul and Germany from Rome, in order to more easily convert large segments of the local population, incorporated large amounts of Druidic practice into the tradition of the Christian church.
9. I would assume that when the college says tradition, it means to include more than simply the Old and New Testaments. It might also be noted that credit is even denied to students participating in discussion conducted by missionaries of the church of Jesus Christ of the Latter Day Saints.
10. I really should not have dealt with these charges, for to do so would seem to affirm the principle that there is some basis on which a religious group may be denied credit.
11. This is not the case. No clearly definable basis can be established. Any basis for judgment must be purely subjective, for religion is essentially a question of personal conviction.

12. This is the reason for the failure of the student negotiation committees. Committees may provide help in solving political problems, but not in religious problems. The committees have tried to deal in logical arguments; religion deals in faith.
13. Dr. Maitland has said that religion is concerned with "ultimate personal questions."
14. Reformed Druids could not agree more strongly. Perhaps the characteristic which distinguishes them, however, is the seeking of these ultimate questions through Nature.
15. John B. Sparks has demonstrated that all of the major religions of the modern world have developed directly or indirectly from Nature Worship.*
16. Druids, find themselves, concerned, then, with the questions of the origins of religion and the ultimate nature of religious experience. Their reward for this concern has been simply discrimination.
17. The Reformed Druids of North America do not plan any mass demonstrations of strength, nor do they wish to personally attack any member of the Administration for his handling of the problem. They seek only to make their case known.
18. Reformed Druids do not seek direct abolition of the religious requirement, nor do they desire to upset modern religious institutions.
19. They merely seek recognition and credit for their personal efforts in dealing with "ultimate personal questions."
20. I hope only that they will not be disappointed, but that as spring brings good weather to Monument Hill it will also bring good news of acceptance.

-David Frangquist

Broadcast of KARL AM radio, 1964

*John B. Sparks, Histomap of Religion. Rand McNally, 1943.



The Book of Faith

(by David Fisher, 1964)

(Carleton & Berkeley Apocryphas)

1. I, David, Arch Druid of the Grove at Carleton, write these words so that those who come after me may know and understand some of the feelings which moved me to found the Druid movement. The tone of these writings will differ from the rest of the Books, but I write as I do for clarity, and, in accordance with Druid practice, make no request that my words become a dogma.
2. In the beginning, Druidism was formed as a protest against a religious requirement at Carleton College, not in affirmation of anything, except to affirm a mutual protest against coerced religion. The History of the Druids will be found elsewhere in the various books of this canon.¹
3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainty, and others in the Christian religion. I am a believer in Christianity, and still hold myself as such.
4. Attacks have shifted in time from charges of insincerity to charges of emptiness and lack of real value. I write to reaffirm a new purpose, set forth elsewhere in the canon.
5. Druidism boasts no ethos. Since Druidism has never claimed to be a religion, dogmatism has always seemed incompatible with the organization. This does not mean that, as an individual Druid, I have no ethic, nor that any others who call themselves Druid are without beliefs as to what is right and wrong. As Druids, however, we can only affirm a mutual desire to ask ourselves questions about the meaning of life, and about the degree to which religious truth can be truth for us.
6. If I were to pass on any advice to my followers, it would be to never consider that they have found, as Druids, the ultimate answer to any of their questions. Druidism is a faith, if a faith, in questioning, not in answering. Awareness, to a Druid, is an individual thing, to be shared, perhaps, but never codified.
7. It has been asked, and with good reason: what is awareness. I can only answer that for me, awareness has meant a strengthening of my own faith, through communing with myself and with the world of Nature around me. I have come to a closer vision of the greater Reality that lies beyond this world, precisely because I have come to appreciate this world.
8. It has been asked, and again with good reason: if your purpose is to ask and to inquire, then why your use of ritual? Can not men seek for answers without the crutch of a ritual which has no real religious purpose? I can only answer that the Druid ritual has a value because it can be used by different men in different ways.
9. For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great Answer to calm men's hearts and minds, not as a magical formula of absolution; but for some, the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.
10. For one man, the partaking of the Waters of Life is a mystical sacrament of communion with a god or gods. For another, it is an act of common fellowship with other seekers of the truth. As a priest, I do not seek to consecrate the Water to any use with my words, but rather think of my words as a common means for others, who watch and listen, to consecrate the Water within themselves.
11. Whether what has been founded at Carleton remains or passes away is now unclear. I will always have a concern for the Druids. My own feeling is that if the experience has helped any men to better see themselves, and to become aware of the problems of life in a new way, then it will have served its purpose.
12. I have called this book the Book of Faith. It is my faith in what I have done and in what I have seen grow. In accordance with a basic principle of Druidism, I do not presume to speak for anyone else except for myself. Yet I would add one word to the skeptical, to the vain, and to the self-satisfied.
13. Before you, O reader, pass a judgment on the Reformed Druids, look first into your own heart and be very sure that all is right and at peace. Then without false pride, ask those who call themselves Druids what they have learned from being Druids. Then, when you have weighed the amused against the serious, the scoffers against the men who call themselves aware, then only will you be able to judge.
14. In the name of the Earth Mother, the great personification of all that moves and walks and lives and is upon the Earth, and in the name of Be'al, the source of all truth without whom no Druid is aware, but whose nature remains to each man his own mystery, I ask upon you peace. May you, in your own way, find the truth, as I have found it.

So be it.

David Fisher

April 12th, 1964.



The Epistle of David the Chronicler

(by David Frangquist, 1964)

(Carleton and Berkeley Apocryphas)

Chapter the First

1. To Norman [Nelson], Patriarch of the Order of Braciaca, from his devoted servant David [Frangquist], a priest of the Order of Braciaca and Patriarch of the Order of Belenos.
2. It is with deep regret that I was required to postpone the writing of this epistle until the present time, but it was mine earnest desire that I should communicate to you only the fullest details of these experiences. It was therefore necessary to wait until all of the events herein recounted had transpired before I could begin to set them down on paper.
3. I would assure you, however, that I did receive the epistles which you did so graciously send to me and I have read them with great interest.
4. But there are a number of points which you have made which do cause me some concern.
5. Concerning your reference to yourself as the Archdruid of the South Dakota group: I would remind you that an Archdruid must be elected by the members of his grove, but that the only requirement in the formation of a grove is that each of the three officers be properly filled by election.²
6. Yet you mention only one other person as being a member.
7. Perhaps there is yet another whom you did not mention; I keep in mind the Bishop, who I'm sure would participate excellently in the position of Server.
8. Of much more concern to me, however, is your comment that it all did now seem so much like playacting.
9. It is with this that I should like to deal at some length, drawing freely from mine experiences of this last summer.

Chapter the Second

1. When I First came to arrive at Ma-Ka-Ja-Wan³, I was fully resolved to there establish my mission.
2. But it was only with great difficulty that I did succeed in persuading two of my friends to attend the ceremony at Midsummer, which it was my duty to perform nevertheless.
3. But I was to be greatly disappointed in mine efforts, for in the following two weeks I was able to persuade no-one to join me in the worship of the Earth-Mother.
4. But the writings of our cause were well received, such that after I had made them available no fewer than nine people did attend the services which were held during the next two weeks.
5. Now we did continue to meet, and in the course of time there were seven who did see fit to become Druids of the First Order in the service of the Earth-Mother. And so earnest were two of these that they did take upon themselves the responsibilities of the Second Order.
6. Now it was at this time that they did come unto me, desiring to know if we might form a grove. And at their insistence, I did finally agree.

7. And a number there were who were most greatly impressed by our cause, and they did declare that at last had been found that for which they had made their search.
8. Now I bear proudly the title of Archdruid of Ma-Ka-Ja-Wan, not because of the title, for in that it is nothing, but because of the light that Druidism has now been able to bring into the hearts of a few people here.
9. I am firmly persuaded that what I have seen this summer is a clear demonstration that our message is an important one.
10. Here there were no restrictions against which to rebel, but only the desire to find truth in our own way.

Chapter the Third

1. It is mine observation that religion is composed of two parts: the philosophy and the ritual. Should either be absent, there is no longer religion.
2. For without the philosophy the ritual is but playacting; and without the ritual the philosophy lacks the warmth and vitality, which is capable of perpetuating it beyond its originator.
3. For there is in all men a certain desire for the glory of ceremony.
4. Often it is indulged in for its own sake, as in the case of secret organizations and in the worship of the state (which is often confused with patriotism).
5. For ritual is capable of crowding all else out and becoming the end in itself. It is for this reason that we are constantly threatened by the Druid ritual shedding its philosophy and becoming mere playacting.
6. I am persuaded that our philosophy is valuable, for in Nature we have found a peace and a fulfillment that was otherwise lacking.
7. But we have also recognized that ritual is most often a hindrance; and to eliminate it is simply to encourage non-ritual to become the ritual. Rather as Druids we have endeavored to build a ritual which will be the destroyer of its own importance.
8. We have therefore adopted a ceremony, which is sufficiently foreign to our cultural tradition as to shock, whereas being sufficiently close to it to be taken seriously.
9. It is our fervent hope that in this way we will be able to impress upon men that ritual is only relative, and thus help them to rise above its limitations toward the greater truth beyond.
10. It is for this reason that we must be careful not to admit of any ceremony which would be too closely allied with our cultural traditions or which would tend to focus too much attention on the ritual itself.
11. We must not utilize any practice which is not derived directly from ancient Druid custom or from analogies from Nature.
12. And as leaders of our cause, we must always keep in mind our principal objectives.
13. For I would again affirm that insofar as we can continue to bring to others a greater appreciation of the wonders of the Earth-mother, I am persuaded that our effort is not in vain.
14. May the Peace of the Earth-mother be yours, and may the radiance of Belenos daily illumine your spirit.

Peace!

Outline of the Foundation of Fundamentals

(By David Frangquist, 1966)

(Carleton and Berkeley Apocryphas)

BEING: a brief catalogue of the major quasi-metaphysical-theological conclusions which may be abstracted from and by the application of the Reformed Druid point of view to questions of ultimate relevance (in outline form).

THE THREE PILLARS (or treasures, or paths, or baskets, or roots, or branches, or wondrous illuminations)

I. The Relentless Rebellion (threefold)

A. The categorical If

No Intellectually honest mind can long remain so termed unless it is willing to submit all things to rigorous examination, even the most sacred provinces. Blind faith is no faith; it is blindness.

B. The Principle of Non-Confirmation

Applying rigorous scrutiny to the world's religions, we find, especially in western form, universal claims to exclusiveness; yet none submits any more proof of its claim than an appeal to faith. Logically, therefore, all are equal.

C. The Principle of Non-Conformation

In the face of the insoluble problem of selecting the "one true faith" most people conform to one of two patterns:

1. The True Believer embraces the faith of his fathers wholeheartedly and unquestioningly, fearing to face the logical possibility (probability?) that he is wrong.

2. The Non-Believer rejects all faiths out of hand, fearing that he might prove himself a fool by choosing the wrong one.

Reformed Druids reject the necessity of conforming to either of these patterns based on fear. True spiritual growth exists only in the *Relentless Rebellion* against petrified norms.

II. The Paths of Paradox (also threefold)

A. The Ceremonial Syndrome

Man is incurably finite. He cannot conceive of spiritual activity except in terms of ritualistic hocus-pocus. But ritual must be carefully selected or it will independently acquire magical properties of its own. Ritual properly constitutes a springboard for the spirit only. Oak worship is ideal for this purpose (see also III).

B. The Primacy of Ambiguity

True spiritual growth consisting of personal effort and rebellion, Reformed Druidism must remain devoid of orthodoxy. All writings must be ambiguous and non-final (present dissertation included).

C. The Principle of Non-Confirmation (rears its ugly head again)

You'll get no pat answers here. There being no logical basis for the acceptance or denial of any faith, Reformed Druidism confirms nothing (including Reformed Druidism). You're welcome to, but you're on your own.

III. The Last Refuge (whadaya know?...threefold!)

A. The Noble Fivefold Formulation

1. The Nature of Life

Life is defined as the unity of the spiritual (Be'al) and the material (the Earth-Mother). Without the material the spiritual has no form; without the spiritual the material is dead.

2. And Man?

Man, as a living animal, ideally consists of both material and spiritual.

3. And Man?

Man is unique. This is because he has self-awareness. He passes from self-awareness through self-centeredness to self-importance, thence to self-isolation, resulting in self-misery.

4. Unity for All and All for Unity

Man's self-importance cuts him off from the life-giving benefits of unity with the spirit and Nature (the material). Druids sometimes call unity *Awareness*. It is the object of religion to restore unity; most concentrate on the direct attainment of spiritual unity, ignoring (or rejecting) the material.

5. Back to Nature

Druids (at least some of them) believe that a good approach is to first restore material unity. Having broken down part of the barrier around the self, the rest should then be easier. Hence, Druid Nature worship: the ideality of going to worship oaks.

B. The Basic Tenets

The Basic Tenets of Reformed Druidism, which form the basis (believe it or not) for the preceding discussion, are found in the Constitution of the Reformed Druids, and in another form in the Book of the Law in *The Druid Chronicles (Reformed)*. They are the quintessences of Druidism, such that a person need accept nothing else and still become a Reformed Druid. They are here presented in their most concentrated form:

1. Nature is good!

And the second is like unto the first:

2. Nature is good!

C. The Last Refuge

It is simple to grind out these systems. It is the expected thing to do. Perhaps it is useful. It is meaningless!

It is simple to sit on the Hill of the Three Oaks and look at the pretty blue sky. That, too, can be meaningless!

It is not so simple to stand alone under the pretty blue sky and watch all your preconceived systems come tumbling down.

But when they come tumbling down, there is a refuge: in Nature. There one may find a clearing of the head, a freedom from stagnant forms, a beginning. (The End)

David Frangquist

6/6/66



Leabhar Toirdhealbhaigh

(Translates as "Book of Torvel")

(By Robert Larson 1967)

(Berkeley Apocrypha Only)

I

The moonlight shining on the path
Blinding
The sister stars
Brightening the way
Dimming
Foot falls heavy
And raises dust in a
Shimmering
Cloud
Of many colors.

Softly go, wanderer
Where the wood calls
And lives.

Grass whispers
And trees walk
As you go your contemplative way
Brain empty, thinking
Body dead, living
Walking
Unfeeling.

Tree roots move
Snakes trying
To entwine your feet
And hold you forever
Wanting you, loving you
Wishing to talk
If you dare listen
But you will walk.

The owl hoots his song
Of loneliness
And the terror of the woods
Frightening you
Sending you running
Happily, joyfully
Fearfully
Tearfully
Through the forest
Seek then to escape
The tale that is told.

The grass damp beneath
You
Sparkles in the moon
Stops wets and cools your feet
Making you joyful
And cold
Feet numb from damp
Frigid
Fighting the moonlight trees
Continue on out
Out to the city
The grass hastens you away
You are not ready yet to stay
The woods seem to say.

II

Dew drips heavy
Wets the ground
Sparkling dew
Shimmering in the moonlight
Reflecting color schemes
Prismatic.

Moonbows
Sparkle from
Dripping dew
Bright and joyful
Breaking the moonlight
Healing.

Rejoicing in it, he wend
His way
Out from the city down below
Up to the fields
Where flowers grow
To the thicket
Full of life
Through the forests
Across the lea
Seeing all there is to see.

March forward, stepping lightly
Trampling life underfoot
Apologizing and smiling
Pardon my clumsiness in going
Up to the ancient oak
Caressing, talking
Adoring
Age untold, oh so old
And wise wonderful.

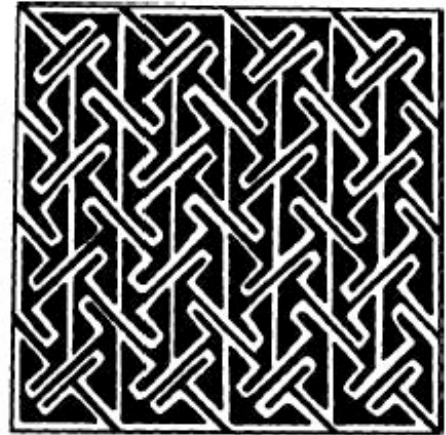
He stays doing nothing
Breathing, absorbing
Speaking at time
Throwing his head back
And laughing
Enjoying
Accosting the grass
Kissing the flowers
Teaching and learning
Talking with animals
On their way
Entranced, pause and
Tell of nightmare worlds
Of strange tales
And marvel at his
Yet stranger tale.

Walking onward through the trees
Over the thicket
Down the rabbitway
To the waterhole
Moonlight shines through his shape
Stars for eyes
Moon for heart
Meteors for limbs
Onward, onward into the eternal day-night
Smiling goes he.

No more seen in the city
No more seen in the field

No more seen but felt and heard
Kindly master-slave of all
Unwielding of power possessed
Yielding of love and life
Breath on the wind
Yet learning
Teaching, preaching
Lore-filled in every pore
Ethereic and solid
Whispering into unknown ears
The man the grass teaches how to grow.

Toirdhealbhach MacLorcain
Ard-draoi Clann na Brocheta
Earrach 12 y.r.
[circa Spring 1973 c.e.)
a.k.a
Robert Larson, DAL, Be.
Archdruid, Berkeley Grove



Letter to my Brothers

(By Steve Savitzky, 1968)

(Carleton Apocrypha Only)

I

1. I am writing these words
for all of us
because I am writing them
and because I am
all of us

I find that I am a strange fraternity
knowing you brothers and sisters
who do not know one another
but who know

- 10 your brothers and sisters whom I do not know

I will speak of myself
and what I know

I have stood upon a hill
and felt the powers of the Earth leap out
over the nerves of the city bright below

Gazing into a fire I have seen
a life that is old and strange and glows
with the beating of the ruby heart
that lies in the breast of darkness

20. I know now that the trees
live guided by a wisdom beyond time
that they weave in their looms of leaves
the fabric of space itself and die by fire
to free the secret essence of their souls

I find within myself
the labyrinth which I have begun to search
there are many ways

mine is the power to gaze
deep into fires

- 30 into the core of things

mine is the power
to speak to trees

and listen to their songs

mine is the power to walk
at the left hand of darkness
at the right hand of the moon

mine is the power to dance
and call the winds together
into stillness

40. there are other powers
I have not yet found

We stand together now
at the still point of the storm to come

brothers and sisters
afraid
uncertain of our strength

but we are the children of light and darkness
we are the makers of dance and song
we are the joyful servants of earth and sky

50. I call you together to go forth
into the world of men
to learn of yourselves and your powers
and give your lives that life itself not die!

II

1. I have written these things
after reading Demian
dazed
from walking down halls of mirrors
dazzled by the reflections of myself

I write having consumed
green tea in cups uncounted
bread that did not rise
black coffee and black night

10. I write at the end of a time
when nothing has gone quite right
and I have not rated my studies
worth the price of coal in Hell

I can no longer keep things to myself
not only must I write
but also share

20. and so I give you these words
because I am driven
possessed
insane
a fool or a prophet whatever the difference is

I have told you to save the world
and look into your souls
I tell you to read Demian
and vigil upon the hill

- I have said you are my brothers
30. I say you are my world

I will write to you again
and speak with you
and walk with you in city or on hill

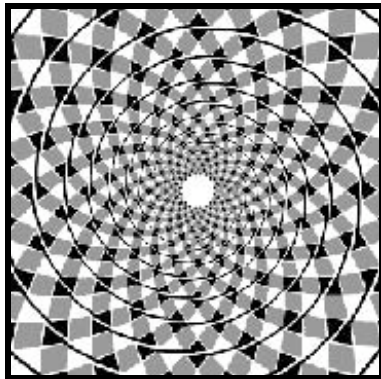
and we will cast off these chains
for a little while
these chains of time and space

of loneliness
of darkness and of distance and of fear

- and we will gaze together
40. into a dying fire upon a hill
and warm ourselves with dance and words and love
until the dawn looks over the world's edge
and we like it are part of all we see

III

1. "I need only bend over that dark mirror to
behold my own image, now completely
resembling him, my brother, my master."
-Hesse
2. "Hypocrite lecteur, mon semblable, mon frere!"
-Baudelaire
3. "I can call on spirits from the vasty deep!"
"Why so can I, and so can any man,
but do they come when you do call them?"
-Shakespeare



The Discourse of Thomas the Fool

(By Thomas McCausland, 1970)

(Carleton Apocrypha Only)

I Invocation

O Grannos, hallow this thy essence by thy renewing power and by thy way of many-yet-one paths. Cleanse us. Purify us. Remind us that this thy essence is also ours and that as thou art many-yet-one, so too are we. Show us thy All-penetrating wisdom, and prepare us to receive thee as fully as thou hast received us.

II Text

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of plants,
I am a wild boar in valor,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in the head the fire:

Who is it who throws light into the meeting on the mountain?
Who announces the ages of the moon?
Who teaches the place where couches the sun?

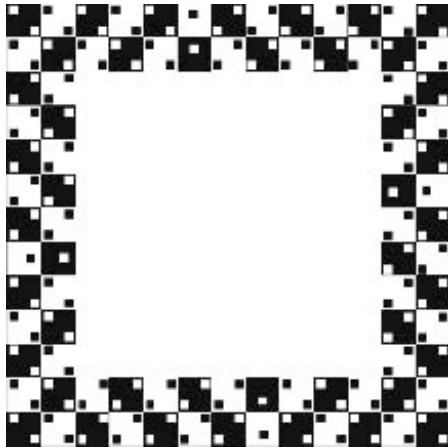
If not I-

III Discourse

1. Often it is that the Archdruids do read this ancient mystery. It is indeed one of the greatest treasures we know for it came verily from the ancient Sage-Druids who pleased the earth in younger times. But who among you have verily heard this ancient mystery?
2. Oft it seems that these lines refer to the All-Mother, for she is truly all of these and more. But what is the mystery there? Not mystery but shining fact. No, the mystery is not the Mother. Nor is it Be'al. For this mystery is even more secret than He, though He knows and speaks it.
3. Verily, *I* am that mystery. Not the Mother, not Be'al, but I. How is it that I came to be all these things? I am the God who created in the head the fire! It is there. Look and understand! Who else could it be, if not I?
4. Now there may be some among you who would agree and would say that this was so, for ultimately Be'al and I are one. How deceived they are! While I am, Be'al is not, and there is no touching of these two. No, not oneness. For Be'al is not to have oneness with. Be'al is not! Understand this. It is only delusion which lends you to believe in Him and the Mother. Verily, a poor hoax it is!
5. Now listen carefully so you can understand. Be'al is not, for he is invented by man. He was invented to give man the freedom to relax in Man's creation. If Be'al is great,

how much greater is man, the creator of Be'al. Nothing more than the Highest spirit of man is Be'al. And though that seems most wondrous, it is but a poor hoax. Be'al is not great for He needs Existence and Non-Existence. He is All and Nothing. Can One be great and still be so dependent upon such limited realms? No. Be'al, though He is more than you or I can comprehend, is very powerless.

6. He who created the Universe cares not for All and Nothing. They are nothing to Him. He is so beyond that even all the Words of Knowledge said at one time would change Him not a drop. Be'al is merely the half-drop that almost changed.
7. Great it is to be one with Be'al, but to be one with Him is not great at all. *If not I.* Is the water great because it flows and trickles and dances, in other words, because it is water? No, water is not great: it is merely water. He is not great. I am not great. He and I are one. But hear the greatest mystery.
8. He is all of me, but I am not all of Him. And yet, by being merely a drop of Him, I am all of Him. Understand this!
9. Now you understand the Words of Power. Be the lake in the plain; be the ox and the boar; throw light upon the mountain. *If not I-*



The Wisdom of Thomas the Fool

(By Thomas McCausland, 1970)

(Carleton Apocrypha Only)

Chapter the First

1. Listen, my brethren, and I will tell you the great secret of Druidism. This I tell in order to assure the pure transmission of Druidism for all time. Many of you are there who have the spirit of the Mother burning brightly inside of you and yet, lacking a priest, must let this fire die. Hear and understand. Here is the great Wisdom known to all the Druids of old. Here is the one wisdom you must grasp if you would stay in the bosom of the Mother forever!

Chapter the Second

1. The great secret of Druidism is this: All the powers of the Mother are yours if you but learn your True Name. Even if you are but of the First Order, no secret shall be hidden once you learn this great secret.
2. The way is hard. The Three Ways of Day and One of Night must be traveled. The Wisdom of the Waters of Life must be heard.
3. What are the Three Ways of Day? The Way of the rising sun; the Way of the setting sun; the Way of the sun at Zenith.
4. What is the wisdom of the Waters of Life? The Wisdom of ice; the Wisdom of steam; the Wisdom of water.
5. Yet it is not in the Three Ways of Day that your True Name dwells; nor in the Wisdom of the Waters of Life. Neither is your Name of the Mother or of Be'al. It is of them both and of them not at all. Your True Name is in the Way of Darkness. Yet it is not of darkness nor was it of darkness born nor shall it die of darkness. Though Be'al is born of darkness and dies in darkness, your True Name knows darkness not at all.
6. Your True Name will be heard upon the bosom of the Mother; yet She hears it not, for it is not Her Name. Your Name, when it is truly heard, will rock Be'al from his slumber and cause rain to fall in the center of a stone.
7. To hear your Name, hear the Mother. To hear your Name, hear Her not. To hear your Name, hear the Mother!
8. This is the most powerful secret of Be'al! It is the most powerful secret in all of the Realm of the Four Ways and the Seven Powers and the Thirteenfold Mystery.
9. It is the Word which makes of all ends a beginning.
10. Only this is necessary. Know your True Name! All else is but the dreams of sand.

Chapter the Third

1. But how do we know that True Names exist? Listen and understand!
2. When we consecrate the waters, we do not say, "O great and glorious grove, thou of power deep rooted in the Mother; thou of power deep rooted in the Mother; thou of power sky rending; thou of power to block the sun and rain; consecrate these waters." Nor do we say, "O Healing

waters, consecrate this thyself by thy powers of All-pervading Wisdom." nor yet, "O power of the most secret essence of the vine, hallow this." nor even, "Mighty swirling Ocean, pounding the Mother, as mighty and as vast as even She is, hallow this drop of thee." We do not say, "O great light which rends the sky in storm, hallow this as thou dost hallow the rain by the great leveling fire." nor, "O greatest of the powers we see, Mighty Sun, hallow this which thou didst bring into being!" Nor do we say, "O gentle stream, by thy joyous power hallow this thy essence." nor even, "O great mysterious Life, hallow this, the essence of all life."⁴

3. Verily, all this is great Wisdom. And yet I tell you that this Wisdom consecrates not even the water of man's dreams.
4. If one but says "Dalon ap Landu" with the knowledge of the power of it, truly the whole Universe will be forever consecrated!
5. Understand the Thirteen-fold Mystery⁵ and then understand how much more powerful is the knowledge of your True Name than the knowledge of the Names of the Mother. Your Name will consecrate even Be'al!
6. Brethren, hear your Name! Listen every moment, for the wind and the waters and all that dwell upon the Mother speak all the Names that are. Only by continual vigilance will ye hear your Name when it is spoken.
7. Be'al knows your Name. The Mother knows your Name. The Patriarchs know your Name. And ye, with every breath speak your Name. Listen and understand. Your every breath speaks your Name. Great is this secret. I pay for the carrying of it with my very life. Hear and understand. Listen always, for the Mother will speak your Name a moment before it is expected. Only by constant vigilance will ye be prepared.

Chapter the Fourth

1. I pray that the Mother will act kindly towards one such as I, who must tell these lies to those who would truly seek her. The Wise will hear me not. The Dull will hear me not. Only those who vigil will hear me, and maybe even they will not hear. For the sake of purity I tell these lies. May the Mother forgive such a fool as I who would have men chasing the bile of trees.

This is my folly.
Thomas the Fool
August 25th, 1970
Peace to those who dwell in the Mother!



Earlier Selections: The Smiley Affair

The Smiley Letters, Part One

(By Richard Smiley, 1969)

(New to ARDA 2)

Chapter the First

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 February 5

Local Board No. 151
Selective Service System
213 Water St.
Waukegan
Illinois 60085

Dear Sirs:

This is to inform you that

(1) My address has changed to the following

Richard F Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

(2) I am no longer a student at Purdue University

(3) I am now a minister, and as such I wish to apply for a draft exemption (class IV-D). If you need any additional information before placing me in this class, I will be glad to provide it. Simply inform me about what information is necessary.

Yours truly,
Richard F. Smiley
SSS no. #AA-BBB-CC-DDD

Chapter the Second

/letterhead/ SELECTIVE SERVICE SYSTEM

/stamp/

LOCAL BOARD NO. 151
SELECTIVE SERVICE SYSTEM
213 WATER ST.
WAUKEGAN, ILL. 60085
(Local Board Stamp)

February 20, 1969

In Reply, Refer To:
#AA-BBB-CC-DDD

Richard F. Smiley
226 South Grant St., Apt 1
West Lafayette, Indiana 47906

Dear Sir:

We have received your letter dated February 5, 1969. Please be advised that we can place you in a minister, 4-D, classification you will have to have some official verification submitted, stating your present status.

Yours truly,

For the Local Board:

/s/
(Mrs.) Jacqueline Bradbury
Executive Secretary

jb

Chapter the Third

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 February 26

Local Board No. 151
Selective Service System
213 Water St.
Waukegan
Illinois 60085

Dear Sirs:

Thank you for your letter of February 20 (replying to mine of February 5, in which I informed you that I was a minister. According to your letter, you need some sort of official verification before placing me in classification 4-D. I expected that would be the case. However, your letter was not as specific as I had hoped it would be about what type of verification you wanted.

There should be no trouble involved in submitting verification (either from the person who ordained me or from our central organization) that I was properly ordained, or verification (either from our central organization or from people here in West Lafayette) that I am currently engaged in preaching and teaching our beliefs. Is any of these what you had in mind? If so, which would you prefer? If not, could you state more specifically what you do want?

Thank you very much.

Yours truly,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]

Chapter the Fourth

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 February 28

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Dear Sirs:

I have just received from you a Notice of Classification (SSS Form 110) dated February 25. This Notice places me in Class 1-A, which seems to contradict your letter of February 20. I note also that the address on the Notice is incorrect. (See my letter of February 5.) The address was correct on the letter you sent me February 20. I would guess from this that some sort of mistake has been made. Would you check on this, and see whether the classification can be withdrawn, or, if not, whether there is something else which can be done? (See also my letter of February 26.)

Yours truly,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]

Chapter the Fifth

/letterhead/ SELECTIVE SERVICE SYSTEM

/stamp/

LOCAL BOARD NO. 151
SELECTIVE SERVICE SYSTEM
213 WATER ST.
WAUKEGAN, ILL. 60085
(Local Board Stamp)

March 13, 1969

In Reply, Refer To:
AA-BBB-CC-DDD

Richard F. Smiley
226 South Grant St., Apt 1
West Lafayette, Indiana 47906

Dear Sir:

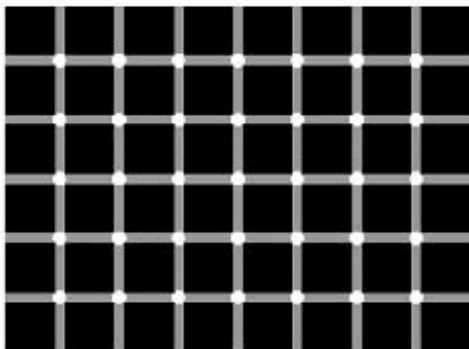
We have received your letters dated February 26, 1969 and the 28th. Please be advised that the Local Board had met on February 6, 1969 and you had already been issued a 1-A when I wrote to you on the 20th of Feb. The last school information that we have indicates that you were a Mathematics major at Purdue, when did your seminary training take place, what church or religion do you belong to, and when were you ordained?

Your I-A classification is correct at the present time until we receive new information for the Local Board to consider.

Yours truly,

For the Local Board:
/s/
(Mrs.) Jacqueline Bradbury
Executive Secretary

jb



Chapter the Sixth

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 March 24

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Dear Sirs:

In accordance with our previous correspondence (see my letters at February 5, 26, and 28, and yours of February 20 and March 13), I submit the following information for your consideration: I am a minister of the Reformed Druids of North America. I received my training concurrently with my regular undergraduate education, at Carleton College, Northfield, Minnesota. I was ordained a third-order priest of the Reformed Druids in October, 1964. I currently conduct services, etc., for the Reformed Druids in greater Lafayette, Indiana.

I believe the Military Selective Service Act of 1967 would term me a "duly ordained minister of religion" (Section 16 (g) (1): "The term 'duly ordained minister of religion' means a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship, and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.") Consequently, I ask that you reopen my classification, and consider placing me in class 4-D (ministerial).

I will ask our central organization to write to you, confirming the above information.

Sincerely,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]

Chapter the Seventh

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 March 27

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Dear Sirs:

A few days ago (March 24) I sent you some information regarding my status as a minister. I am currently in class 1-A. According to your letter of March 13, you had not yet received my letter of February 5 (in which I informed you that I was a minister) when you classified me.

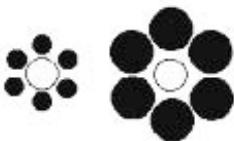
Thus, my letter of March 24 contains "facts not considered when the registrant was classified which, if true, would justify a change in the registrant's classification" (see Selective Service Regulations, 1625.2), so in that letter I requested that you reopen my classification, and place me in class 4-D (ministerial). I have every hope that you will do this, but if you decided not to reopen my classification, I would want to request a personal appearance, so that I could find out the reasons for your decision and supply you with any information I might have overlooked before. Unfortunately, I cannot delay my request until I find out whether a personal appearance will be necessary; since my Notice of Classification was dated February 25, my right to request a personal appearance evidently expires today.

So if you do reopen my classification, feel free to ignore this letter. However, if for any reason you decide not to reopen my classification, please schedule me for a personal appearance.

Thank you.

Sincerely,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]



The Smiley Letters, Part Two

(By Richard Smiley & Steve Savitzky, 1969)

(New to ARDA 2)

Chapter the Eighth

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 March 28

Steve Savitsky
Carleton College
Northfield
Minnesota 55057

Dear Steve,

(I put this in business form so there would be an inside address on the letter, for our records.)

I am enclosing carbon copies of all my correspondence with my draft board. I think you should add these to the permanent files of the Council of Dalon ap Landu. Some one may in the future want to know how it was done.

By the way, I suspect the permanent files of the Council have fallen by the wayside. If so, I strongly suggest that you revive them. One item, which should be in the files, is a report, which Dave Frangquist sent out at the end of his term of office. In this report there is a list of the seven people who were at that time members of the Council, and on that list is the year in which each became a third-order priest. These are the only records you will have which indicate that I was ordained. (By the way, in case you are interested, I believe the ceremony--done by Dave Frangquist--was at about the time of the last full moon of Foghamhar, in 1964.)

So that you will be able to say so in the letter, I hereby ask you to write my draft board, confirming that I was ordained a third-order priest.

I'll enclose a rough draft of the letter as I think you should write it. (Actually, although I call it a "rough draft," I think it is probably well-worded right now. Probably the only change you will want to make is in your name. Since I didn't know your full name as you sign it, I put down "Steve Savitsky." Presumably this is not the way you sign letters, and should be changed.

I also enclose a certified mail slip, to be pasted on the front of the envelope, at

the left (see instructions on back of slip) and a receipt form to be glued to the back of the envelope after it has been sealed. Don't get these very wet when gluing them on--there isn't much glue. Also enclosed are a 40 cent stamp, a 10 cent stamp (airmail) and a 30 cent stamp (special delivery). These all should be pasted on the envelope (airmail to the right and special delivery to the left, I guess). Mail the letter at the post office Certified/Registered Mail window bright and early Tuesday morning. It has to get to Waukegan sometime Wednesday. So get it typed up by sometime on Monday. You'll notice that it is dated April 1. (I thought that was a nice touch.)

As I think I mentioned to you over the telephone, there may be some sort of investigation to make sure that the Reformed Druids are a legitimate organization. So let me point out, to reassure you, that as far as I can tell, not only are the Reformed Druids a legitimate organization, but also, If you read the Selective Service Act, I think Reformed Druid priests are eligible for 4-D classification if their regular and customary vocation is being a Reformed Druid priest.

I think my draft board will write to Carleton. I would very much appreciate it if you would find out from Dean Smith whether he is willing to back us up at all. If he is, tell him the whole story, or as much of it as he wants to know.

I will call you up Sunday night to make sure there has been no trouble with the letter. It would be nice if you could get some one else to type it up, and go through the whole bit with the secretary's initials, as I have indicated. In any case, make sure the letter is extremely neat--a professional-looking job with (preferably) no erasures. I have sent you most of the letterheads we had printed up. They should have arrived by now, but in case they haven't I'll enclose a few of the ones I kept here for emergencies.

By the way, when you open the package of letterheads you'll find that there are also some matching blank sheets for second and third pages of letters. According to a secretarial handbook I consulted in our library, the front side of the paper is the side from which the watermark printing can be read.

As I have indicated on the letter, make carbon copies for me and for Dave Frangquist, and send them to us. I am enclosing two extra airmail stamps for this purpose. In case you don't have Dave's address, it is:

D. Frangquist
625-B Ft. Baker

Sausalito
California 94965

Also keep a carbon copy of the letter for the permanent files of the Council. Attach the certified mail slip, and the receipt when it comes back, to your copy of the letter. After you have typed the letter, make a notation on the three copies that the letter was typed on the "Carleton... Council.." letterhead. I'll enclose carbonpaper and onion skin to make the copies with.

Be sure to use a nice neat letterhead for the letter. (They vary some in quality-- on the envelopes there is sometimes a little smearing of the symbol, at the right, and on the letterhead itself there are sometimes flaws in the letters or the symbol because of a lack of ink.)

I still expect to show up at Carleton one of these days, but I don't know when. When you send the copy of the letter back to me, put in a note telling me when third term classes are over. I may not get there until almost then.

My plans are more definite than when I wrote the previous page. I'll be going to a conference Sunday through Wednesday. (It's a conference on computer graphics at the University of Illinois.) We'll be leaving here about 4:00 pm (3:00 pm your time). If you get this letter Sunday afternoon, call me collect--station-to-station--immediately after reading it. If there is no answer, I have left, and I will call you at 10:15 pm Sunday (your time). Incidentally, I will be staying at the Ramada Inn in Champaign, Illinois. The number there is (217)352-7891. In an emergency, you could try to get me there after 10:00 pm Sunday, Monday, or Tuesday. (That's local time, which I think is the same as Minnesota time.)

Thanks for your help. And to close with the traditional close,

Peace be with those who walk in the ways
of the Earth-mother!

/s/
Dick Smiley

P.S. Dave Frangquist thinks we should have gotten a post office box and used that as the address on the letter-heads. For the record, I'll put down in writing here two things: (1) I agree that it would be more impressive, although I'm not sure that even with a post office box we would be believable; (2) the reasons we decided differently were that it would cost more money that way, the money and bother of having to go down to the post office to

check for mail all the time would impose a strain on the rather weak organizational structure of the Druids, and (I guess this last point is just summary) we are guaranteed that the Carleton address will be permanent.

cc: D. Frangquist

Chapter the Ninth

(Original typed on Carleton College Council of Dalon ap Landu letterhead)

April 1, 1969

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Gentlemen:

We have received a letter from Richard F. Smiley (Selective Service No. AA-BBB-CC-DDD) stating that you wished confirmation that he was a minister or the Reformed Druids of North America.

Our records show that Mr. Smiley was ordained a third-order priest (i.e., a minister) in 1964.

We would appreciate being kept informed or Mr. Smiley's classification.

Sincerely,
THE REFORMED DRUIDS OF NORTH AMERICA
Stephen Savitzky
Chairman of the Council

SS/bl

Certified
Return receipt requested
Air mail
Special delivery

cc: D. Frangquist
R. Smiley

The Smiley Letters, Part Three

(By Richard Smiley & Richard Shelton)

(New to ARDA 2)

Chapter the Tenth

/letterhead/ SELECTIVE SERVICE SYSTEM

/stamp/

LOCAL BOARD NO. 151
SELECTIVE SERVICE SYSTEM
213 WATER ST.
WAUKEGAN, ILL. 60085
Local Board Stamp)

In Reply, Refer To:
AA-BBB-CC-DDD

27 May 1969

Richard F. Smiley
226 South Grant St., Apt 1
West Lafayette, Indiana

Dear Mr. Smiley:

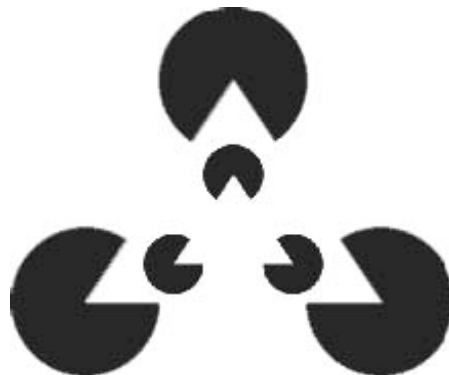
The local board requests a letter from the Chairman of the Council of your church or your superior verifying that your full time occupation is preaching and teaching the doctrine of your church. When this information is received, your file will be reconsidered for a 4-D classification.

Please give this your immediate attention.

Very truly yours,

FOR THE LOCAL BOARD;
/s/
(Mrs.) Henrietta Morton
Executive Secretary

HM:dak



Chapter the Eleventh

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 June 5

Richard M. Shelton
The Reformed Druids of North America
%Carleton College
Northfield
Minnesota 55057

Dear Dick,

(I suggest you read my letter of March 28
before or after reading this.)

I am enclosing two copies of the letter
for my draft board--the original and a
carbon copy. The latter is for the RDNA
files. I have kept a copy for my files, and
another one which I will take to Dave
Frangquist. Notice that the letter is dated
June 9. (That's Monday.) On that day
(probably the day you get this) take the
letter to the Post Office (after first
signing it, putting it in the envelope,
sealing the envelope, and gluing the
receipt to the back of the envelope), and
give it to the man at the
Certified/Registered Mail window. When he
gives you back the receipt from the front
of the envelope, attach it to your copy of
the letter, and file it. The return receipt
present more of a problem. I suggest you
take the other envelope I have enclosed to
the Carleton post office and ask them to
use it to send you the receipt when it
comes. Also ask them to forward to you,
during the summer, any mail which comes
addressed to the Reformed Druids. (Another
possibility is asking Dean Smith to handle
it, but I don't think that's a good idea.)
You'd better take the correspondence
concerning me home with you this summer,
too, in case you need it. (But be sure to
bring it back in the fall. It begins to
look as if this could be important to some
other people, too.)

I am also enclosing, for the files, the
latest letter from my draft board to me
(dated May 27) and a cartoon strip, which
appeared in The Chicago Tribune on May 1.

As I told you on the telephone, I hope to
see you next week, up at Carleton. If I
don't, thanks for your help.

Peace be with those who walk
in the ways of the Earth-mother!
/s/
Dick Smiley

cc: D. Frangquist

Chapter the Twelfth

/ Handwritten on notepaper imprinted
Carleton College
Northfield, Minnesota /

5 June 1969

Dear Dave [Frangquist],

This is just a quick note to inform you of
my investiture as Arch-Druid of Carleton
(pro tempore) to succeed Steve Savitzky
(who will be, hopefully, at Stanford this
summer or fall). I have been in touch with
Dick Smiley and have the file concerning
his ordeal with the powers that be; I would
appreciate copies of any official missives
you may be asked to write on his behalf.
Also, much needed is a list of all priests
(of 3rd & higher orders) known to you,
together with addresses of same, etc. My
summer (& home) address is 339 W. Pierce
St., Macomb, Ill. 61455. I'll send out more
official announcements, proposals, and so
forth, later. Peace,

Dick Shelton

Chapter the Thirteenth

(typed on C. D. L. letterhead)

June 9, 1969

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Gentlemen:

Richard F. Smiley (Selective Service No.
AA-BBB-CC-DDD) has informed us that you
have requested a letter from us confirming
that he actually is "teaching and preaching
the doctrine" of Reformed Druidism (in
contrast to our letter of April 1, 1969, in
which we simply confirmed that he was
qualified to do so).

Mr. Smiley's current work is of a
missionary nature --that is, he is in the
process of establishing a church (or
"grove," as we prefer to call it) in an
area where previously we have not had one.
We will have only indirect evidence of Mr.
Smiley's activities until the group which
he has formed in Greater Lafayette applies
for formal affiliation,

Accordingly, we feel it would be
inappropriate for us to testify to Mr.
Smiley's activities until this group has
become formally affiliated with the
Reformed Druids and regular communications
are established. We anticipate such action

shortly, but in order to expedite matters, we are advising Mr. Smiley to ask some members of his group to send you letters testifying to his current activities.

If we can be of any further assistance, please contact us.

Sincerely,

THE REFORMED DRUIDS OF NORTH AMERICA
Richard M. Shelton
Chairman of the Council

RMS/dz

Certified
Return receipt requested
Air mail

/ added by hand in the copy: /
cc: D. Frangquist
R. Smiley

Chapter the Fourteenth

/handwritten/

339 W. Pierce St.
Macomb, Ill. 61455

28 June, 1969

Dear Dave [Frangquist],

After I mailed my report of 24 June, it struck me that Dick Smiley might not have returned to Lafayette yet. Since he mentioned that he was going to see you, it seems possible that he with you now or that he has not even reached you yet. If he is or when he does, tell him that he will find a copy of a letter very similar to yours waiting for him.

[Note by RMS, 2003: presumably this referred to a confirmation by Frangquist that he had ordained Smiley in 1964; a copy of this seems not to have survived.] [The paragraph continues:]

If he has already left, let me know if you know when he plans to return to Lafayette and where I could reach him if doesn't plan to return soon.

Secondly, do you have current addresses for Dave Fisher, Norm Nelson, and Robert Larson? Dave's and Robert's reports were returned marked "moved, not forwardable," and I expect Norms to be. I've written C. A. S. [Carleton Alumni Service] and haven't heard yet.

Peace,
Dick Shelton

Chapter the Sixteenth

(typed on C. D. L. letterhead)

August 1, 1969

Local Board No. 151
Selective Service System
213 Water Street
Waukegan, Illinois 60085

Gentlemen:

Richard F. Smiley (Selective Service No. AA-BBB-CC-DDD) has informed us of your recent decision not to reopen his selective service classification file. We feel, in light of our correspondence with you, that there has been a misunderstanding concerning Mr. Smiley's activities. As we stated in our letter of April 1, Mr. Smiley is an ordained third-order priest and as such is charged with the ministry and dissemination [sic] of our faith; he is accordingly performing missionary work in Indiana. If we can furnish any further information to clarify this matter, please inform us immediately.

Sincerely,

THE REFORMED DRUIDS OF NORTH AMERICA
Richard M. Shelton
Chairman of the Council

RMS/dz

Certified
Return receipt requested
Air mail
Special delivery

cc: D. Frangquist
R. Smiley

Chapter the Seventeenth

/handwritten/

339 W. Pierce St.
Macomb, Ill. 61455

3 August, 1969

Dear Dave [Frangquist],

Enclosed is a copy of a letter to Dick Smiley's draft board, sent at his instigation.

Re my letter of 24 June [Shelton to Council]: Dick mentioned that he thought it unnecessary to write liturgy before it was needed; I agree and should have made it clear that I had no intention of having consecration orders for orders 8-10 or

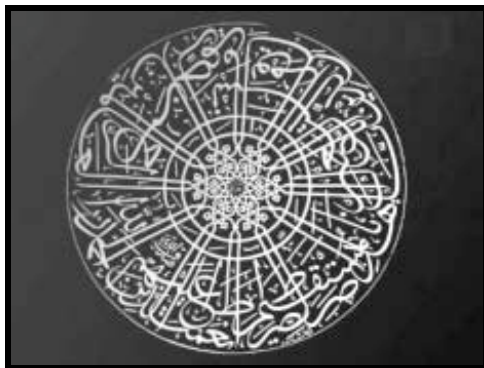
marriage ceremonies written until the need arises. However, I feel the rest is needed and should be collected.

I've had no responses yet; I shouldn't have expected too much in the summer. There have been several address changes, and the Alumni Service has lost track of Robert Larson completely. I have yet to hear from U.S.D. regarding addresses for Anne Beloof & Wesley Hubbard.

Fisher is in England (was in England?) Norman Nelson is at the College of Emporia, Kansas (66801) and Steve Savitzky is at 1640 Bay Rd., East Palo Alto, Cal. -- try to get in touch with him.

Peace,
Dick [Shelton]

[The Editor's Note: The letter trail abruptly ends here, but the result was that by the time the hearing was to be held, Dick Smiley was already too old to be considered for the Draft, leaving the issue unresolved.]



Early Selections:

The Codex Affair

The Codex of Form Missive

(By Richard Shelton, 1969)

(New to ARDA 2)

(a.k.a. The Massive Missive Mistake)

Chapter The First

1. Council of Dalon Ap Landu
2. 16 October, 1969
3. Dear Reverend Brothers- and Sisters-in-the-Mother,
4. This constitutes my second missive to the Council. The first (which apparently did not reach very many of you) contained an announcement of my appointment as Arch-Druid (pro-tempore) of Carleton and an outline of some of my goals.
5. This letter will serve as an announcement of my election as Arch-Druid by the grove and as my first general report to the Council.
6. Enclosed is a copy of the First Proposed Codex of Form and a commentary on it. As you can see, it is primarily the previous resolutions of the Council, together with regulations, designed to improve communications. There are, however, three new major provisions:
7. The creation of the Secretary to the Council
8. The provision for replacement of Patriarchs; and
9. The interpretations regarding priestesses, found in Article III (section 2) and Article IV (sections 4 and 6)
10. The commentary gives explanation and justification for most of the important measures that have no established precedent; I consider most them fairly straight-forward.
11. The title indicates my attitude toward amendment; I expect to have to submit at least one more proposed version before putting it to a vote. Please respond.

Chapter The Second

1. The Codex of Liturgy is not going so well. I still need the consecration ceremonies for orders five through seven and urge the Patriarchs concerned to forward these to me as soon as possible.
2. I also lack liturgy for Midwinters, Beltain, and Lughnasadh; anyone is invited to try his hand at writing services, for any or all three of these.
3. Druidism at Carleton is still very much alive, thanks due in large part to Steve Savitzky's recruiting efforts last spring. The Beltain service was attended by no fewer than thirty-one, though most of these did not customarily attend regular services.

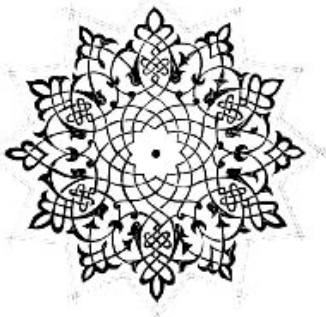
- Attendance on Saturdays currently varies between six and twelve, and we expect a large turn-out for Samhain. We have three or four candidates for the priesthood, of who two or three are now sophomores, so the grove is not yet in danger of extinction.

Chapter the Third

- Other groves seem not to have fared so well. I have records of four groves besides Carleton: those of Rapid City (S.D.), Vermillion (S.D.), Ma-Ka-Ja-Wan (Wis.), and the City of New York.
- All of these are mentioned in David Frangquist's report of April 20, 1966, but aside from this, documentation is poor. I have no other reference to the Rapid City grove at all and only an announcement of the founding of the New York grove.
- And while the founding of the University of South Dakota Drynemetum at Vermillion is well documented, the grove seems to have vanished; the University knows nothing of the Druids nor D. Wesley Hubbard nor of Anne Beloof.
- Similarly, I have lost all track of Leonard E. Holding, the only priest consecrated at Ma-Ka-Ja-Wan. To the best of my knowledge, none of these groves now has a third-order priest in residence. In light of this, I must consider all of them currently inactive. Any information concerning any of them will be appreciated.
- A minor calamity transpired this summer: the college managed to lose one of my boxes in storage; it just happened to contain (1) the mimeograph masters for the Chronicles, and (2) most of the letterhead stationery.
- I am looking into various means of producing a new edition of the Chronicles but doubt that such an edition will appear until after Midwinters. I don't know who had the stationery printed, who did the printing, or if another batch can be printed; again, information would be appreciated.
- Please send me some indication that you received this.

Yours in the Mother,
Richard M. Shelton
Arch-Druid of Carleton

[**Editor's note:** The following documents were subsequently withdrawn in great haste and embarrassment as a "Big Mistake" by Richard. It should in NO way, be considered official, binding or inspired (nor should anything else in ARDA) and is here for historical purposes and representative of the thinking of Richard Shelton at that time, after a difficult period of transferal of tradition in the 1967-1968 period. There are also several errors in the text.]



FIRST PROPOSED CODEX OF FORM

Article I – Documents

- The religious scriptures and basic law of the Reformed Druids of North America shall be collected in the Druid Chronicles, which shall include the Early Chronicles, the Book of Law, the Book of Custom, the Latter Chronicles, and the Book of Meditations.
- The official liturgy of the Reformed Druids of North America shall be collected in the Codex of Liturgy, which shall include liturgy for the Common Orders of Worship, for the High Orders of the Feast Days, for the High Order of Investiture, and for the High Orders of Consecration.
- The procedural and organizational regulations of the Reformed Druids of North America beyond those of the Druid Chronicles shall be set forth in this Codex of Form.

Article II – Liturgy

- Any religious ceremony performed by a priest or priestess and utilizing the official liturgy adopted by this Council of Dalon ap Landu shall comprise an Order of Worship, of which there may be distinguished two types:
- The Common Orders of Worship, for use at regular services, and
- The High Orders of Worship, for use at services celebrating special religious events.
- The High Order of Consecration to each high order of priesthood shall be presented by the first Patriarch of that order to the Council of Dalon ap Landu for approval and adoption as part of the Codex of Liturgy.
- The Order of Worship may be celebrated by one who is a duly-consecrated priest or priestess of the third order. The High Order of Consecration of any higher order of priesthood may be celebrated only by a priest or priestess of or unto that order.
- The waters-of-sleep shall be used during Geimredh and Earrach and the waters-of-life shall be reserved for Samradh and Foghamhar, except when they are need for healing or for consecration.
- Priests and priestesses of the third order shall wear the white ribbon during Geimredh and Earrach and the red ribbon during Samradh and Foghamhar. But any priest or priestess consecrating the waters-of-life shall wear the red ribbon regardless of season, and any priest or priestess consecrating the waters-of-sleep shall wear the white ribbon, regardless of season.

Article III – The Council of Dalon ap Landu

- The highest authority of the Reformed Druids of North America shall be reserved to all duly-consecrated priests and priestesses of the third order collectively in the Council of Dalon ap Landu.
- Verses thirteen through fifteen of the eighth chapter of the Book of Custom shall be hereby interpreted to apply only to the fourth through tenth orders of priesthood.
- The Arch-Druid of Carleton, whenever that office be occupied, shall serve as Chairman of the Council. The Council may appoint one of its members as Secretary to the Council for a specified length of time, and whenever

the office of Arch-Druid of Carleton be vacant, the Secretary shall assume the responsibilities of that office.

4. The Arch-Druid of Carleton may grant to the Secretary any of the responsibilities of the Chairman normally reserved to the Arch-Druid, but these shall revert to the office of the Arch-Druid upon demand of the Arch-Druid or upon the election or appointment of a new Arch-Druid of Carleton.
5. The Arch-Druid of Carleton shall assume the responsibility of maintaining a record of the resolutions of the Council and of submitting to the Council a general report on the current state of the Reformed Druids of North America upon his retirement from office.
6. Each priest or priestess of the third order shall assume the responsibility of maintaining a current address on file with the Arch-Druid of Carleton.

Article IV – High Orders

1. The fourth through tenth orders shall comprise the high orders of the priesthood. The purpose of the high orders shall be to stimulate priests and priestess of the third order to continued spiritual inquiry and to honor achievement rather than tenure.
2. All high orders shall be considered equal in rank and honor, and equal in the sense that none shall be considered prerequisite to any other, save only with regard to the election of the first Patriarch of each order.
3. Any priest of a high order may consecrate priests or priestesses to that order, but no priest shall be so consecrated unless he be also a priest of the third order.
4. Any priestesses unto a high order, provided she be also a priestess of the third order, may consecrate priestesses to that high order, but no priestess shall be granted the right to consecrate priests to any high order.
5. Upon the consecration of a priest or priestess to a high order, the priest or priestess performing the ceremony shall so notify the patriarch of that order and the Arch-Druid of Carleton, and both the Patriarch and the Arch-Druid shall return confirmation of the consecration. Until such confirmation be received from the Patriarch, the newly-consecrated priest or priestess shall assume no rights or duties of that order, save only the right to the mark of the order.
6. The highest authority within each high order shall be its council, which shall include all priests of the order and over which the Patriarch shall preside. A priestess unto the order, who is also a priestess of the third order, shall enjoy the same voice and vote as does a priest of the order.
7. The Patriarch of each high order shall assume the responsibility of maintaining a record of the resolutions of the council of that order and of sending to the Arch-Druid of Carleton reports of all such resolutions.
8. A Patriarch of any high order shall hold office until his death or resignation. Upon such death or resignation, the Arch-Druid of Carleton shall appoint a priest of the order concerned to direct that council's election of a new Patriarch, who must be a priest of that order.
9. Each priest or priestess of or unto any high order shall assume the responsibility of maintaining a current address on file with the Patriarch of that order.

Article V – Groves

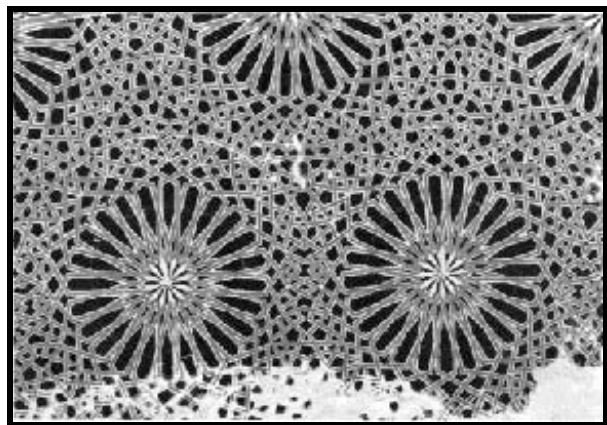
1. To establish a legally-constituted grove, a priest or priestess of the third order must see that the following are fulfilled:
 - a. That a constitution be adopted;
 - b. That the offices of Arch-Druid, Preceptor, and Server be filled by election as directed in the Book of Law (such election to be held at any time of year);
 - c. That thereupon the Arch-Druid of Carleton be sent notification of the with a copy of the newly-adopted constitution and a list of the newly-elected officers.If he deem all in order, the Arch-Druid of Carleton shall then return written confirmation of the grove's establishment, which confirmation shall be included in the archives both of the Council of Dalon ap Landu and of the new grove.
2. All priests and priestesses of the third order shall be charged not to establish groves of a transitory nature.
3. Election of officers (except as noted in section 1) must be held during the period of Foghamhar as directed in the book of Law. Should it be necessary for an Arch-Druid to resign his office before the election of a successor, he shall appoint as Arch-Druid pro-tempore a member of his grove who is qualified to hold the office of Arch-Druid and who shall serve until the next election. An Arch-Druid pro-tempore shall assume all rights and duties of a duly-elected Arch-Druid.
4. A retiring Arch-Druid shall notify the Arch-Druid of Carleton of the election or appointment of his successor, and the Arch-Druid of Carleton shall return confirmation of such election or appointment.
5. Should a retiring Arch-Druid find no qualified member of the grove to fill his office, he shall notify the Arch-Druid of Carleton that he is leaving the office vacant and shall send him the archives of the grove. The Arch-Druid of Carleton shall thereupon declare that grove inactive. An inactive grove may be re-established as directed in section 1, on which occasion the Arch-druid shall return the archives of that grove to the new Arch-Druid.
6. Upon receiving confirmation of his election or appointment from the Arch-Druid of Carleton, the Arch-Druid of any legally-constituted grove shall assume the right to consecrate priests and priestesses to the third order. Further, consecration of priests and priestesses to the third order shall be reserved exclusively to Arch-Druids of legally-constituted groves.
7. Immediately following the consecration of a priest or priestess to the third order, the Arch-Druid performing the consecration shall so notify the Arch-Druid of Carleton, and the Arch-Druid of Carleton shall thereupon return confirmation of the consecration. Until such confirmation be received, the newly-consecrated priest or priestess shall assume no rights or duties of his order, save only the celebration of the Common Orders of Worship and the right to the mark of the order.
8. Each grove shall retain the right to organize itself in any way which will best serve its own need, so long as such organization does not violate the regulations herein set forth.

Article VI – Vestment

1. All Druid, particularly priests and officers, shall be encouraged to wear robes, for since ancient times the traditional sign of the Druid has been the white robe.
2. A Patriarch (and only a Patriarch) may wear a black robe, in honor of the first Patriarch. He may not, however, at the high order of which he is not Patriarch.
3. The mark of the third order shall be the red or white ribbon, to be worn as directed in Article II.
4. The first Patriarch of each high order shall establish, subject to the approval of the Council of Dalon ap Landu, the identifying mark of his order.
5. Each individual grove shall retain the right to establish any identifying marks for its officers as it sees fit, provided these do not conflict with marks adopted to identify any of the order of priesthood.
6. No druid may wear any established mark to which he has not the right.
7. No restriction on vestment than those herein noted are expressed or implied.

Article VII – Missives

1. The appended forms shall be the standard forms for reports, letters, and local constitutions.
2. The following shall be noted for purposes of dating:
 - a. The First Year of Worship shall be considered to have begun with Samhain, 1963.
 - b. The Druid day shall begin at the sundown immediately preceding the corresponding civil day.



The Reply of David

(By David Frangquist, 1969)

(New to ARDA 2)

Chapter the First

1. Council of Belenos and Dalon ap Landu
2. 23 October, 1969
3. Dear Reverend Brother-in-the-mother Mr. Shelton:
4. I am aghast!
5. When I first received your letter this summer, I ran to our Webster's 3rd in near panic. I must confess that the word "codex" was new to me and I was afraid that you were actually going to try to codify something.
6. I found, however, that the only applicable definition in current use was a collection of "unbound sheets in manuscript, esp... ancient mythological or historical annals."
7. I couldn't think of a more constructive undertaking for an Arch-Druid. I was most friendly toward the idea of a perhaps slightly more organized collection of Druid memorabilia.
8. Besides, there was your assurance "that it is not my intention to inflict a strict procedural or liturgical code on the Reformed Druids." (As if you or anyone else could.)
9. However, I now cannot reconcile that statement with "The official liturgy of the Reformed Druids..." or "The procedural and organizational regulations of the Reformed Druids..." It does not matter how those sentences end, the phrases themselves are totally foreign to anything I ever knew of the Reformed Druids.
10. There are some constructions in the proposed code which have a delightfully Druidic, ambiguous flavor ("Any religious ceremony... shall comprise..."), but I am not encouraged by the fact that I suspect that you did not intend them that way.
11. Before I left Carleton, we (those of us who were around when this all started – I hesitate to say "founders") often wondered aloud about what would happen in the future to Reformed Druidism.
12. Much of what was delightful about it was unsaid. There was a tone or mood to all the Druid proceedings. Everyone understood it fairly soon after becoming a part of the "movement," it didn't have to be explained.
13. I fear, however, that during the discontinuities which the Druids at Carleton seem to have suffered in the last couple of years (of which I have only second-hand reports) there may have been a confusion of some of the more intangible values.
14. I am therefore going to try to deal in some of the specifics which have gone unstated in the past but which I now hope may clarify our original intentions. Naturally, what I say here is my own opinion only. I hope that it is also the opinion of my associates-in-the-mother.

Chapter the Second

1. There is one thing in your codex about which I am in complete agreement. That is your interpretation of the role of priestesses.
2. Your “alternative system” is probably closer to the actual practice in 1966, but we were then in a period of transition. A bit of historical background might be instructive here.
3. When the RDNA was first formed, women’s dormitory restrictions at Carleton were considerably more severe than now. It did not seem conceivable that a candidate for priestess would have the remotest opportunity to engage in a vigil. Consequently, an alternative path into the priesthood was established which did not require a vigil and so that women would not be stuck at the 2nd order.
4. Unfortunately, some priests, particularly David H. Fisher, developed the opinion that priestesses were forever doomed to a second-class status. I am enclosing some correspondence from David on this subject.
5. It is too bad that I did not retain copies of my letters to him, but I think that even one side of the conversation should be enough to convince you of the strong feelings involved on both sides. The result of all this controversy was a series of compromises and never any clear interpretation. Yours is perceptive and just.
6. I do not, however, feel that the matter of priestesses should be put to a vote. The question which is now at stake is whether or not a priestess (who has vigiled) can vote in the Council of Dalon ap Landu. Can they, then, vote on this question itself? Once that is decided, there is no need for a vote.
7. My own position is that priestesses have always, by right, been members of the Council, and that the Council does not have the power to exclude anyone from its membership once admitted. (Excommunication, anyone?)
8. I therefore recognize your interpretation as a decision from the chair, which is not subject to appeal. I will refuse to recognize any resolution of the Council on which priestesses are not permitted to vote.

Chapter the Third

1. There are not, and ought not to be, established “religious scriptures and basic laws” of Reformed Druidism.
2. As far as I am concerned, the Chronicles are not closed. Naturally, while I was typing all the stencils, I was in no mood to waste my time on anything which I did not feel was stylistically appropriate.
3. I would also warn anyone who wishes to add to them that if the additions are not consistent in style with the rest, the whole may be damaged. I also reserve the right (as bearer of the title “Chronicler”) to consider apocryphal anything I don’t like. But I see no reason for spelling out the contents of the Chronicles as if we were setting up some sort of holy canon.
4. I am disturbed by all this confirming nonsense. You may feel that it will improve communication. It will not. It will only cause everyone to ignore the Arch-Druid of Carleton.
5. It is red-tape, pure and simple. As a veteran of three years in the army and currently a civil servant, I think I can speak with some knowledge on the subject of red-tape, and I know it when I see it.

Chapter the Fourth

1. The following points are worth keeping in mind:
2. The only authority in any higher order is the Patriarch, it was never intended in any other way. He is the only one who can select new members of the order and he must give his OK before the consecration (according to the intention of the resolution of 26 May, 1964).
3. The Patriarch alone decides the ceremonies for his order. He needs the approval of no one to establish the first one or to change it whenever it strikes his fancy.
4. Whenever anyone is consecrated a priest(ess), that’s it, baby. There’s no waiting in Reformed Druidism for the “official” shingle to arrive from the national office. Anyone who has made it through an all-night vigil has the right to be a priest right then and there.
5. By the way, just what are these rights and duties of the higher order that aren’t going to be assumed until “national” gives the OK?
6. There was never intended to be any kind of official liturgy in Reformed Druidism.
7. Only the ceremony for the third order is fixed, and that only for reasons of nostalgia and continuity in what is the most important office in Druidism. Besides, it does happen to be one area which is the proper business of the Council of Dalon Ap Landu.
8. Liturgy is used as a tongue-in-cheek subject heading for some of the resolutions of the Council, but it should be noticed that they fall in the category of interpretations of existing customs.
9. As far as the adoption of the “basic order of worship” (7 May, 1964), that is a foundation only, a basis and a starting point for infinite variations.
10. I see no reason why there could not be ceremonies which could be performed by second or even first order Druids. David Fisher, in designing the original order, felt that any second order could offer up a sacrifice. The only customary restriction is that the waters-of-life should only be consecrated by a priest(ess) who has vigiled.
11. Does one need a ribbon to consecrate waters???

Chapter the Fifth

1. Don’t flatter yourself that you’ve thought of something we missed: It is perfectly clear from the Chronicles that each Patriarch is elected by the council below.
2. It says nothing about those verses applying only to the first Patriarch of each order. You say that’s awfully unwieldy? That’s why we like it.
3. While I’m on the subject of Patriarchs again: Although a formal vote was never taken, a majority of the Council of Dalon Ap Landu expressed their opinions in the fall of 1965 (in response to a question from David Fisher) that resignation from the office of Patriarch was impossible.
4. Secretary of the Council? As in First Secretary of the Party?
5. It would appear that the only use this thing could serve would be to allow someone who was really attached to Druidism to pick up the ball and run with it—permanently. We don’t need that.
6. We left the chairmanship at Carleton so that it would see a constant turnover and, hopefully, constant injection of new spirit. Also, we felt that we would all maintain a continuing interest in Carleton for other, obvious reasons,

and that this would be the easiest way to maintain communications.

7. If the interest dies out at Carleton, I'm sure the Council can take care of itself – if it wants to. If not, what materials would be best turned over to someone to whom they would have a personal significance.
8. I really don't see what's so bad about transitory groves. True, they are something of a pain in the neck for the Arch-Druid of Carleton, who is destined to never know what is going on. But I have a certain fondness for them – they're so... spontaneous.
9. Actually, you never know whether a grove is going to be permanent or not until a couple of years after it's founded. Besides, since it takes a grove to consecrate more priests we might miss consecrating someone in a transitory situation that might subsequently be in a position to star a really going concern.
10. Elections can be held any time the local grove wants. Don't forget that the Book of Law is only a translation of the Carleton Grove constitution into King Jamesian, including the section on amendments.

Chapter the Sixth

1. I don't see the need for setting up a calendar of Druid years, especially since there is not evidence that the ancient Druids recognized a beginning and end to the year. It is more likely that they viewed time as circular in nature.
2. Whenever precision is necessary, a civil date is usually used, whenever it is not, the year is seldom mentioned. And what's to prevent another grove from dating in terms of its own founding, or any other event, for that matter?
3. I'm surprised to find that those old standard formats [for letters] I wrote up are still in existence. Perhaps you would be interested in their origin?
4. It is true that they do generally describe the style originated and popularized by David Fisher. But the details grew out of the fact that they were produced as a diversion while I was in Army Clerk school. I was being pumped full of that junk eight hours a day, and those formats are basically a parody of the army correspondence manual.

Chapter The Seventh

1. By way of a summary, I should like to turn my attention to the very resolution of the Council which reserves authority to the Council. This resolution had two purposes.
2. First, we were anticipating the possibility that it might some day become expedient to incorporate. Whenever that occurred, it was likely that only one of the original members would be in a position to conduct the incorporation proceedings. We wished to agree before that time on the form the organization would take.
3. The resolution had the effect of establishing a potential board of directors, if in name only. The legality of the resolution is highly questionable since it was passed by the Council itself. However, it makes sense if you consider it in a negative way.
4. That was the second purpose of the resolution: not to give authority to the Council so much as to insure that no one else exercised it. Whether Arch-Druid, Patriarch, or Founding Father.
5. I am enclosing an epistle from David Fisher, which he originally asked to have included in the Chronicles. I

suppressed it partly because he had second thoughts about it after it was written and partly because it exhibits the terrible tendency of those of us who founded to try to solidify those traditions for which we were responsible.

6. We expected in a few years it would be impossible to muster a quorum in the Council and that therefore the creative originality of individual Druids and Arch-Druids would be forever safeguarded.
7. Once the Council was instituted, it became convenient, as long as it was still small, to use it as a means of expressing our opinions on a number of controversial questions – a means of recording our intentions for posterity. But the resolutions are just that: an expression of the resolve of the members of the Council.

Chapter the Eighth

1. Now that I have had my tirade, it occurs to me that I may have misunderstood you completely, and that I am only furthering the cause of misunderstanding by attacking your codex so violently.
2. It is possible that you intended it all as a parody of organization, but if that is the case you might take my reaction as an indicator of your success. I suspect you were motivated primarily by a desire to bring a bit of organization to the Reformed Druids, but that's what it's all about!
3. Reformed Druidism is a statement that religion has a tendency to become organized religion, which then becomes organization devoid of religion. It is difficult to tell until we have communicated more just what you are seeking for Druidism.
4. In the meantime, I shall reserve my right as Patriarch of Belenos to withhold the ceremony for the sixth order from your proposed codex as long as there is any implication that it is the business of the Council of Dalon Ap Landu or the Arch-Druid of Carleton.
5. If what you wish to do is collect the current customs and traditions of the Druids in topical form, than I will gladly assist you, so long as it is made clear that they represent only the present version of a constantly changing picture. I do not feel, however, that such a collection should be submitted to the Council for approval.
6. It is worth noting that the Chronicles, the Order of Worship, and the various pamphlets were never submitted to the Council or anyone else for edit or imprimatur. Every Arch-Druid should feel free to develop whatever materials he needs to spread the word.
7. In any case, if you do submit anything for a vote, you can count on a negative vote from me if it contains the word "religious" (a word found nowhere in the Chronicles), "official" ("Get your OFFICIAL Captain Midnight magic decoder ring"), "regulation" (three years in the Army were enough to turn me against that one), or even "shall" (unless used in the first person).
8. May the Carleton Grove grow in strength and awareness and may those who sit on the Hill of Three Oaks find there a fresh breeze – blowing away stagnation and the petrification of religious forms.



Yours in the Mother,
David A. Frangquist
Patriarch of Belenos
Arch-Druid Emeritus of Carleton

Reply of the Other David

(By David Fisher, 1969)

(New to ARDA 2)

1. November 28th, 1969
2. Dear Richard,
3. I am enclosing several Druid documents, including a form for the sealing to the Fourth Order. The badge of that Order is a green glass chalice, which in my time could be purchased at the local Woolworth's.
4. I am also, as you will notice, appointing you Patriarch of the Fourth Order, for the period of your Arch-Druidship. This has always seemed a sensible move to make, for it will permit an active and continuing membership in the Fourth Order.
5. Since I have left Carleton, my Druidism has become pretty much an inactive affair, mostly, I suspect, because of an increasing amount of certainty about my own Christian vocation. I still think Druidism served a useful purpose and will continue to do so, and I look forward with interest to further letters about the work.
6. I shall only comment briefly on your proposed Codex. It seems to me that although interesting, such a document does not represent the original intent of the founders of Druidism, among whom I was one.
7. We never meant it to be an elaborate and highly developed religion; we only saw it as a means of holding the college's then religious requirement up to ridicule: if they gave people credit for attending services, we would unmask ourselves as jesters, and if they withheld credit, they would be branded religious bigots.
8. It was really David Frangquist who began the serious work, although I had noted in my own sermons and meditations that Druidism did in fact seem to be helping some people along on their spiritual quest.
9. If the grove has continued, then I assume that this is a sign of people's interest, but the original three founders, Norman Nelson, Howard Cherniack and myself never saw the Druids as a permanent feature of Carleton life.
10. One minor note about vestments: do you still wear the white alb, the red and green reversible garment, (and carry the carven wooden staff) which I wore? Or have you reverted to the white robe only and the red or white ribbon? This was made a by a faithful second order Druid and I bequeathed it to Frangquist who added the staff.
11. By the way, the identifying mark of the Fourth Order ought to be a green silk ribbon.
12. You are correct in your surmise about Samhain 1963 since that was the time when the Druids were born, but actual worship on the hill began the next spring.
13. You ought, by the way, to have the Book of Faith among the Council records, my one actual contribution to the "official scripture." I would still stand by it, and if you have no copy, let me know and one will be sent.

Yours in the Mother,
David Fisher

P.S. There is no New York grove so far as I know, and I have no plans to establish one in St. Louis. I may be able to re-visit Carleton next year; if so, I would enjoy meeting the Druids and perhaps leading a service.

Fisher's Farewell

(By David Fisher, 1970)

(New to ARDA 2)

1. 13 April 1970
2. DAVID, FIRST ARCH-DRUID OF CARLETON, PATRIARCH OF GRANNOS, TO THE REFORMED DRUIDS OF THE CARLETON GROVE, PEACE AND GREETING IN THE MOTHER:
3. Brothers and Sisters:
4. I understand from Reverend Brother Shelton that certain aspects of the history of the Druids have been lost. To fill that lamentable gap, I am writing the following epistle.
5. You should understand first of all that Jan Johnson, author in large part of the Chronicles, because of the style he chose, had of necessity to alter a number of early events. David Frangquist, the second Arch-Druid, codified and printed the Chronicles and added much material, but Johnson is responsible for the main body of material.
6. He was, or is, a Druid of the Second Order, and served at one time as Preceptor. He chose not to fully record, in particular, the origin of the R.D.N.A. in full detail.
7. Even the Chronicles cannot disguise that R.D.N.A. was at least in part understood as a protest movement against the then religious attendance requirement at Carleton. The thought was that if no credit was extended, we could claim religious bigotry on the part of the Administration; if it was extended, on the other hand, we could reveal the frivolous origin of the cult.
8. For you must understand that whatever Frangquist made out of it, Reformed Druidism was originally the product of an interest of mine in Celtic and Norse mythology, and of Norman Nelson and Howard Cherniack's interest in setting up a quasi-religious body.
9. It began over a dinner table in April, and I held the first service on May Day. I never claimed any special consecration by a Druid in England, nor did I ever claim a vision or an inspiration. I simply proclaimed the glories of the Earth Mother and held services, constructed largely out of my imagination.
10. You will not have any of my early meditations; they were never written down. Basically, they upheld a panentheism, a general admonition to practice inwardness, and were originally intended to simply be as general as possible without offending anyone. They only became more intense and serious when I discovered that some of the persons who had come to laugh had found real meaning in the service.
11. Despite all of this, however, I think that it is to David Frangquist, far more than any of the three founders, that you owe your continued existence. Howard Cherniack soon lost interest and drifted away, once the requirement was abolished. Norman Nelson was a great lover of ritual and form for itself, but he shared with me a worry lest Druidism become too serious. I do not know what his current attitudes are.
12. For myself, I can only say that although I no longer hold services, nor am involved in a grove, I consider myself to retain much of the spirit of the original movement. Druidism's open and flexible character is part of my own theological outlook, which I attempt to incorporate as a Christian theologian.

The Polite Refusal

(By Richard Shelton, 1970)

(New to ARDA 2)

13. I would not in principle object to holding a service if I were ever at Carleton, for example; it is simply that my spiritual needs are currently being met by something which seems to have more substance and more depth.
14. Indeed, when Druidism began to get "serious," Norman and I agreed that it would be well worth the trouble if the R.D.N.A. served as a way-station for homo viator, a place to be used for temporary refreshment and nourishment, perhaps, during years when alienation from more conventional forms of religion was greatest, but not as a final resting place.
15. We would have been far more definite in formulating our tenets had we intended the R.D.N.A. to be a self-sufficient religion. The tenets, in fact, as embodied in the Constitution, are the only remaining contribution of Howard Cherniack, and may reflect his lawyer's desire to frame a deliberately flexible instrument.
16. Some other marginal notes may be of interest. The higher orders were suggested Norman Nelson (his love of ritual perhaps getting the better of him) and given their names by Frangquist. The reversible chasuble was made and designed by Barbara Beahm, a Second Order Druid. The altar was build of discarded stones near the monument on Monument Hill, and torn down within a day of its building.
17. There are other sidelights that I could add, but I think this forms the substance of what I had intended to say. If you have the time, I should appreciate hearing from as many of you as care to write to me just what R.D.N.A. means to you. As founder, I feel a certain responsibility for all Druids, and your current ideas would greatly interest me.
18. Finally, as Patriarch of Grannos, let me mention that any of you who feel especially called to the work of healing, whether in a physical or other sense, and can journey to St. Louis, will, upon due thought, be welcomed by me into the Order of Grannos.
19. BLESSING AND PEACE, HOPE AND JOY FROM THE MOTHER EARTH, THE GROUND OF ALL LIFE, BE AND REMAIN WITH THE DRUIDS OF THE GROVE OF CARLETON.

David
Patriarch of Grannos
13 April 1970

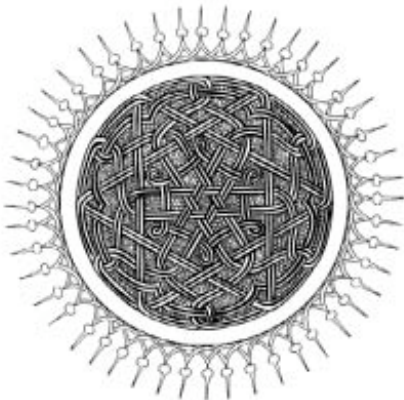


1. April 7, 1970
2. Dear David,
3. Many thanks for your letter of 28 November and for the assorted documents enclosed therewith. Since overseas mail is not often returned if undeliverable, I had no idea whether my missives were getting through, but I see that the most important did. Please let me know whether the St. Louis address will be relatively permanent.
4. I am returning the copy of the fourth order consecration service since I have what seems to be the original in the Archives. I do not, however, have the Book of Faith, so the proffered copy would be welcome.
5. The red and green reversible vestment is indeed still in use, although the staff apparently fell by the wayside some time ago (it would be an interesting custom to revive). Steven (Savitzky, 7th Arch-Druid), never one for ceremony, would throw the robe on over whatever he happened to have on at the moment, but I usually wear a white alb under it and have lately taken to wearing a cope-like robe under it.
6. It is, unfortunately, a bit weak about the hems, and I argue with my self periodically whether I should tamper with such a relic and re-stitch them. Who, by the way, is the faithful second order Druid that created it?
7. The codex has not been received well. Looking at it now, I see that it is much too stringent, and, as Frangquist has suggested, it really doesn't accomplish what I had in mind, i.e., improvement of communications.
8. Some of what has roused much ire was intended to do just that in order to ensure response, but most was due to the fact that a lot of tradition had not survived at Carleton – we suffered a break in the chain of Arch-Druids during which much was forgotten. At any rate, the Codex will be withdrawn.
9. Through cognizant of the honor you have done me, I must decline the Patriarchate.
10. My reason are based on two traditions that are as absolute as anything in Reformed Druidism: (1) that the Patriarch of any given order is chosen by the council of the next lower order, and (2) that within any high order the Patriarch wields absolute authority. In light of (2) I recognize your right to resign and will convey your resignation to the Council if you so desire – although I would do so with great unwillingness and would counsel you rather to maintain your well-deserved office and title.
11. However, I cannot accept the Patriarchate from any but the Council. Similarly, I shall not claim fourth-order priesthood unless I am actually consecrated to the order or am created Patriarch by the Council.
12. But there is a further difficulty in the implementation of your directive, and that is simply that, inasmuch as the Patriarch holds absolute authority within his order, no human force except the Patriarch himself can require that a Patriarch resign.
13. Steve has suggested the possibility of abolishing the Patriarchate and attaching to the office of Arch-Druid of Carleton the position of "Psuedo-Patriarch" with the

desired properties, but I doubt that such a radical change is either necessary or desirable.

14. The principal difference between the current arrangement and your proposal (with the logical extension to other high orders) is that the former forces priests of the higher orders to seek out new priests for elevation, while the latter makes the propagation of the order virtually automatic.
15. Since the high orders are not yet in grave danger of dying out, the former seems preferable in that it requires more effort on the part of the older priests and that it encourages paths to cross more often than would otherwise be the case. And I think that Druids are mobile enough to make the current arrangement work.
16. Having said that, I hardly need add that, should you be able to re-visit Carleton, you would be more than welcome.

Yours in the Mother
Richard Shelton
Arch-Druid of Carleton



Apology for Simplicity

(By David Fisher, 1970)

(New to ARDA 2)

1. REFORMED DRUIDS OF NORTH AMERICA
2. Patriarch of Grannos [i.e. David Fisher to Shelton]
3. Dear Reverend Brother-in-the-Mother,
4. I am sorry that you have misunderstood my proposals as reactionary in character and as attempts to hinder Druidism. Accordingly, acting on your advice and counsel, I direct the following: 1. That my vote on priestesses remain the same, but my letter not be circulated or reasons given to the Council.
5. That proposals No. 1, 4, and 5 be withdrawn.
6. That proposals 2 and 3 be submitted with whatever explanation the Arch-Druid of Carleton sees fit to add.
7. Believe me when I say that, far from being anti-feminine or attempting to impose a rigid dogma, I was merely attempting to return to the original, simple spirit of Druidism.
8. Analyzing the movement historically, I can see that I was responsible for many of the trends towards more complicated organization and ritual, as well as a more clearly developed theology, leading to what seems to me an invalid assumption on the part of some Druids, that Druidism is a religion, and a valid substitute for it.
9. I feel that Druidism is not a religion nor was ever intended to be by the founders, Norman Nelson, Howard Cherniak, and myself. Now I see my attempt to interject meaning into the services in the middle of my first year as Arch-Druid as a mistake, for while some meaning was necessary, it has been carried, I fell out of all proportion.
10. The original spirit vitiating Druidism was a fresh and as simple as the winds blowing over Monument Hill. There was a spicy irreverence not uncommon to Carleton which I could not appreciate but see now as a healthy balance.
11. In my proposals, I was but attempting, perhaps clumsily, to maintain some sort of guideline by the founders and original Druids on the organization which is, after all, our proximate, if not our ultimate, responsibility.
12. As you well know, from my widely varying letters, I have been worried at times over what I have done. At times I have been moved to consider resigning my orders. Now, however, I see my duty as remaining, and advising. If you wish to add priestesses, by all means do so, for my feeling is really tied to a desire to keep organization simple.
13. I must insist, however, that proposals 2 and 3 are vital if those who began the work of the Mother are to be kept in touch with new developments. The Reformed Druid has always boasted of his democratic ways, and I do not wish to impose control. But to advise is, I think, a minimal right which I maintain.
14. My sincere apologies for any disturbance this may have caused, and my best wishes for you personally next year in graduate school.

Yours in the Mother,
David Fisher
Arch-Druid of New York (Elect)
Patriarch of Grannos

The Report of Richard

(By Richard Shelton, 1970)

(New to ARDA 2)

1. Council of Dalon Ap Landu
2. 8 April 1970
3. Dear Reverend Brothers-and Sisters-in-the-Mother,
4. It is my pleasure to convey to the Council Robert Larson's announcement of the founding of the Berkeley Grove of the RDNA and of his election as its Arch-Druid. This grove is to my knowledge the only active grove besides the Carleton Grove; its advent is most welcome.
5. [New priests and available publications follow.]
6. The Codex of Form has not been received well. One reason for this is undoubtedly that my reconstructions of original practices from the tantalizingly incomplete Archives were wide of their mark, but the paramount reason lies simply in the conception of the Codex as a codex, i.e., as a codification of the material included therein.
7. I have been convinced (several times over) that such a great degree of regulation is not only unnecessary but also distinctly detrimental – and would only be ignored. Acceding, therefore, to the principle that the lack of rigid structure is one of the greatest assets of Druidism, I hereby withdraw the Codex from the consideration of the Council. Neither do I intend to develop a Codex of Liturgy inasmuch as I myself would feel unnecessarily fettered by a fixed liturgy.
8. On the other hand, a collection of tradition and of liturgy, to be observed at the priest's discretion, could be useful in the administration of a grove or mission. Further, it is my firm conviction that candidates for the priesthood should be thoroughly schooled in the history and traditions of the Reform, and such a collection would expedite matters considerably. It is this, then, that I shall direct my efforts.
9. Finally, I direct your attention to the enclosed proposal concerning priestesses. The proposal, submitted by Robert Larson and myself, seeks to abolish the restrictions that relegate priestesses to what Mr. Larson has called "second-class Druidship."
10. These restrictions, which have no foundation in the basic tenets, are difficult to justify and have left the priestesses in a rather ambiguous position. This we have tried to remedy. As to some of the specific provisions of the proposal, Mr. Larson writes the following:
11. "Women, Danu bless 'em, have been causing men problems since the first. It's time to resolve this situation of priestesses.
12. As you are probably aware, the hours problem is not met with in most places, and I am sure that we can rise above our male chauvinism and accord them an equal place with priests if they want it.
13. This proposal would also enable them to refuse equality if they wish, and leave room for consecration of a priestess unto a higher order without a vigil where problems are met.
14. However, she could not be a third order without a vigil, nor could she perform the sacred worship, but only the duties of the order unto which she has been given until

such time as she shall take the vigil if it is her wish to become a Third Order Druid."

15. You will note that this rather wordy proposal maintains the special place that women have among us while raining them to first-class Druidship. Maintaining their special place by allowing them to be consecrated to a higher order without being a Third Order, it nonetheless encourages their vigiling and preserves the decision-making area of the Council of Dalon ap Landu to those who have earned it by vigiling upon the bosom of the Mother and have Her find them worthy."
16. As Chairman of the Council, I have the responsibility of maintaining the legality of its resolutions lest that of any future resolution be jeopardized. Therefore, since the Council has operated under the directive in Customs 8:13 since its constitution, and since the Council has never formally granted priestesses of the third order any voice or vote in the Council, I must request that the priestesses refrain from casting ballots. Further, if the resolution is not passed, I cannot allow the priestesses to vote on any subsequent proposal until such privileges are granted them by the Council.
17. With that, I shall close, asking you to indicate your vote on the enclosed card.

Yours in the Mother,
Richard M. Shelton
Arch-Druid of Carleton

[Note: The vote did pass unanimously among priests (and priestesses) who voted, and was the last to do so. See Records of the Council of Dalon Ap Landu, in Part 4 of ARDA.]



The Epistle to the Encyclopedist

(By David Fisher, 1973)

(New to ARDA 2)

Chapter the First

1. 13 Jul 1973
2. The Rev. J. Gordon Melton, Research Director
3. The Institute for the study of American Religion
4. P.O. Box 1311
5. Evanston, Illinois 60201
6. Dear Mr. Melton,
7. In response to your letter of 26 June, I will be glad to provide you what information I can for your article. I make only two request in advance: that if you quote from this letter, you send advance copies of the article, and, if you merely use the information I provide you, that you send me a copy of the article as it appears in print.
8. My reason for this request is quite simple: there has been a tendency among the Reformed Druids of North America (hereafter RDNA) to expand statements, especially those made by myself as “founder,” and I should not like further cultic legends to grow.
9. The RDNA began as a result of a conversation between myself and two other persons, Howard Cherniack, later to become first Preceptor, and Norman Nelson, later to become first Server. The conversation had been centered upon Carleton College’s then religious requirement, a requirement that students be present at one of several religious exercises on Sunday.
10. My own reading in Frazer, Wesson, and other sources which I cannot at present locate, suggested the “Reformed Druid” concept, i.e. non-bloody sacrificial Druids, with a simplified “Earth Mother” panentheism accompanied with a ritual is reminiscent of Christian communion services and Quaker meetings.
11. Howard, I think, made the proposal that we actually form such a group, the strategy being as follows: if students are denied credit for attending our services, we will shout “religious persecution,” and if they do receive credit, we will expose the whole thing as a hoax, thereby ridiculing the requirement. Either way, it seemed an excellent ploy for disturbing the status quo.

Chapter the Second

1. I shall not detail the gradual growth of ritual, for the most part the product of our fertile imaginations. For the most part, the meditations I gave were nature meditations, stressing quietism, peace, and reverence for life.
2. I personally never conceived Druidism as a genuine alternative to other religions, but as an additional source of meditation. What I think changed the direction of the Druids was the inspiration of my immediate successor, David Frangquist, and the literary work of Jan Johnson. Perhaps I should also add the ecstatic trances of a girl named Jackie, whose last name eludes me at present.
3. David, unlike myself or the co-founders, took his Druidism seriously, and meditated long and hard before asking for “ordination” as a Third Order priest. I think that whatever longevity the Druids possess owes more to his

religious vision and vigor than to my “founding” activity, although I set the form and the theology, of which more later.

4. I think all three founders thought the Druids would fold with the ending of the religious requirement our senior year. Instead, there was such interest that I continued services, and agreed to make David a “Third Order” Druid, agreed to let him and Norman set up a hierarchy of Patriarchs, of which I was to be the first, and continued to hold services until David took over.
5. Jan Johnson composed the “Chronicles,” which I assume are still in use at Carleton, and this further intensified the aura of religious zeal, for despite the mock-Biblical style of most of the books, elements in the “Customs” and in the “Meditations” from the hand of David Frangquist (identified as the Chronicler) were genuine.
6. Jackie was a co-ed who fancied herself as having powers to foresee the future, and my last year, at a fire on Samhain (Halloween), as we sat in a circle holding hands, she did indeed prophesy, and a month later, after President Kennedy’s death, many claimed that she had given an exact picture of the Capitol Rotunda as it was for the funeral.
7. Out of these elements, and an innate hunger for a nature-mystical religion of the sort the Druids had become, the Druids grew. To my knowledge, there is still an Arch-Druid and Grove at Carleton, as I have received communications for a number of years from various Arch-Druids and I have no reason to believe that the phenomenon has died out.
8. I have heard of other “Groves” established throughout the United States by Successive Arch-Druids and other Third Order Druids, but have no knowledge of how or whether they are flourishing.

Chapter the Third

1. As an Ph.D. candidate in philosophical theology, I could write an elaborate statement on the kind of panentheistic theology I helped to form, but I think that the most adequate statement of my thinking – and of the thinking of the other Druids at the time – is contained in the pamphlet called “What is Reformed Druidism?” offered by David Frangquist with some editing by myself. I am also enclosing a copy of Frangquist’s other pamphlet, “The Song of the Earth.” These documents, written in 1964, capture much better the spirit of what Druidism tried to become, than I can now bring to memory.
2. You ask whether I am still a Druid. I am an Episcopal Deacon, and plan to spend the rest of my life as a Priest of the Episcopal Church, so formally, the answer is no, if one cannot serve two masters. I do not continue the rituals I and Norman Nelson wrought in 1963 on Saturdays.
3. On the other hand, I think the quality of my religious life has been influenced by the whole Druid experience, and since Druids never required members to renounce their previous religious preference, I suppose in a sense I still count myself a Druid. I am still listed, at least if your information source was Druidic rather than administrative, as a Third Order Druid, and am interested in the future of the group which I and other helped bring to life.
4. I think that Druidism was a phenomenon which was able to flourish through birth at the right time.
5. The Sixties were, after all, a period of intense interest in mysticism and strange religions, and a period also of the rise of the counter-culture. While none of the founders, or

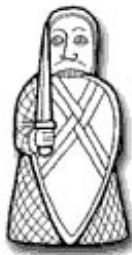
David Frangquist, were then self-consciously “counter-culture,” I think we provided those alienated by the turgidity of main line Protestantism a surprisingly viable alternative.

6. To the extent that Druidism has continued, I suspect that for some at least, the scanty theology of the RDNA provides a haven. Of course, there could not be Druid ethic, except of a minimal sort, and this is perhaps one of the strongest features of the RDNA. Certainly, many of those who became interested at the time of my leaving were rebels against an overly-moralistic Bible-Belt fundamentalism. But I am only guessing here.
7. One final comment, this time personal and evaluative. I think that RDNA meets Whitehead’s requirements for a rational religion: it is capable of verification at all temperatures, to the extent that it is even possible to verify religious claims. This is, of course, easier for a non-historical religion with minimal theology than for a historical faith with a detailed doctrine of God and the world. Having said that I remain to some extent a Druid, let me conclude with the other side.
8. We formulated Druidism as a religion of the least common denominator, a faith that few could object to, and were surprised when some embraced it as adequate (making, of course, their own additions on the way).
9. For me, Druidism was not enough. Praying “to whom it may concern,” which is what prayer to a personification of Nature amounts to, was not and has not been sufficient to sustain me.
10. However, despite my ambivalence about my responsibility for bringing the Druids to birth, I am happy if there have been and are those who have found in its minimal belief stance a helpful source of meaning in life.

Yours sincerely,

(The Rev.) David H. Fisher

P.S. I would appreciate any information you have on the current activities, or lack thereof, of the RDNA at Carleton.



Middling Selections: The Isaac Affair

The Book of Changes, PART ONE

(By Isaac Bonewits, 1974)

(Berkeley Apocrypha Only)

Chapter the First

1. On July 18, 12 y.r. (1974 c.e.), the letter which follows was sent out by the Archdruid of the Twin Cities Grove to all the members of the Council of Dalon Ap Landu.
2. "Dear Brothers and Sisters:
3. "I have thought long and hard about the difficulties facing the RDNA in the years ahead, and have come up with the following suggestions.
4. "as is traditional among the Druids, I make no request that my words become dogma, but rather that they be pondered and acted upon (either pro or con) by those of you who give a damn about Reformed Druidism, or would like to see it survive and even grow.
5. "Let us begin by admitting that we *are* a religion and describe ourselves to each other and the outside world roughly as follows:
6. " 'The RDNA is an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous gods and goddesses as personifications of various aspects of our experience. We offer no dogmas or final answer but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems that are compatible with our own approach and Nature."
7. "Let this be how we view ourselves and approach others.
8. "Next, I would recommend that, without getting into an evangelistic trip, we make our writings available to others and publicize the location and mailing addresses of our Groves through the Neopagan media.
9. "Next, let all the members of this Council who may in traveling meet other Neopagans of equivalent dedication to the search for awareness, act more swiftly to found Groves and to telescope (if ethically possible) the time needed to ordain these others to the Third Order down to a few months or even less; leaving the new Druids and Druidesses to take over the fledgling Groves while the ordainer travels on.
10. "Most especially can this be done, without the loss of 'quality control' within the Council, with those individuals who are already Priests and Priestesses in other Neopagan traditions based upon similar philosophies.

11. "In this way, a single Third Order Druid or Druidess in traveling about and meeting other Neopagans could in the space of one year provide legitimate ArchDruids or ArchDruidesses for three or four new Groves. This would solve the problem of maintaining our "Apostolic Succession" without the necessity of forcing would-be Druids to travel up to 2,000 miles to attend the services of one of the two surviving Groves for a year and a day.
12. "A similar program of 'exchanging ordinations' has already been carried out by many Witchcraft and other Neopagan organizations; and as long as reasonable care is exercised in the choices of who to telescope training for, no major problems arise.
13. "As for the conducting of the business of the Council, we are going to have to make some serious decisions immediately. Do we really need the Council? If the Carleton Grove is defunct (which it seems to be) how can we convene the Council when its official Chairperson is nonexistent? Was it really that wise to have the election of the head of the Council left to the caprice of any one Grove, especially a Grove whose membership changes every four years by 100%???
14. "I will make the following organizational proposals and ask that all members of the Council contact me with their reactions, before September 15th.
15. "Let the office of the Chairperson of the Council rotate from year to year among the heads of genuinely active Groves (i.e., holding at least one meeting per month). I will nominate Robert Larson, D.A.L., Be., Archdruid of the Berkeley Grove and an original Carleton Grove member as the First Chairperson.
16. "Let the By-Laws be changed so that members of the Council who do not keep in touch with the Chairperson (and send in change-of-address notes, etc.) may be temporarily dropped from the rolls of the Council until they get back into communication. This would solve the quorum problems so that we could actually get some work done now and then.
17. "Let the rules governing the Higher Orders and the selection and replacement of their Patriarchs and Matriarchs be changed or else let the Higher Orders be abolished.
18. "It is my earnest belief that these changes need to be made immediately and I hope that when this letter is eventually edited and tacked on to the end of my addition to the *Apocrypha*, that it will give a better picture of the RDNA than this letter presently presents.
19. "If the RDNA is to survive as an organization, these or similar changes are going to have to be made. I request all members of the Council to contact me as I said before, by September 15th at the latest.
20. "If the majority of the Council members approve (and remember, this is only the majority of those members known to exist as of two years ago, because nobody ever bothered to send out updated lists), then I will go down to Carleton College and attempt to recover the Archives. These I will send to Robert Larson.
21. "If the majority of the letters I receive disapprove of my suggestions, Robert and I will take our Groves and leave the RDNA to found a new group to be called the SDNA or Schismatic Druids of North America.
22. "We will declare *The Druid Chronicles [of the Foundation]* to be our 'old Testament' and will rewrite those portions we consider objectionable (though for historical reasons we will retain the original readings in

footnote form). Then we will write additions of our own, incorporating the contents of this letter as our guidelines.

23. "This we will do, not because we seek to destroy Reformed Druidism or to co-opt it, but because we honestly feel that this is the only way that the principles that the RDNA stands for can be spread and grow into any form that can help either humanity or ourselves.
24. "The RDNA being basically anarchistic, has little it can do to prevent schisms and we are ready, willing and able to schis if that is what it takes.
25. "We are open to other suggestions, but suggest that they come quickly for our decision to schis or remain within the RDNA will be made before *Samhain*.
26. "May the Mother bless us all, and inspire us with the wisdom we need.
27. [signed] "Isaac Bonewits, D.A.L., Be.; Archdruid of the Twin Cities."

[Continued in The Book of Changes, part two]



The Epistle of Renny

(By Renata Seidel, 1974)

(New to ARDA 1)

Chapter the First

1. Dear Brother Isaac,
2. I am torn between a desire to write in such a manner as to show you the ludicrous irony of your discrepancy in spirit with the founding fathers of Reformed Druidism, and a desire to seriously confront you with the rather "dangerous" nature of the tone you have established.
3. Three things disturb me greatly.

Chapter the Second

1. One. Your tone, your approach, your pointed lack of all brotherly community feeling, and even awareness, in attempting to adopt a position of authority and a spirit of action.
2. An interest in change, in reform, in producing responsiveness, is perfectly admirable.
3. Where the need for such ominousness?
4. Please reread your letter and try to perceive the fearsomeness it quite naturally communicates.
5. If I did not take you seriously, I would laugh at what seems to me (if possible and probably the only possible) highly undruidic sentiment.
6. The "voice" itself of your letter frightens me into suspicions of its content and eventual implications.

Chapter the Third

1. Two. Your completely undemocratic method of attempting to bring about change. I cannot "vote" on the content of your letter, because I disapprove of both alternatives, i.e. your own particular approach vs. a schism.
2. Why do you assume that no other Druid would have worthwhile alternatives?
3. And why do you present the matter in such a way that it is impossible to make additional suggestions subject to vote?

Chapter the Fourth

1. Three. Your overriding concern with form, with definition, with growth, speed, efficiency, in other words with "progress" (please catch the implications of that term, I know you didn't use it), all "without getting into an evangelistic trip."
2. My dear brother Isaac, a concern with evangelism is a concern with evangelism, no matter whether you perceive that that's the source of your high or not.
3. Evangelism or even conversion have never been aims of Druidism.
4. Though you may think you can maintain an interest in "quality," an interest in speed and conversion are themselves antagonistic to the essential spirit of Reformed Druidism as it was conceived.
5. I myself, would never have become a Druid under your proposed approach or definition.

6. The entrance into any "public" system of information dispensing is itself a very touchy question, the importance of which you seem entirely unaware.

Chapter the Fifth

1. I have many objections to your "definition" of Druidism.
2. Unfortunately, you have presented it as subject to a yes or no vote, and not even revision by the members.
3. In the past, form and definition have always been of the greatest flexibility, and there is a principle and a spirit behind that fact - unexpressed, but all the more solemn for its unexpressibleness.
4. You act as if this flexibility were a result of disinterestedness, rather than meaningful interest.
5. In other words, you have presented a very complex question in a very narrow and political manner.
6. One might almost say tyrannical.

Chapter the Sixth

1. To put it mildly, brother Isaac, you scare the living daylight out of me, as far as the future of Druidism goes.
2. I am much more concerned about the institutional and highly political aspects you are introducing, than even in the sleepiness of the Carleton Grove, in spite of its crucial position organization-wise.
3. Skepticism and organizational sluggishness have always been present in the past and have not yet threatened the very existence of the Druidic movement.
4. In fact, it's very possible they reflect a certain typical state of mind, or one which at least has its own particular spiritual validity, the more credit to Druidism that it can attract even such people refer e.g. to the founding fathers themselves!
5. If you are so concerned about the situation at Carleton, I suggest you take a trip there and call a meeting, before you claim their membership has dropped to zero.
6. I suggest you contact Donald Morrison, who is only First order (due to his extreme spiritual ponderousness) and has not therefore taken over the "formal" rituals at the school.
7. You will find him most receptive to brotherly discussion.

Chapter the Seventh

1. The situation organizational-wise of Druidism is, of course, difficult. I have no argument against your complaint, only against your presentation and your solutions.
2. You will undoubtedly be hearing from at least one other person (Richard of Ann Arbor) on the history and the intricacies of the problem itself.
3. I hope you will be convinced of the necessity of a more involved discussion among members on so involved an issue.
4. (Schism is certainly not a light matter!)
5. P l e a s e s l o w d o w n and calm down, brother Isaac!
6. A blessing from the peacefulness of the East.
7. (Tonight, by the way, is Krishna's birthday.)

Peace,
Renny the Silent
Archdruid of Carleton
August 10th, 1974

The Epistle of Ellen

(By Ellen Conway Shelton, 1974)

(New to ARDA 1)

Chapter the First

1. Dear Brother Bonewits.
2. I have thought long and hard about what might be the nature of the difficulties you mention facing the RDNA in the years ahead, for I do not see that any are yet apparent.
3. The only difficulties I can see at all are those facing RDNA as an organized religion; and for the existence of these I rejoice.
4. I should be troubled indeed were RDNA to decline to the status of an organized religion.

Chapter the Second

1. "Verily, I say unto you: is it not written:
2. "And each took this to be a sign, each in his own way"?
3. "Which of you, having risen up saying: 'This is truth, for I have seen it, will be followed? For even as ye have seen it, have not the others also seen it not; and where therein is the proof?
4. "Rather, that which is as the bright light unto one man is as but the thick cloud unto the other." (Med. 6:1-3)

Chapter the Third

1. The most which may be said to characterize all of the RDNA is that which is set forth in the Two Basic Tenets.
2. If you wish to be more specific about your own view of your own Druidism, then it is your responsibility to make clear that the narrower view is your own, within the broad range defined by the Basic Tenets.
3. I confess that it is with some regret that I avow this to be so, for I not only am most definitely not a Neopagan, but also object to the infusion of Neo-Paganism into Reformed Druidism.
4. But by the same token, you must not expect that any of us will fail to complain bitterly if you present your view as that of all Reformed Druids.

Chapter the Fourth

1. I do not share your hope for "RDNA... to survive as an organization."
2. Its origin was in protest at the organization of religion, and I hope to see it continue so.
3. I would prefer to see RDNA survive as a fellowship of people whose search for religious truth has led them to the contemplation of and delight in nature.
4. And I earnestly feel that in this (lack of) form, RDNA can indeed spread and grow (if so desired) into a vehicle that can help both ourselves and humanity.
5. But let us not make the mistake, which so many others have made, that of stressing the form to the neglect of the goal.
6. The form of Reformed Druidism of North America must be unique to each person in his own circumstances: only so can it ever hope to attain its goal.

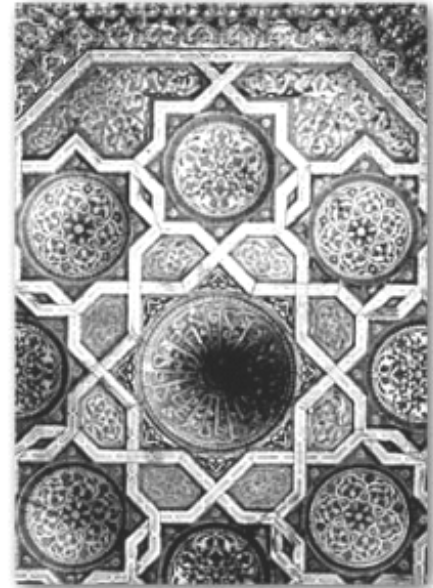
Chapter the Fifth

1. "Religions construct cathedrals and design robes [or definitions], just as scientists develop elaborate journals, but all too often the enterprise may become limited to a propagation of the means, with the original end, the desired objective, forgotten." (Robert E. Ornstein, *The Psychology of Consciousness*, p. 98)

Ellen Shelton

Archdruid of Ann-Arbor

August 11th, 1974 c.e.



The Words of Green

(By Richard Shelton, 1974)

(Carleton Apocrypha Only)

Chapter the First

1. To the Council of Dalon Ap Landu:
2. Many of you will recently have received a letter from Isaac Bonewits; this letter is in response to his.
3. I am somewhat bemused by this call for a description of Druidism. The description has been there all along; refer the curious to the Basic Tenets in the *Chronicles* (Law 4-6). More than that there is not. We are such a diverse group that there is almost nothing one can add to the Tenets and still embrace the entire Reform. If one wants a more direct description, say:
4. The Reformed Druids of North America are a fellowship dedicated to the search for religious awareness. We believe each person must find for himself his own path to awareness; we believe there is comfort and wisdom in nature and in the words of all who search.
5. I hesitate to suggest even that much. On the other hand, I find that Isaac's description bears little resemblance to my brand of Druidism. There is literally not one sentence in it I can agree with wholeheartedly.
6. I am not sure that I worship anything, for example; I am not even sure I know what worship is.
7. I find "the feminine personification of Manifestation" and "the masculine personification of Essence" devoid of any meaning whatever.
8. The phrase "eclectic Reconstructionist Neo-Pagan Priestcraft" just sticks in the throat; we have practicing Jews and Christians in the Reform, and "pagan" is not usually used to describe Jews or Christians, or Mohammedans or Buddhists, or their writings, from which I have drawn comfort and inspiration.
9. As for Priestcraft: if Druidism is Priestcraft, what shall we say of those Druids who are not ordained to the Third Order? Are they failed Druids, Druids who have not seen the light?
10. Quite the contrary; they are Druids in the fullest sense, even as we of the Third Order are Druids of the First Order first.
11. Indeed, it is the *priests* who fail, to the extent that our priesthood is in evidence. If we insist on attempting to guide others and on managing the Reform, let us at least recognize with Lao Tzu⁶ that the best leadership is that which is not perceived.
12. It will be evident that Isaac and I disagree strongly on many matters.
13. Yet and this is my point we both call ourselves Reformed Druids. Let the Reform remain such that this is possible. Let us in particular not represent our private paths as Reformed Druidism.

Chapter the Second

1. What is the hallmark of the Third Order? The answer is written all over Customs 6: it is service.
2. We are ordained to the Order because we feel the call to minister, and not to confer upon us any honor.
3. This call is beyond our commitment as Druids to the search for awareness, and it carries responsibility; responsibility to the Reform not to vitiate its particular Druidic nature, responsibility to the individual Druid not to tread too heavily in his path.
4. Take on the priesthood of the Neo-Pagans if you will, for your path may lead that way.
5. But as an Archdruid, offer the priesthood of Reformed Druidism only to those who receive it as a commitment to the service of the Reform and who receive it in this spirit of humility.

Chapter the Third

1. I hope to avoid schism; I find it hard to believe that, as undogmatic as we have been, we are faced with it.
2. But if Isaac and Robert feel the need for more dogma and more organization *within* Druidism, I am afraid I will welcome their schism.
3. For my part, I wish Druidism to remain what it took me some time to come to appreciate: a quiet, gentle revolution against tyranny in religion and as all-embracing as the mother Earth.

Peace be unto all of you!

Richard M. Shelton

14 Foghamhar XII

14 August 1974



The First Epistle of Isaac

(By Isaac Bonewits, 1974)

(Berkeley Apocrypha Only)

Chapter the First:

On the Disintegration of the Druids

1. Dear Brothers and Sisters: The Reformed Druids of North America today seem to be facing an inevitable choice; a choice that most organisms, be they physical, psychic or social, must eventually face.
2. That choice is between growth and change on the one hand or stagnation and disintegration on the other; that is to say, between Life and Death.
3. As I write these words in the late summer of the Twelfth Year of the Reform (1974 c.e.), the RDNA *as an organization* is nearly defunct.
4. For of the many Groves which have been founded (Carleton, Berkeley, Chicago, Ma-Ka-Ja-Wan, New York, Stanford, Twin Cities, Vermilion and others) few are known to be thriving still.
5. The Berkeley Grove and the Twin Cities Grove meet frequently and have a score of members each. The Chicago Grove has a score of members who meet only on High Days. The Stanford Grove has only a handful and, as far as I have been able to determine, the other others are defunct or nearly so.
6. Does this mean that the RDNA is dead?
7. Nay, for as someone from the apparently defunct Carleton Grove recently wrote to me, "The Druids are dead. Long live the Druids!"
8. For Reformed Druidism, as an idea, can never die as long as there is one individual still seeking awareness through Nature.
9. Now there are many possible interlocking explanations for the impending demise of the organizational body of Druidism, some of which should be briefly noted.
10. First of all, there is the basic anarchism of the majority of the Founders.
11. This dislike of authority and organization is vital and basic to our philosophy; for it has kept dogmatism and politics from engulfing the Druids.
12. But it has also prevented us from effective communication not only with each other, but with the outside world as well, many of whose inhabitants would have benefited greatly from Reformed Druidism, had they been able to find out about it.
13. Secondly, while many both inside and outside of the RDNA consider us to be one of the oldest public Neopagan movements in the country, nonetheless, it seems that many of the Founders were either Neo-Christians, Atheists or Agnostics.
14. Most of these have in the last ten years become respectable Neo-Christians, Agnostics, Marxists or members of other traditional and accepted religions, and have quietly but firmly dropped out of the RDNA (except to protest vigorously whenever anyone suggests changing the structure of the RDNA).
15. Thus, because most of its leaders have abandoned it, the RDNA has quite naturally tended to fall apart.

16. Thirdly, the RDNA has never been very "evangelistic" or anxious to recruit members, and therefore our numbers have never been very great.
17. Perhaps at our largest we have had sixty members and thirty priests and priestesses across the entire continent.
18. This is too small for an organization to survive in small, scattered units, without a logical and sensible structure.
19. There are no doubt that many other factors which have played important roles in our increasing disintegration as an organization, but there is no room to go into them here.
20. Let us instead turn to consider possible answers to what I feel are the two most important questions facing us in this Twelfth Year of the Reform:
21. Is Reformed Druidism, as an organization, worth bothering to keep alive at all? If so, how can we do it without violating our basic principles of individual autonomy and freedom?

Chapter the Second: Neopaganism and Reformed Druidism

1. "Neopaganism" is a term that was first brought to the attention of our generation by Ven. Tim Zell, Primate of the Church of All Worlds (in St. Louis, MO), which is the second oldest public Neopagan organization in America, having been founded in 1961 c.e., two years before the Reform (2 b.r.).
2. As he uses it, "Neo-Paganism" refers to a complicated and constantly evolving philosophy based upon "viewing humanity as a functional organ within the greater organism of all Life, rather than as something separate and 'above' the rest of the natural world."
3. Other philosophers have since expanded the term to make it far broader than Ven. Zell might consider proper.
4. As I use it, "Neopaganism" refers to the modern polytheistic (or conditional monotheistic) nature religions that are based upon the older or "Paleopagan" religions; concentrating upon an attempt to retain the humanistic, ecological and creative aspects of these old belief systems while discarding their occasionally brutal or repressive developments which are inappropriate to the "Aquarian Age."
5. "Neochristianity," to give a parallel that might make things clearer, is a term used by some to refer to such groups as the Christian Scientist, Quakers, Unitarians, and other "liberal Christians;" while the "Paleochristians" include Roman Catholics, High Church Anglicans, Baptists, Pentecostals and other "conservative Christians."
6. There are of course people who could be called "Neojews" (Reform) and "Paleojews" (Orthodox), "Neobuddhists" (Mahayana) and "Paleobuddhists" (Theravada), "Neowitches" (Wiccans) and "Paleowitches" ("Fam-Trads"), etc.
7. The major Neopagan movements include modern, humanistic versions of Egyptian, Norse, Celtic, Roman, Greek, Slavic, African, Chinese, Native American and other ancient religions from around the world.
8. Perhaps the most well-known of such Neopagan movements are the various diverse belief systems that refer to themselves as being "Wicca," "Witchcraft," "The Old Religion," etc.; based upon many different cultural backgrounds (though primarily Celtic) and of wildly varying levels of scholarship and practice.

9. The major principles that these Neopagan religions have in common would seem to be these: (1) a reverence for Nature and a willingness to live by Her laws, rather than trying to "conquer" Her; (2) a constant search for awareness and growth, beginning in the realm of Nature; (3) a belief that there are certain Archetypal forces in the cosmos, usually called "gods," "goddesses," "nature elementals," "spirits," etc., that humans interact with for mutual benefit; and (4) a knowledge that psychic talents do indeed exist and can be trained and developed through the use of ritual, among other methods.
10. So it is clear that, in this expanded sense of "Neopagan," the RDNA fulfills more than one qualification to be a Neo-Pagan movement, though whether it is a "religion" or a "philosophy" was never decided by the original Carleton Founders.
11. I will maintain that Reformed Druidism is, or can be, a Neopagan *religion*, even though this contradicts the word of the major Founder of the RDNA (see *The Book of Faith*, verse 5) and absolutely horrifies him and others.
12. I will maintain further, that if it is to survive, Reformed Druidism must recognize its own Nature, as an originally proto-neopagan movement that has evolved into a genuine Neopagan group, and accept its duty to take it rightful place among the Neopagan movements of America.
13. But let me now approach this subject from another angle, one that will make more sense to some of you and less sense to others.

Chapter the Third: Magic, Witchcraft and Reformed Druidism

1. "Magic"; is a word that has many meanings to many people, but for the purposes of this Epistle, I shall define it as "Folk Parapsychology," the techniques developed for centuries all over the globe that are designed to facilitate the use of psychic talents.
2. While respectable clergy and physicists scream to the contrary, it is a *fact* that psychic phenomena exist and that they rarely follow the desires of scientists or other preachers.
3. A religious ritual is a spiritual psychodrama done for magical purposes, whether simple or complicated, heavy or lightweight.
4. When the ritual is led by a priest and/or a priestess who perform(s) the act of channeling the energies raised, and who act (s) as the official representative(s) of the deities invoked, then we have a psychic technology that is referred to as a system of "Priestcraft."
5. If, on the other hand, all the members of the religious group share the task of channeling the energies equally, and all expect to develop their psychic abilities, then we have a psychic technology that is referred to (at least by some) as a system of "Witchcraft."
6. But be warned that both of these approaches can blur together greatly! And they are both interwoven with Ceremonial Magic, Wizardry, Shamanism, Strega, Macumba and other system of magic working; for these terms have always been in flux and today are more slippery than ever.
7. But it is safe to say, from a scholarly viewpoint, that the RDNA is a Priestcraft and not a Witchcraft; though many Druids and Witches seem to encounter no difficulty in attending each other's rituals.

8. Now the rituals of the RDNA, though not originally designed to be magically strong, can be (and have been) used by trained Druids for powerful magical purposes; ranging from the mere charging of the chalice with stronger than usual psychic energy, to healings of physical diseases and the performance of drastic weather spells.
9. So, while the RDNA has not been around long enough as an organization to acquire a strong circuit of power in the collective unconscious (as the 40+ Catholic Churches have, for example), nonetheless, under the leadership of a Druid/ess who has been properly trained in magic, our rites can be used to reach back to touch the Ancient Gods invoked.
10. Yet another advantage to the rituals of the RDNA is their ecumenical or eclectic structure; for almost any good Pagan deity can be contacted within the context of our liturgy, including the Pagan deities behind the Christos myths.
11. When the waters of Life are passed about the circle and a psychic link is forged between those who drink and the Old Gods that is magic!
12. When Grannos of the Healing Springs is invoked to heal a sick person and that sick person is healed that is magic!
13. When Taranis is beseeched for rain and clouds suddenly gather from the four corners of the sky, rushing together to pour their bounty upon the Earth below that is magic!
14. All these things I have seen, and more.

Chapter the Fourth: Magic vs. Science?

1. Now lest there be some of you who feel that I am talking foolishly about that which I know naught, I will state that I have been a scholar of minority belief systems for ten years, that I have authored books and many scholarly treatises upon the subjects of Magic, Paganism, Witchcraft, Voodoo, Parapsychology and other related subjects.
2. Therefore, Brothers and Sisters, do I assure you, that *I know whereof I speak*.
3. All these wonders, of the sort that I have just related, though their very possibility is frightening to many, have always been common among Paleopagans and Neopagans (and they used to be common among Christians and Jews as well); and it is only the fanatic technologists and devout materialists who will close their eyes to that which they do not wish to see.
4. For to admit that the cosmos is bigger than their minds can comprehend, would be to admit that they are only a *part* of Nature, and not Her "conqueror." And this admission truly goes against all of Western Civilization and the "Judeo-Christian" tradition.
5. Even so, I beseech you Sisters and Brothers, that as the RDNA has always fought against the coerced belief systems of Established Religions, let us also be willing to combat the coerced belief system of the Established Religion of Scientism.
6. For no humans are infallible, even if indeed they be wearing the ceremonial white Labcoats, and waving the ritual Sliderules, and chalking up the mystic Numbers, and chanting the most sacred mantra, "Science has proven that...."
7. Wherefore, let us as Reformed Druids confess that there are indeed powers beyond human comprehension, beyond the limitations of human religions (no matter how

respectable), and work to develop our psychic talents for our benefit and that of the Earth-Mother.

Chapter the Fifth: What Can Be Done

1. Now this can be accomplished through many means: through ritual and music, poetry and song, enchantment and the seeking of oracles.
2. Groves may easily add magical spells to the middles of the Orders of Worship, or reserve those enchantments for magical Orders within the Reformed Druid movement.
3. For while there are three Lower Orders and seven Higher Order at present, still there is no reason why more may not be founded and dedicated to patron deities for there are many more Gaulish, British, Irish, Scots, Manx, Welsh, and Pictish gods and goddesses who are not mentioned in *the Chronicles of the Foundation*, but who were known to the ancient Druids, whose ways we seek to reconstruct.
4. Now among these other deities were many who are now worshipped by some of those who call themselves "Witches"; and although the Triple Moon/Earth/Sea Goddess and the Horned God of the Woods are not mentioned in our scriptures, still they are a part of our Paleopagan heritage.
5. Let us therefore cooperate with those Witches and Covens who are of a like mind to our own, neither lording it over them nor bending the knee, but treating them as sisters and brothers along the Paths to Awareness.
6. For while Ancient Druidism (*Druidecht*) had little if anything to do with Ancient Witchcraft (*wiccacraeft*), representing in all likelihood different social classes, in today's world it is best for Neopagans of all kinds to assist each other in whatever way they can, for the befit of All.
7. And as we attempt to resurrect and reconstruct the religious and magical practices of the of the Ancient Druids, let us not forget one of their most powerful ones, poetry.
8. For every Druid and every Druidess should be a poet.
9. It is said that the Ancient Druids spent twenty years or more in training, learning the unwritten lore of their peoples and how to fashion it into poetry that could inspire and subdue, crown a brave warrior and dethrone a tyrant, heal the sick and enchant the world.
10. Surely, Reformed Druids can continue this tradition.
11. So therefore, Sisters and Brothers, let us return the magic of ritual and poetry, music and song, dancing and feasting to our forms of our worship.
12. Only in this way do I think we may provide the psychic revitalization which we and the world so sadly need.
13. Only in this way, by forging the bond between us through the *waters-of-life* into an unbreakable chain linking us with the Earth-mother and Be'al, may we survive as anything other than a quaint Carleton College Alumni Club.
14. Only in this way may the *spiritual body* of Druidism be revived from the malaise that has brought it low.
15. *The organizational body of Druidism* can then be easily resurrected, though in what forms remains to be seen.
16. But since this is already the longest book in the *Apocrypha*, I will close with this assurance:
17. Rejoice!
18. The Gods are alive! Magic is afoot!

Peace!

Isaac Bonewits, D.A.L., Be.

Archdruid, Twin Cities Grove

Foghamhar, 12 y.r. [circa late August, 1974 c.e.]

Goobledegook and Red Tape

(By Gerre Goodman MacInnes, 1974)

(New to ARDA 1)

Chapter the First

1. Dear Rev. Brother Isaac.
2. Having received your missive, and the subsequent communiqué from Richard, I now feel as if I must add my humble opinions to the tempest which you have insisted on brewing in the RDNA's teacup.
3. There are several bones that I must pick with you. Having never met you, through no fault of my own, (I tried!) I hesitate to pass any judgment on your convictions.
4. However, I must react to what I consider the high-handed and willful way in which you have presented your ideas.

Chapter the Second

1. I, as a Quaker as well as a priest of the third order, cannot help but object to your efforts to turn a heretofore simple movement dedicated to the individual search for religious awareness into a Neo-Pagan Goobledegook.
2. Haven't you had enough red tape in your life, that you want to wrap Druidism in more of the same?
3. If you feel the need to narrow your outlook by enclosing it in pompous definitions, be it on your hand, but leave me out of it.
4. I try to follow the Inner light, wherever it may be, and I am not about to reject any belief system just because it is not a part of the "Neo-Pagan" belief system that you describe.

Chapter the Third

1. As regards the Council, its workings and voting patterns, I stand with Richard. As long as there is a Grove at Carleton, let it originate from Carleton.
2. For one thing, I don't trust the postal system, and a traveling chair could result in lost mail and more confusion than we have already.
3. No amount of organization is going to compensate for irresponsibility on the part of council members. Therefore, Dick's resolution is sound, and should cover most of your objections.
4. As far as higher orders are concerned, could it be that you aspire to a higher order and are blocked in your ambition by the present system?
5. Let me remind you that it is in the Third Order that our power and our duty lie.
6. Service, not personal honor, should be our concern, however that service may choose to manifest itself. Follow the leadings, and you can't go wrong.

Chapter the Fourth

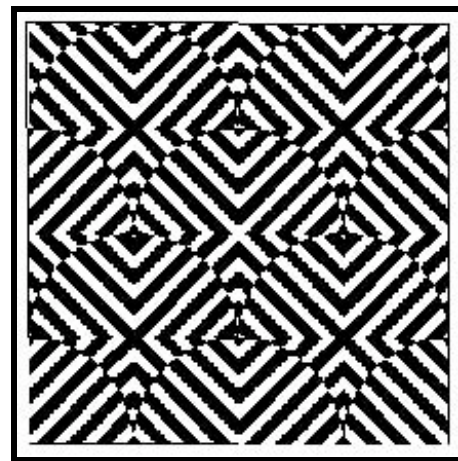
1. I am afraid that I regard your suggestions for increasing the number of Third Orders and Groves with some amusement, especially your suggestion to ordain (or re-ordain) those who are already "Priests and Priestesses in other Neo-Pagan traditions based upon similar Philosophies."

2. If the philosophy is similar, and the person in question has already received a call to the ministry, so to speak, the re-ordination to Third Order seems slightly redundant.
3. It's like saying "you have to be confirmed in our church before you can take communion with us."
4. In my opinion, you are trying to make holy those things which are, by their very nature, already holy to those who have eyes to see.

Chapter the Fifth

1. In short, Brother Isaac, it seems to me that you are trying to complicate the simple, making something dreadfully serious out of an idea that was conceived originally in a light spirit.
2. If you must, in order to be true to your conscience, schis, go with my blessing.
3. I, for one, must continue as I have begun, believing that life is, after all rather absurd, and he/she who takes anything too seriously is likely to end up looking nothing more than ridiculous.
4. "May the long time sun shine upon you, all love surround you, and the pure light within you guide you all the way on," wherever that may be.
5. Peace, and the light, be with you.

Gerre Goodman MacInnes
September 3rd, 1974 c.e.



The Epistle of Norman

(By Norman Nelson, 1974)

(Carleton Apocrypha Only)

Chapter the First

1. Dear Isaac:
2. I don't know in advance what I'm going to say, and I really don't know where to begin. I guess I'll start by saying that I don't think that there is really any alternative to schism on *your* part. As I see it, RDNA can accept almost anything, but if you feel that you can't accept the other practitioners of the rite, in their infinite variety, then you must leave us for your own peace of mind.
3. Believe me, unless Druidism has changed tremendously in the several years I have been in only nominal touch with it, we will never require you to leave us!

Chapter the Second

1. The RDNA was never intended to be a religion, except in the "dictionary" sense, a strictly legalistic thing; since Carleton required everyone to attend religious services, we started our own religion, Druidism was not, at the time, intended to be anything except a joke.
2. As it developed, we wound up with quite a bit more than we had ever intended to create. I have used the catchphrase that our disorganized religion appealed to those who couldn't stomach organized religion.
3. Seriously, though, we seemed to have struck a responsive chord in quite a few people. Dick Smiley was one I especially remember, for whom Druidism came to be an intensely serious business, we worked hard to keep it lighthearted!
4. One of the basic ideas which we hit hard on (partly to be acceptable, partly because it meant quite a bit to us *per se*) was that Druidism was not intended to be replacement for any religion no one was expected to deny any other faith (Christian, Jewish, what-have-you) to call himself a Druid; everyone who partook of the waters was automatically a Druid. (This means our membership includes such disparate entities as John Nason⁷ and Bard Smith⁸, the latter an ordained Episcopal priest.)
5. We established the first three orders because that was the way the service was written! Fisher was our 3rd order, and represented to everyone originally that he had gotten it all (including his ordination) from someplace he had been in school. Actually, of course, he invented it.
6. The higher orders came about equally haphazardly; Frangquist and I wanted to play a bigger role, so we invented the idea of the higher orders to ease Fisher out and let someone else be Archdruid! We gave him the honor of being Patriarch of the 4th order, and thereby "accidentally" wound up with the higher orders for ourselves!

Chapter the Third

1. To return to the question of your schism (repeating that I've been out of touch with what Druidism has been doing from about 1970 on):
2. Druidism is wide enough to embrace almost anything you want to do; if you feel it constrictive, then schism is best. I fear that you are getting away from the RDNA I know and if you're going to make great changes, then there is no question that to continue to call it the RDNA is doing a disservice to the RDNA we have known.
3. I am not frightened off by the Neopagan label. The only thing disturbs me about it in connection with RDNA is that we never conceived of ourselves as pagans! Druidism was a supplement or a complement to other religions.
4. I must admit that I have ceased to practice any other religion (unless you count church at Christmas and Easter) and *do* still occasionally have a Druid service (usually improvised, since I never remember to have the book with me), but the only time I have used the term "pagan" to describe myself has been when the Mormon missionaries were at the door. (And I recommend the effect *that* produces!)
5. My biggest concern is that Druidism will be submerged, will be merely another quaint alternative ritual for those who are grabbing a straws in an effort to be different. I am still convinced that for most of the practitioners thereof, neo-paganism is either a fad or a self-conscious revolt against mummy and daddy.

Chapter the Fourth

1. We somehow created more than we knew when we created the RDNA.
2. For many, what we were saying was that they were feeling; we articulated the inarticulate feeling that many had, which I once described as "Look around you there must be something bigger than we are."
3. We called it the Earth-Mother; the worship of the Earth-Mother was a symbolic way of saying thank-you to the forces that created the earth and us.
4. The other god-names were just trappings, as far as I know. Several of us got rather deeply into research at on point, and much of the trappings came from that period. In my mind, at least, and I think I speak for most of the others, we were just using alternative names for the Earth-Mother.
5. Again with the qualification that I don't know recent RDNA developments, I will have to admit that I laughed out loud when I read your description of Druidism. Two reasons impelled it.
6. The first was that you were so far from (beyond?) what we envisioned when we started it; the second was the incredible amount of jargon that seems to have accumulated.
7. Don't take me wrong; I just can't take the RDNA seriously!
8. Look to the origins, and you will find a college prank.
9. Look to the early years, and you will find a "philosophy" or whatever you want to call it, that somehow appealed to a lot people who were searching for some sort of meaning in the world.
10. (I suspect that our strongest appeal was to that bright sort of person you find at Carleton, who has all of a sudden begun to realize that they don't have all the answers and that nobody else does either.)

Chapter the Fifth

1. Finally, I want to stress one crucial fact in the development of RDNA; it just happened!
2. We had some literally incredible events (such as the prediction of the death of Kennedy, which is hinted at in Latter Chronicles 5:12ff., and scared the hell out of us; or the efficacy of the Druid curse, which after being used two or three times, with effect, made us decide to let the secret of it die with us who know it).
3. We almost convinced ourselves sometimes that we were playing with some power greater than ourselves. But we also always managed to keep the perspective; even at its most serious moments, Druidism kept one slightly askance eye on itself!
4. Today I still call myself a Druid, although I no longer call myself a Christian; I can't accept the story of Jesus as the Christ.
5. But all that Druidism asks of one is belief in the tenets. You can come up with all sorts of deep and jargonistic statements, but you can't get away from the tenets;
6. North American Reformed Druids believe that one of the *many ways* (emphasis added) in which the object of man's search for religious truth can be found through Nature, (which we personify as) the Earth-Mother. Nature, being one of the primary concerns in man's life and struggle, and being one of the objects of creation (we never bothered about the implications of that; a creator) is important to man's spiritual quests.
7. Druidism isn't to me what it would seem to be to you. Perhaps you are right, but, being as close as I am to the origins, I can't forget what it meant then, and what it evolved into in the first few years. You can't; I can't!
8. This has been a long and rambling epistle apologize. As I said, I didn't know when I started where I was going; I'm still not sure that I have covered all the bases, but it's after midnight, so I'll quit.
9. May the blessing of the Earth-Mother, the never-changing All-Mother, be upon you in whatever you do.

Norman Nelson
10 Geimredh XII
10 November 1974



The Book of Changes, PART TWO

(By Isaac Bonewits, 1976)

[The aftermath from discussion on the letter
in The Book of changes, part one]

(Berkeley Apocrypha Only)

Chapter the Second

1. The reactions to this missive were, as usual for Reformed Druids, varied.
2. Out of the 33 copies mailed, some were returned by the Postal Service as undeliverable. These were: D. Wesley Hubbard, Marta Peck and Richard Smiley.
3. The following members of the Council of Dalon Ap Landu objected *vigorously*: Diane Erbe (Adr. of Carleton), David Fisher, David and Deborah Frangquist, Gerre Goodman MacInnes, Thomas McCausland, Renata Seidel, Ellen Conway Shelton (Adr. of Ann Arbor) and Richard Shelton."
4. The following members of the Council agreed with the basic concepts outlined: Michael Bradley (Archdruid of Chicago), Joan Carruth, David T. Geller, Charles Hixson, Robert Larson (Archdruid of Berkeley), Cathy MacQuilling, Stephen W. A. McCalley, Steven Savitzky, S. Vokhvy Sterba and E. David Ugglä (Archdruid of Stanford).
5. The following member of the Council sent no reply at all: Thomas Carlisle, Phillip Cooper, Stephen Corey, Victor Henney Jr., Robert Hirsch, Laura Kiigimagi Keeting, Glen McDavid, Don Morrison and Gary (of Schenectady) Zempel.
6. The following member of the Council sent as his reply a definite "maybe": Norman Nelson.
7. Thus it was that a majority of those who managed to communicate about the contents of the letter, including four ArchDruids of the Groves known to be active in July, 1974 c.e., desired that changes of the general sort outlined be made.
8. However, these Druids were divided into two factions: those who were of the majority, who favored the staging of a coup d'etat and those, who were of the minority, who favored a full or partial schism.

Chapter the Third

1. Now the ArchDruids who desired changes conferred with their Groves at Services and with each other by telephone and mail, and came to these conclusions.
2. That two new organizations would be formed which would, for at least a while, be semiautonomous branches of the RDNA; and that these groups would be known as the New Reformed Druids of North America (NRDNA) and the Schismatic Druids of North America (SDNA).
3. That the name NRDNA would probably wind up being used by those Druids who wished to continue to acknowledge the Council of Dalon ap Landu; to wit, those who favored a *coup*.

4. That the name SDNA would likewise probably wind up being used by those who favored a full or partial schism from the Council of Dalon Ap Landu.
5. That a new Council to be known as the Provisional Council of ArchDruids would be formed for at least a while, and that this Council would consist of all willing ArchDruids and ArchDruidesses of all active branches of the Reform that might exist or be formed in the future.
6. That all Groves would continue to retain their traditional autonomy.
7. That the purpose of the Provisional Council of ArchDruids would be to confer with and represent their Groves for the consideration of various matters of import and controversy.
8. That among these matters would be those of: new Constitution(s) and By-Laws, the continuation or ignoring of the Higher Orders, the possible need or ethical reasons for the institution of defrocking procedures, and the final decisions concerning the future political structure and interrelationships of the various branches of the Reform.

[To be continued in The Book of Changes, Part Three]



The Epistle to the Myopians

(By Joan Carruth, 1976)

(Berkeley Apocrypha Only)

000. To all the orders of Druids, peace; from Joan, priestess and Druid of the Order of Dalon Ap Landu, and Preceptor of the Grove which is in Berkeley.
00. May the Lord of the Groves guide my hand in this writing. Blessed be the Earth-Mother who bringest forth all life.
0. May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault.
1. Priest and Patriarchs, hear me! Druids of much ilk, hear me! Worshippers in the Groves, hear me! Brothers and Sisters, Children of the Mother, followers of the way called Druid, attend unto my words and ponder them!
2. Much have I read the *Chronicles* and wondered at the beauty of them, and at the signs the Earth-Mother has shown, and still I am disquieted.
3. Much grief it is to me to see in the *Chronicles* words that do not indicate balance and harmony, nor true knowledge of the Ways of the Mother, and I wonder greatly that none have seen it.
4. Behold the Ways of the Mother, for all of them are good, and not just half of them.
5. If the Mother would bring forth life, First She must commit the seed to the grave, and bury it in the darkness, and surround it with effluvia, and the bodies of Her children of past seasons. If the plant would survive, and bring forth new plants to the glory of the world, First must it put its life into its seeds and die unto the world.
6. In this the great Mystery of the Mother is seen, that we are wont to call Defeat is turned to the *sine qua non* of Victory. Hearken unto my words and consider them, for there is a sadness in the Reformed Druids that wisdom would see turned to joy!
7. Fear not the waning of the Moon, lest ye would never again see Her wax. It is not a time of Evil, but of simplification and consolidation unto the seed, and though, lo, we see around us only growth and youth and wealth praised, many of the troubles we Druids are trying to escape from arise from this fallacy that half the work of the Mother is Evil. From it arises plagues upon the Earth. If Man is good, Woman is Evil. If Light is good, Darkness is evil. If Getting is good, Losing is evil. If Summer is good, Winter is evil. If the Spirit is good, the Body is evil. Long would my Epistle be if I listed them all.
8. Hence we praise the summer and reject the Winter, all unknowing that by doing so we reject the seed the mother would plant in the darkness of our hearts and compost with out "defeats" and our unfulfilled longings.
9. Fear not *Geimredh* nor *Earrach* therefore, nor disregard them, nor cease to worship them. Call upon Belenos to return with all your hearts, but with all your hearts accept the answer of the silence and the dark. Accept not in despair, nor in hope, but in peace and certitude: yea, even in joy. Though the Mother seem turned to Hag, it is not so: She's just a bitchy pregnant woman. Though the Lord seem merciless Hunter, it is not so: He slays the old that the new might find birth. Without *Samhain*, *Beltane* could not come. Therefore rejoice even in the gathering dark, for

it is the Repository of Mysteries and the Progenitor of Wisdom.

10. In our shortsighted desire for Life, we have disrupted the whole Biosphere, the living mantle of the Mother. In our attempt to defeat Death, we have created a true waste. Of all the Mother's creatures, we alone may be able to accomplish that defeat, and the world would not live but die. Then indeed would Arawn weep, for there would be no young children or tender blossoms to play upon His knees.
11. I am a warrior. I am a gardener, and a medicine-person, and a student of Life. That I worship, as I know you do. We have reclaimed the right-brain wisdom of the past. Let us not out of hand reject the left-brain wisdom of the present. It is only without each other that either becomes evil, and they do not contradict each other. Though all around you desire Life without Death, fall not into that trap, though your body and your senses much desire it; or the ways of the Mother and plans of the Lord of the Groves will be lost unto you and you shall be at odds with yourself until the end of your days. Blessed be the Lord who has given me to understand this. Blessed be the Lady who givest life.

Joan Carruth, D.A.L.
25 *Mean Earraigh*, 14 y.r.
Year of the Bison, c.e.
[circa March 25th, 1976 c.e.]



Lessons for a New Archdruid

(By Richard Shelton, 1976)

(New to ARDA 2)

Chapter the First

1. 21 April 1976
2. Shelton to Morrision
3. Dear Don,
4. We were delighted to get your letter, and to learn that you'll be around this summer and next year.
5. It's beginning to look as though the Midsummer service will break a record for number of 3rd Orders present; there will probably be people from the cities (though not Isaac), and there's even a side chance that we'll have a majority of the Council.
6. You should receive shortly a document from Diana appointing you Arch-Druid of Carleton (pro-tempore).
7. When you receive it, you will become 13th Arch-Druid of Carleton and Chairman of the Council of Dalon ap Landu.
8. The "pro-tempore" signifies only that you are appointed, rather than elected, and you don't have to mention the "pro-tempore."
9. You can drop it altogether as soon as you can rustle up a Grove to elect you Arch-Druid.
10. But you will have all powers of a regularly elected Arch-Druid, including the right to consecrate priests to the third order.
11. I want you to have this office by Beltaine so that you can meet Isaac on equal footing.
12. If necessary, you should make it clear to him that you are the presiding Arch-Druid, and that you are running the show.

Chapter the Second

1. Now any Arch-Druid needs some paraphernalia, and to help tide you over until you can get the real thing, we enclose the following:
2. The Order of Worship – containing basic services for the Summer Half and Winter Half, 2nd Order Consecration, and a few other things.
3. This is most of what you need in the way of liturgy. Always remember: except for third order consecration, all priests are encouraged to write their own liturgy, and (except for third order consecration) there is no fixed liturgy.
4. Oh yes I have written in pencil the text as it appears in the Carleton Liturgy (the Black Books) as it differs somewhat from the printed version.
5. The black book version is the one we used (when we were following the book at all).
6. Second order consecration was the one service of these that we regularly did follow the book on.
7. A Service for Beltaine. This is meant only as a suggestion; if you like it, use it, but don't feel bound to it.
8. I guarantee it will take Isaac by surprise, since whatever he is calling the "Standard Beltaine Service" he must have written himself – the Black Book contains none (or didn't at my time, anyway).

9. This service I wrote myself at Carleton, Glenn might have stuck it in the Black Book, but Isaac can hardly have found a copy anywhere.
10. Also enclosed are some “stage directions,” which might be useful. If you use this service and if Isaac asks for a copy, refer him to me, its mine, and I don’t want it showing up in his Magnum Opus.
11. A copy of our printed version of the Green Books.
12. Read the introductory material carefully, and peruse the contents with pleasure; for here is the essence of Druidism.
13. Without the Green Books, no Grove is complete. But: for the time being, keep this to yourself.
14. Our problem is that we do not yet have all the copyright releases necessary, and I have been using that as an excuse not to send a copy to Isaac until after it’s too late to include in his thing. So let him have no inkling that you have a copy.
15. Of course, you will get the real Green Book with the paraphernalia; in the meantime find a bind for this – and keep the temporary copyright page right after the title page, as its our only protection against pirated copies.
16. A handy-dandy Druid Calendar – works even in leap years! – plus directions for use.
17. Copies of the Outline of the Foundation of Fundamentals and of Letter to my Brothers. They are part of the Carleton Apocrypha. Isaac has O.F.F. , but not letter- it would be best if he did not know of the existence of the latter.
18. Our very last copy of the Chronicles – we haven’t been able to reach Kelton, so I don’t know yet whether he has been able to recover the rest.
19. The Carleton Constitution. (as amended) Notice the striking resemblance to the Book of Law.
10. MORAL: Don’t forget to bring a Sacrifice. This is the responsibility of the presiding priest.
11. (This is particularly important for 3rd Order consecrations – the candidate will be pretty groggy, and very impressionable, so it is important that the A-D have gotten a good night’s sleep and have everything all ready for the consecration so that everything goes smoothly. This instant is the most serious Druidism gets – it means a lot to the candidate, and it is important that it be done well.)
12. The responses in the Answer are given by the assistant, who should be of 2nd order (or more). If no 2nd order are available, they can be given by the congregation in union. But it doesn’t really matter.
13. Waters of life: the traditional ratio of Scotch to Water is determined by the marks on the cruet (part of the paraphernalia): one fills with Scotch to the first mark, then with water (traditionally from a drinking fountain from 1st Goodhue, but only because A-D’s traditionally forget about the water until the last minute) up to the 2nd mark. I measured out once what this came to in milliliters, but have forgotten exactly.
14. It came to about 1 part Scotch to 2 parts water, for a total of about _ cup. Remember, for 2nd Order consecration, you need another cruetful in reserve for each 2nd order to be consecrated – for it is required that the aspirant consume the lion’s share of the standard cruetful of waters.
15. Waters of Life (for Beltane): the ration is reversed: fill with water first, then Scotch. (This is one reason 2nd order consecration is traditionally **not** performed on Beltaine!)
16. Waters of Sleep: Straight water (“neither do they sing...”)
17. Mechanics of 2nd order of worship (p.3) it say the 2nd order consecration is performed before the remainder of the waters is returned to the Earth-Mother. However, you need that chalice for the consecration, and the aspirant isn’t supposed to leave any to be returned. So instead you proceed as follows: (suppose you have an aspirant)

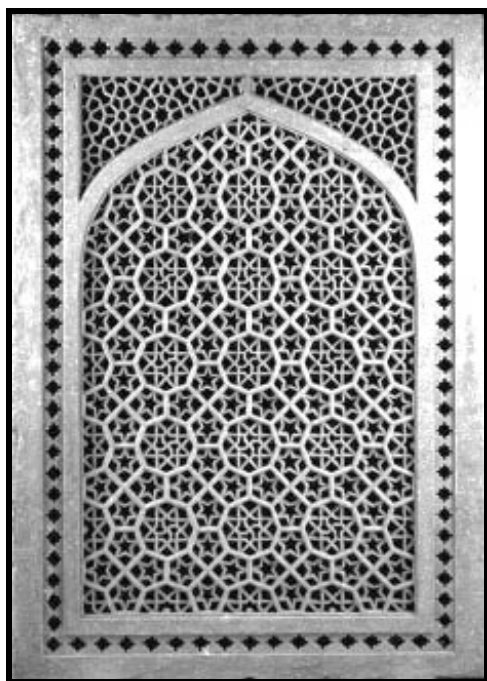
Chapter the Third

1. That should be enough to get you started. Let me know if you require anything else.
2. I don’t know how well-versed you are in the art of performing a service, so please forgive me if you already know all the following. But just in case you don’t, I offer these tips:
3. It is traditional for Carleton priests to inscribe (with their fingers) the Druid symbol on the North (Blank) face of the Monument just before services.
4. This is a token, looking forward to the day when we can have it inscribed (with a chisel) together with the legend “The First Reformed Druid Service was held on this spot on May 1st, 1963.”
5. The presiding priest (usually, though not necessarily the A-D) gives the invocation somewhat apart from the congregation, and then processes (with his assistant, e.g. the Preceptor) to join the congregation.
6. Upon reaching it, the two draw a symbol with their staves, into which the presiding priest steps, and from which he gives the rest of the service.
7. SYMBOL ILLUSTRATION
8. An incantation is nice, though not necessary. It is hard to find (or write) good ones. The ones in Customs are nice, but they are given much too often.
9. “the Sacrifice” Oh yes, the Sacrifice. Did anybody remember to bring a Sacrifice? -Uh, just a minute folk, I have to find a Sacrifice. Be right back.”
18. Hallow the waters of life and serve the congregation, returning the remainder to the Earth-Mother, exactly as in a regular service.
19. Go to the aspirant. Ask him to kneel. Hallow the next batch of waters. Proceed with the consecration.
20. Go back to your homeplate (the Symbol) and continue the service (with the reading).
21. Now you begin to see why you need an assistant or two: to hold bottles (of water and of scotch), cruets, chalice and liturgy, and torches at night!
22. Sermons. Nobody gives sermons anymore. A reading, or three or four, followed by a period of silent meditation is usual. I believe Renny was somewhat more imaginative – but you would know more about that than I.
23. Oh yes, the official liturgical scotch of RDNA is Black & White (Although we considered changing it when they changed the clip tops to screw tops – wrote them a letter to about it, too (didn’t get any response)).
24. That’s all I can think of. Hope it helps. Let me know if I can be of further assistance.

Chapter the Fourth

1. News Department: The Ann Arbor Grove has been revived (see enclosed missive, which is for the Archives). So I may be addressed as "Richard, Arch-Druid of Ann Arbor" though I'll think you stuffy if you do! (Except formally of course.)
2. Although it is not required, if you fell energetic it might be a good idea to send out an accession letter.
3. But you might hold off until after Midsummers, in case anything important is decided (Hah!)
4. Whatever you think best.

Peace
Richard



The Epistle of Richard

(By Richard Shelton, 1976)

(Carleton Apocrypha Only)

Chapter the First

1. Dear Reverend Brother Isaac:
2. As I read your last letter, there grew an uneasy feeling that somewhere, somehow, there has been between us a small but important failure in communication.
3. After all that several of us have written you. I am frankly amazed that you can still even suggest that any of us want to stifle your spiritual growth, or want or need to denounce or destroy those with whom we disagree. Nothing could be further from the truth.
4. The very foundation of Reformed Druidism is that each person must have the freedom to pursue his own religious inclinations. Druidism encourages people to do precisely that, and fully expects that the various paths that result will be a very diverse collection.
5. But to contain all those paths, Reformed Druidism has eschewed dogmatism and has limited formalism to a bare minimum.
6. This squares well with the sentiment (which has been present from the beginning) that formalism frequently tends to stifle spirituality.
7. So, as an institution, Reformed Druidism will offer the individual little more than encouragement and a wide variety of suggestions, from which each person must proceed in his own manner.
8. It is expected that each will in some sense go beyond what little the Reform offers as an "official line." But the specifics one brings to one's own faith will inevitably go beyond what the Reform as a whole is willing to commit itself to.
9. So you see, the uproar that followed your general letter to the Council stemmed not from disagreement with your spiritual beliefs, but rather from your suggestion that they and a great deal of formalism be adopted by the Reform as a whole, "officially," as it were.
10. That, clearly, was impossible, not only because many of us don't share these beliefs, but also because such institutionalization of belief and practice flies in the face of the generality that the Reform has always stood for.
11. It is clear that you and others do feel the need for more formalism. That's an observation, not a judgment; formalism isn't bad per se, it's just that you must watch it like a hawk, or as likely as not, it will take over.
12. But since you do feel this need, I think your schism was the right course. By institutionalizing this formalism, you have created something new that goes beyond Reformed Druidism.

Chapter the Second

1. If I may draw an analogy. I would say that Schismatic Druidism is to you what Episcopalianism is to David Fisher; a personal path that satisfies your religious needs, and which has been influenced for you by Reformed Druidism.
2. I, too, have (or am attempting to find) a personal path that goes beyond the Basic Tenets.
3. This is not to say that you or David or I cannot be Reformed Druids; but when you do Schismatic Druidism, you are doing something different.
4. You are surely right when you say that Reformed Druidism is not a stone monument. But I don't think that the Oak is the right symbol either.
5. Reformed Druidism is really a frame of mind, more a way of looking at religion than a religion myself. To borrow an idea from Robert Graves,⁹ Druidism is like mistletoe, grafting itself onto other, preexisting trees.
6. Thus David brings his Druidic outlook to Christianity, and you bring yours to paganism.
7. In this sense, I don't think it correct to describe Schismatic Druidism as an outgrowth or evolved form of Reformed Druidism; it is rather the result of applying Druidic ideas to the religious inclinations that you brought with you or found among other individual Druids.
8. It is true that the forms of your religion bear more resemblance to those of Reformed Druidism than to those of Christianity, but that's simply because Schismatic Druidism developed after Reformed Druidism, and in its light, while Christianity developed long before.

Chapter the Third

1. You mention that you have encountered hostility and indifference toward your book.
2. I'm sure that some people you contacted *did* feel that you were trying to ram this down our throats, and certainly you can understand hostility in that case.
3. Also, you realize by now that Schismatic Druidism is utterly foreign to many in the Reform, and some feel that you are doing the Reform a grave disservice by publishing the *Chronicles* in the company of all this "Neo-Pagan Gobbledygook".¹⁰
4. There is fierce resentment in some quarters of the association between the terms "Druidism" and "Neopaganism" that your book will create in the minds of the publican association that saddles us with religious baggage that is not ours.
5. Your insistence on appropriating the title "*The Druid Chronicles*" does nothing to ward off that association or to alleviate the resentment.
6. Personally, I will be satisfied if you will be scrupulous in indicating who goes with what, as you have promised to be, though you can understand my concern that you describe us accurately to the world at large.
7. And as I have indicated before, I would be much happier if you could find a different title.
8. As for indifference, there are of course indifferent Druids; but some lack of enthusiasm may stem from a reluctance to shell out five bucks just to get the *Chronicles*, and with the text altered, at that. I'm afraid that is an attitude you will have to get used to.

Chapter the Fourth

1. When the "Council of Archdruids" was proposed, we agreed to participate, but counter-proposed the title "Conspiracy of Archdruids," to keep us mindful of the implications of what we are doing. Its connotations are precisely germane to this situation.
2. Any activity, above the grove level, carried on behind the back of the Council of Dalon ap Landu (as this is) is questionable at best.
3. Even though it seeks merely to improve communication and oil the formal machinery of Druidism, such an attempt to bolster form and organization is a potential source of red tape and should be watched carefully and vigilantly.
4. And any notion that the Archdruids have any authority whatsoever to speak for the Reform is, in a word, un-Druidic, and should be firmly rejected.
5. Indeed, only after you wrote us last spring did it dawn on us how much importance you place on groves and Archdruids, as opposed to just plain old Druids.
6. Many of us do not regard grove activity as particularly important. Participation in a grove is only one way among many, even within Druidism. Being a Druid, even an active Druid, need not involve attending services of any kind.
7. And one of our concerns is that Druids not active in groves not be forgotten.

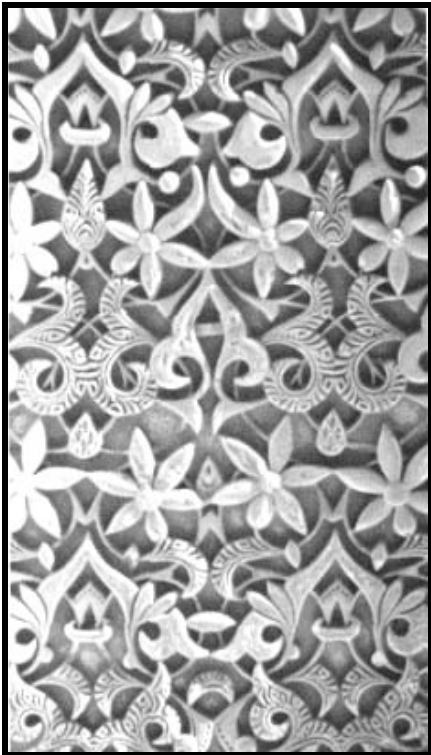
Chapter the Fifth

1. In your draft you attribute to us "traditional" Reformed Druids the notion that it is a mistake to structure one's beliefs. I doubt many of us would go so far. If beliefs are not structured, what are they but incoherent? It is *formalization* that you will find us wary about.
2. Even so, we will not say it is a mistake for you individually to formalize *your* beliefs, whether in a Neopagan fashion or otherwise. We do not believe that Neopagan Druidism *per se* is a step backwards; we do feel that as with *any* formal religion you must be careful with it, and it does not seem to me that your position and ours on this are very different.
3. Also, we are concerned not so much with "the abuses of the sorts for which monotheistic religions are so well known" as with the stagnation of spiritual development. For the latter is by far the more serious disease, and is the one from which all the others arise.
4. (And I must say that the anti-monotheism in your book comes close to being a disease, it is certainly un-Druidic.)
5. Some of us would go further. I have observed, as a Druid and later as a priest, that for many the big step is not the formalization of belief, but rather the prior attempt to translate religious experience and emotion into belief.
6. Our rational selves seduce us into believing that spiritual experience cannot have value or "validity" (a *rational* category, after all) until it is recast into rational belief. But belief, once formulated, draws attention away from the underlying experience to its own rational claims, clamoring to be proven true or denounced as false.
7. Myth that arises from profound experience has a power to reach deep into our souls. But myth all too often congeals into belief and creed, the original experience becoming secondary and contingent upon the truth of the mythology.
8. I have come to feel that for me and many others, this process of deriving belief from religious experience is

irrelevant to spiritual growth, and frequently gets in the way. Therefore it is a process I try not to perform.

9. If pressed, I might say that *I do not believe* that there is one god, or many gods, or no god, or that we cannot know whether there is a god.
10. For me, these are, in that delightful eastern phrase, "questions not tending to edification."
11. *The wind's breath catches my ear;
I cannot speak what it says.*
12. *The hawk's flight commands my eye;
my tongue does not read its mystery.*
13. *The oak's bough enfolds my heart,
its incantation not mine to pronounce.*
14. *The mountain's peak exalts my very being;
I gaze at the abyss on every side and
wordless, shiver at my smallness and mortality.*
15. *The dark of night brings me face to face
with the dark wisdom of the soul;
by dawn's light I can but dimly recall it.*
16. *O tongue, where is thy subtlety!
O word, thy mastery!*
17. *God's presence I will not speak but sing!*

Peace,
Richard Shelton
Arch-Druid of Ann Arbor
[circa May 1976]



Post Carleton Perplexations

(By Richard Shelton, 1976)

(New to ARDA 2)

Chapter the First

1. 5 May 1976
2. Dear Dave & Dee [Frangquist]
3. I don't know how much you hear from Isaac, so I am enclosing a copy of his pamphlet and a copy of my last letter to him. It took me much longer to write the letter than I had expected, and I ended by sending only a fraction of what I had originally intended to say.
4. My main difficulty is simply that my attitude towards Isaac, and Druidism, has become so mercurial. I would like to take Isaac at his word and to believe in his basic honesty, but I cannot; it is too easy for me to read sinister intentions into his every word. That is perhaps unfair to Isaac, but I can't help it; I am not the master of my emotions.
5. And Druidism. For me at Carleton, Druidism was very easy and something I shared with many close friends. Druidism was a large part of Carleton for me, and to this day, a visit to Carleton makes me feel very Druidic.
6. But since leaving Carleton, I have become somewhat withdrawn, - and not only Druidically! - I felt no need to hold services here, and derive little benefit from them, for example. This is not to say I will not "minister unto those of her followers who have need of [my] aid," but I don't feel the need to go questing for them.
7. When we first came to Ann Arbor, there was no question of starting a grove, since neither of us had any time. While Diana [Erbe] was here we did found a grove, with Ellen as Arch-Druid (since, ironically, it was Ellen, whose Druidism has always been very private, and who was not really part of the Carleton Druid circle while we were there, who wanted to begin services again). But when Diana left, services stopped for a while.
8. Now that my coursework is finished and our financial situation has improved to the point where Ellen no longer has to work full time, we have started holding services again. But these services are for me like pulling teeth. I feel I spend far too much time explaining what Druidism is not.
9. Perhaps this will change as the attendance stabilized, and as people (and I) learn what to expect. But I suspect that the grove will become meaningful to me only when (if) it becomes something like the Carleton grove was for me: a communion of close friends.
10. I do not yet believe that it ever will, for much the same reason that I have found other aspects of Ann Arbor uncongenial. Ann Arbor simply is not Carleton. We never see any Druids, except at services; we never see any folk-dancers, except dancing; we never see our colleagues, except at work or in class.
11. We both find this profoundly depressing. Is this the real world? Is this the way it will always be? Perhaps to hope for better is merely to hope, vainly, sadly, to recapture Carleton. And that depresses me most of all.

Chapter the Second

1. 8 May 1976
2. Reading over what I wrote the other day, I realize I was pretty down when I wrote it. Ellen and I had a rather heated discussion (, that the wrong word) shortly after I finished the letter to Isaac, and both of us were feeling miserable.
3. Anyway, thanks for being there to write to; curiously, though I've never met you, I feel confident that you will understand why I was so depressed and why I feel ambivalent about Druidism. There aren't many people I could write this to.
4. There remains one more thing I'd like to ask you about. It will be clear from Isaac's pamphlet that SDNA is worlds apart from what Druidism was (and I think still is) at Carleton.
5. Moreover, it is not clear just what Isaac understands his schism to be. From the pamphlet, it seems that he and his followers do not regard themselves as having left the Reform. That does not bode well, for at their current rate of growth, it will not take too long before they can command a majority in Council – and that is a spectacle I would not like to watch.
6. Can it be prevented? I have begun to doubt it, simply because the only counter-actions I can think of are all more or less un-Druidic. To wit:
7. Ask the Chairman to recognize the Schism, and sorrowfully accede to their "demand" that their names be removed from Council rolls, and not embarrass them any more with Council business. This is of course perilously close to excommunication, and flies in the face of precedent (cf. Fisher's trying to resign his orders.)
8. Adjourn the Council permanently, perhaps granting the Council of Grannos the right to choose its own Patriarchs. Perhaps also setting up some machinery for calling the Council to action in case of a real emergency (e.g. Druidism is declared the State Religion) – something like granting two Patriarchs (or the Chairman and a Patriarch) together the power to convene the Council; something strong to ensure it won't happen. This route strikes me as sort of an ostrich approach; besides, we would have to work fairly fast, since we would have trouble getting a majority (19) w/o counting on any SDNA Druids, and the size of the Council is likely to increase now that Samhradh is upon us.
9. Somehow establish firmly our principle of "rule by consensus" – to the effect that any small blocks of priests would have an effective veto on any Council business. – But I am at a loss to imagine how this might be done, though it strikes me as the most Druidic approach.
10. Am I needlessly bothered with all this? Is Isaac the demon I have come to think? (At least when I am not careful about disciplining my thoughts!) I don't know. Let me know what you think of all this. But at the same time, I do feel quite strongly about Druidism, and I strongly resent what Isaac is turning it into.
11. Perhaps it is true that Druidism (aside from Isaac's brand) can really only flourish at Carleton, and perhaps it is silly to get so upset over all this. But I am upset, and despite myself, I find myself spending an inordinate amount of time trying to salvage as much as I can.
12. But it is becoming more and more difficult, because I no longer know what I want for Druidism, and I am not sure what is reasonable to expect from Druidism.

Chapter the Third

1. Much has happened in the last year and a half. Isaac schised, of course, and founded the Schismatic Twin Cities Grove, and another offshoot (The Hassidic Druids), also Schismatic, is reputedly being found this year in St. Louis. Berkeley, however, did not follow Isaac into schism, so I really don't know what's going on there. I don't even know whether Bob Larson is still A.D. (cf. the last page of Isaac's pamphlet.) I don't know any of the people involved in any of these groves, or even who's behind the St. Louis grove.
2. I have only just learned of the NRDNA, and of the provisional Council of A.D.'s. I know no more than is contained in the pamphlet, though I am writing to Dave Uggla for more information. I am hoping we can persuade some of these groves to drop that first N, and Ellen and I (we trade off) are willing to join any unofficial Council of A-D's for the purpose of keeping communications healthy if that will help persuade them. But we're not willing to go very much father.
3. As for the Carleton Grove: Diana did us dirty by not issuing a general letter. But she was working on a double major and was poor to boot, so I guess I can understand why she didn't. When she graduated, Don was not prepared to take on the Arch-Druidship- or hadn't returned from France yet, or something or other. I haven't asked either of them what went wrong, and it's not important.
4. But Don does want to start holding services again, so we have sent him enough to get started, and told him to ask for the Archives whenever he wants them (Steve Corey still has them!) My judgment of Don is that if it's possible at all to start it up again, then Don can do it. Don's judgment of the situation at Carleton is that the grove should have no difficulty coming back to life. And that's better news than I've had in a long time.
5. You may have wondered why the 5 copies of Chronicles I promised you from Diana never arrived. Answer: the 5th printing (and all the mimeo masters) are still hiding somewhere in the cities. Steve Corey's memory has failed him and we have looked everywhere he can think of. But: my room-mate Kelton (who lives in the cities and is our Johnnie-on-the-spot) finally has a good lead, and we are confident this one will work out.
6. Kelton has promised to write as soon as he knows. Kelton is mildly amused that we have managed to lose these so thoroughly, and is responsible for dubbing the missing Chronicles "the Dead Sea Scrolls"

Chapter the Fourth

1. Speaking of Chronicles: did you ever register them with the Copyright Office? I know much more about copyright law than I did two years ago, and it is clear that these are in the public domain, but I would feel much safer knowing that they were registered, just in case Isaac should try to establish a copyright. (Although that's one thing I really doubt he would try.)
2. It's not clear that that Outline, Epistle of David, and Book of Faith are in the Public Domain; again I would feel happier if those were registered. Would you have any objection if I did so? Since I am not the author (keep that; that's evidence!), such registration would not help me establish a copyright. But it would be a big obstacle to Isaac should he try to establish a copyright. [Yes, I know B of F is by Fisher; I just threw it in because it's the only

- other thing Isaac's printing that I am thinking of using, too.]
3. About the Apocrypha: Isaac's magnum opus includes a section entitled "Apocrypha," though the only pre-SDNA stuff therein is Outline. I would like to have available (and I have felt the need for, in trying to run a grove) Outline, Letter to my brothers, B of F, and E of Richard.
 4. I have the option of sending the ones Isaac doesn't have to him for inclusion in his Apocrypha, or of publishing a Carleton Apocrypha for inclusion in his Apocrypha, or of publishing a Carleton Apocrypha myself. I would prefer the latter. What I have in mind is pretty much what I described to you in '74;
 - Book of Faith (Fisher)
 - Epistle of David to the Druids at Carleton (fisher)
 - Epistle of Jan? (Johnson, mentioned in L.C. 1st chapter)
 - Epistle of David the Chronicler (Frangquist)
 - Epistle of Richard to the Druids of Chicago (Shelton)
 - Letter to my Brothers (Savitzky)
 - The Wisdom of Thomas the Fool (McCausland)
 - Outline of the Foundation of Fundamentals (Frangquist)
 5. Notice the absence of the Wanderings of Oisín, which was a piece of unmitigated presumption on my part. Besides, Yeats thought of it first.
 6. My original idea in publishing Apocrypha was to round out the description of the Reform in the Chronicles with some later works. I don't think that's feasible now, and in any event, it's clear that I can't speak for the Reform.
 7. So my idea is now to publish a collection of Apocrypha works that originated at Carleton and are in the spirit of the Reform (without claiming anything about how they may or may not describe the Reform today).
 8. In a sense, this idea is still to round out the picture given by the Chronicles, but I would take pains to indicate that this is not a "New Testament," that this is not a publication of the Reform, or even representative of the Carleton grove today, although it does tend to illustrate how much variety there has been in the Reform (at least at Carleton).
 9. A word about the Epistle of Richard. Were I not Richard, I would regard Richard presumptuous for including Epistle of Richard. (Just as I regard Isaac presumptuous for including TWO Epistles of Isaac – but I think Isaac is beyond hope, and I fear his collection is too.)
 10. It was written shortly after Glenn founded the Chicago grove, and as Glenn would be returning to Carleton, leaving Mike Bradley in charge, he asked me to write something about the traditions and practice of Druidism to help the grove along. The result was five rough drafts and my first serious thinking about how I saw Druidism- and a lot of frustration for not being able to say exactly what it meant.
 11. In the end I went myself to Chicago, and the letter was never written. But the drafts stayed in my files, and I found them particularly, in training new priests, and I have spent much time recently revising them, so that I think it has become a fairly good description of Carleton style Druidism. And since that's what I would like to establish here, I would like to have this available, since it is much better than Isaac's pamphlet, regardless of what I said in my letter to Isaac.

12. So, could I ask of you:
13. Tell me what you think of publishing Apocrypha at all.
14. Let me know what you think of the stuff I sent you: in particular, comment on the accuracy of David's letter.
15. Send me a copy of Epistle of David the Chronicler, if you think it would go well here (send one anyway, I'd like to see it)
16. Let me know if you mind my printing this stuff.
17. (If you sent a letter after the one dated 3 Sep 74, it miscarried. If you didn't – well, Druids are like that!)
18. Green Book: With Isaac prodding us, we finally got around to sending out a request for permission to print the various selections that are not yet Public Domain, but have not heard from everyone yet. Peter Pauper wanted to charge us \$110, until we pleaded poverty ourselves, and pointed out what a small and profitless venture this is!

Chapter the Fifth

1. Last Minute notes: received today a card from Isaac and a letter from Don. Isaac promises to write more later, but it seems that he may change the title after all (to Druid's Compendium, largely, I suspect because "Compendium" has the same number of letters as "Chronicles" so that previously set material can be changed with minimum effort)
2. Don writes that the Beltane service was snowed out, and that Isaac and company will be coming down this coming Sunday instead. By that time, Don will have a bonafide grove started – he already has one 2nd order and perhaps by Sunday another. You might enjoy the following, which Don sent for my delectation. It is from the service Isaac wants to use for this service.
 - Many a gallant Pagan fought,
 - Many a gallant Witch did burn;
 - Priest and Priestess, both have sought,
 - To sing the prayers Ye canna spurn!
3. This seems to be a song, perhaps one of those the pamphlet says is so important for SDNA. Next question: do they take it seriously?
4. Oh, yes – this coming June 18-20 (coincidentally Alumni Weekend) the folkdancers of my era (and somewhat before and after) have planned a big folk-dance reunion bash at Carleton. It's turning into a Druid reunion too since from Steve Savitzky onwards, most of us are dancers.
5. And the 20th is Midsummer's Eve this year, so I thought "let's have a midsummer's service- after all how often do you get 10 third orders together at once!" Then discovered that Don will be at Carleton all summer, so will have a lot of time to talk, since we will be on campus those full 3 days, maybe more. (Moreover, Don is also a dancer, which I hadn't known.)
6. So we've invited TC grove down as well to show them Carleton Druidism in force. Unfortunately, Isaac will have returned to Berkeley by then.
7. Well, I had better cut this off or you'll never get it. Thanks for a pair of shoulders to cry on. And please write.

Peace
Richard

The First Epistle of Robert

(By Robert Larson, 1976)

(New to ARDA 1)

Chapter the First

1. Dear Siblings in the Earth-Mother,
2. Now that Brother Isaac has gotten off his duff, it is time for me to do the same. I have been waiting for the publication of the expanded works of Druidism to send this letter, and now that this event is imminent, I feel that it is time to do some organizational work and mayhap some fence-mending. To these ends this missive is addressed.

Chapter the Second: Personal

1. From my communications with Isaac, it would seem that he has stirred up a minor hornet's nest with his proposals. Good. That was the intent. Now that he has you thinking about the RDNA as more than a quaint club and has you concerned (or so I hope) about its future, perhaps something can be accomplished.
2. Unfortunately, I get the impression that some of you regard our moves as a power play and a perversion of the Reform. As far as I am concerned (and, I am sure, Isaac), nothing could be farther from the truth.
3. Some of you may have also reached the conclusion that Brother Isaac and I agree on the ideas that he has presented. Again, not so.
4. Isaac has a touch of the zealot in his makeup (sorry, Isaac, but it's true, you know). Though he keeps it under control, he is much the activist.
5. I, on the other hand, am more conservative and concentrate on personal mysticism. Let me take the main areas of disagreement that have arisen among us and state my views on the questions.

Chapter the Third: What is Reformed Druidism?

1. Above all, it is different things to different people. Rather than supplying a set theology, mythos, ethos, or whatever, Druidism supplies a basis from which each individual Druid defines his own mythos, ethos, etc.
2. This very characteristic is what sets us apart from most other "odd-ball" groups. In a way, we are a religion, since we worship certain vague deities in or rituals, but most things that distinguish a religion, such as set dogmas, are lacking in Druidism and should remain so.
3. Rather than looking upon Druidism as a religion or a philosophy, let us look upon it as a way to achieve or augment a religion or philosophy.
4. Druidism is neither polytheistic nor monotheistic; if anything, it is vaguely pantheistic. Most of the early members of the Reform were either Christian, like the First Patriarch, or agnostic.
5. What they held in common was a commitment to the search for "truth" and a belief that "truth" must come to each from within rather than being forced upon one from without.

6. For these reasons, I am opposed to Isaac's attempted redefinition of Druidism as "pagan," though I can see practical advantages and despite my personal pagan orientation.
7. Though I have found much personal religious truth and experience in my researches into Celtic (especially Irish) paganism and mythology, these are my "trip" and I have no wish to impose it on others.
8. Emotionally I am drawn to Isaac's proposition, for many of the groups he mentions have views very similar to that of Druidism, but I consider such a definition as over-restrictive for Reformed Druidism as a whole. For individual Druids and groves, however, it's a different matter.

Chapter the Fourth: Organization

1. By the reaction to Isaac's proposals it would seem that the fiercely individualistic spirit of the Reform is still alive and well in many of us. We remain mavericks, though it is to be hoped that we have mellowed a bit with age.
2. The organization, however, is sick.
3. For this sickness we all must bear some blame. We've gone our individual ways and failed to keep in touch. Though natural, this lack of communication and the intermittent nature of the Carleton grove have combined to yield a total lack of cohesion.
4. Most members of the Council of Dalon ap Landu are known to each other by name at best, and at times it's been impossible to register new members due to the Carleton grove's being in a state of suspended non-animation. Obviously, such a state cannot be allowed to continue if the Reform is to regain its health.
5. The council of Archdruids is an attempt to alleviate these problems. As I have been tentatively appointed chief of the council for its First year of existence, it behooves me to delineate what I hope and expect the council to be and do.
6. The main task of the Council of Archdruids will be the maintenance of communications between groves. The council's duties will be primarily organizational.
7. "Theology" will remain the province of the full Council of Dalon ap Landu. Since it is virtually impossible to get anything through the full council, we may expect nothing in the way of change in the basis of the Reform.
8. However, increased communication should lead to increased cohesion and understanding and, hopefully, new ways to "awareness" for us as we exchange ideas.
9. To increase communication, I propose that the chief of the Council of Archdruids write at least one report a year detailing the state of the Reform in each of the groves. To do this, he will, of course, need information from each of the groves.
10. Therefore, each member of the Council of Archdruids should be required to write at least one report a year on the state of his grove to the chief of the council, who would correlate these reports into the general report.
11. Eventually, I would like to see the council operate as a clearinghouse for organizational problems of groves, favorite meditations, philosophy, and general Druidical ravings, but first we must achieve the communication.
12. I suggest Samhain as an appropriate time for the general report and a month earlier for the reports of the individual Archdruids to the chief. This year let us get an idea of the problems we may have to resolve. All Archdruids will

- receive a note from me in September to request a report. Next year we'll try to get this thing really off the ground.
13. Since the Council of Archdruids will not concern itself with policy decisions, I see no reason for any Arch-Druid to remain out of it, be he RDNA, NRDNA, or SDNA and I suggest that the general report be sent to all Archdruids whether they have declared themselves in on the council or not, and whether or not they have sent in reports. If they don't want to read it, they can throw it away. Though addressed to Archdruids, this report would be available to any Third Order Druid on request for the cost of printing and postage.
 14. The Council of Archdruids could also provide a safeguard against the failure or suspension of the Carleton grove. Each Arch-Druid should report new ordinations to the chief of the Council of Archdruids as well as to the Arch-Druid of Carleton, thus giving us a backup list of members of the full Council of Dalon ap Landu.
 15. In case of suspension of activities by the Carleton grove, the chief of the council of Archdruids could temporarily become head of the Council of Dalon ap Landu until such time as the Carleton grove should be reconstituted. Thus, proposals to the full council could be made and votes taken even should the Carleton grove be in abeyance.
 16. Since some apocrypha have not been sent to all priests, I would suggest that all new apocrypha be sent to the chief of the council, too, for distribution to the various groves, so that at least the most active members of the priesthood would have them.
 17. The chieftainship of the Council of Archdruids would rotate yearly among the Archdruids of all established groves in order of seniority. However, the chieftainship should be restricted to Archdruids of groves that have been in continuous operation for at least three years. At present, this order would be Berkeley, Stanford, Chicago; though by the time Chicago's period of office was up other Archdruids could be eligible.
 18. Due to the intermittent history of the Carleton grove and the responsibilities of the Archdruid both to the full council and to studies, it might be advisable to skip Carleton in the succession. In fact, any Arch-Druid who felt unable or uninclined to accept the chieftainship should be allowed to pass it on to the next on the list.
 19. Within the Council of Archdruids, each Arch-Druid would have an equal voice and each grove would retain its autonomy.
 20. If a grove chooses to declare itself pagan, Buddhist, Jewish, Episcopalian, or even Pentecostal, that's its right and its own business, though it should be made clear that it's the individual grove's orientation, not that of Druidism in general.
 21. If we ever got as big as the Catholic church (fat chance), it would be nice to be able to say to someone who did not like one grove, "Well, try the one down the trail a ways, they're on a different trip."
 22. Within the basic tenets of the Reform, all sorts of development are possible and desirable. The more ways we develop, the more we will be able to offer those who cannot find their "awareness" within the context of the standard religions.
 23. To paraphrase Mao Tse-Tung, let a thousand branches grow from the oak trunk of the reform.
 24. But for the Mother's sake, let's keep the branches connected to the trunk.

25. Go mbeannai an Mhathair sibh go leir. (May the Mother bless all of you.) I look forward to your comments, ideas, and Bronx cheers.

Yours-in-the-Mother,
 Siochain (Peace)
 Robert G. Larson,
 Arch-Druid, Berkeley Grove
 May 26th, 1976 c.e.

The Second Epistle of Ellen

(By Ellen Conway Shelton, 1976)

(New to ARDA 2)

1. REFORMED DRUIDS OF NORTH AMERICA
2. COUNCIL OF DALON AP LANDU
3. 29 Samradh XIV/ 29 May 1976
4. Dear Reverend Brother Robert [Larson],
5. We were delighted to receive your letter yesterday, especially as I had been meaning to write you very soon to inquire into the difference between RDNA and NRDNA. It seems, from the little information we've received about it, that NRDNA differs only in an expressed concern for organization. True?
6. It is most certainly true that the original Reform did not expect such growth and scattering, and did not provide a framework for handling such diversity, so that it is very difficult now for any individual to know what the Druidic climate is like beyond his or her own grove and circle of correspondents.
7. But, please, don't equate the Reform with its organization! ("The organization... is sick. ... such as state cannot be allowed to continue if the Reform is to regain its health.") The organization has never been the important part of Druidism. So long as it provides a means of helping people in their search for awareness, the Reform is healthy.
8. Communication is a convenience and proselytization is an option, but if I choose to develop quietly by introspection and to write privately to my friends, I am as much an active Druid- and, I believe, contribute as much to the Reform - as if I broadcast my views to the entire Council of Dalon Ap Landu.
9. However, I do agree that it is important to have a central source of information. By council resolution of 20 April 66, this is the responsibility of the Arch-Druid of Carleton, just as it is for the responsibility of the other Arch-Druids to send in the information necessary for maintaining the records.
10. But since Glenn announced Renny's election as his successor, no Arch-Druid (and there has always been one) has received anything to report - so it is evident that the existence even of a permanent center of communications has not been enough to get people to communicate even the existence of new groves and new priests. So I am somewhat dubious of the likely effectiveness of a rotating center.

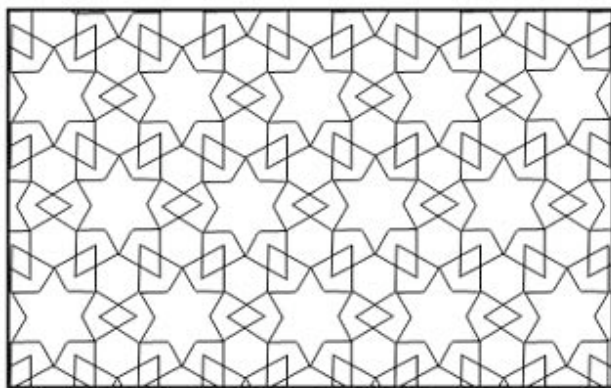
11. Nevertheless, both Dick and I would be willing to participate in an unofficial Conspiracy of Arch-Druids – and given the universally acknowledged difficulty of getting anything through Council, it does not seem likely the Conspiracy could ever become official.
12. We would be perfectly willing also to serve as Chair (Chief Conspirator?) on our turn in the rotation. As long as Arch-Druids are free to pass up the Chair if they lack the time or inclination, the Carleton grove should definitely not be left out of the rotation.
13. In fact, the Conspiracy's report would only be necessary if the current AD of C neglected to send his/hers (presumably this worthy fellow could be persuaded to state his/her intentions to the Conspiracy).
14. All of the groves which enter the Conspiracy should undertake to maintain a complete set of the general reports, so that the revolution of the Chair would not involve entrusting any archival material to the mails. This duplication of records should also increase the chances of this stuff reaching Posterity.
15. I look forward to hearing your reactions to all this, and hope you can include an explanation of the differences between NRDNA and RDNA. I am also curious to know what sort of information you are considering including in a report of the state of a grove; and I would like to pool ideas on how not to leave out Druids (of all orders) who are not currently affiliate with groves.

Peace

Ellen Conway Shelton

Arch-Druid Emeritus (Emerita??) of Ann Arbor

Cc: Chairman, Patriarchs, Arch-Druids.



Felicitous Communications

(By Deborah and David Frangquist, 1976)

(New to ARDA 2)

1. 8 June 1976
2. Zweibruecken, Germany
3. Dear Dick and Ellen [Shelton],
4. Yes, we are still here. We must have a lot people wondering, though. Please rest assured that although we never write anybody (and I do mean anybody), we remain just as interested in Druidism as ever.
5. We are not now actively engaged in trying to form new groves or win new “converts,” and like Fisher, our spiritual interests have taken a decidedly Christian turn, but we continue to consider ourselves Druids and value Druidism as a strong antidote for the kind of simplistic thinking most people engage in.
6. Following a flurry of activity a year and a half ago, when we were so concerned about Isaac’s schism nonsense and about copyrights, we researched copyright law and found that there was nothing to worry about. In fact, it is clear that the Chronicles could not now be registered since they were published without a copyright notice.
7. So once there was no immediate crisis, we slipped into our usual slothful habits. No, there is not some other letter lost in the mail since ’74. Perhaps it is a good thing you sent us those extra copies of the Chronicles, though. If they are now needed at Carleton, we can send them back.
8. We are glad to be able serve as shoulders to lean on. Even though we have never met you, we sense more and more that we are really kindred spirits.
9. Unfortunately, we are not felling very encouraging right now. Yes, the real world really is like that. Yes, there really is no place quite like Carleton, or at least we haven’t found it. Your lament sounds sadly like the things we have said to each other on many occasions.
10. We have had many long discussions trying to figure out how to recapture some of that Carleton atmosphere, or even how to identify Carleton type people out here in the world. We haven’t found any very good solutions, but we have resolved that when we get back to the states, we will make every effort to look you guys up.
11. We thank you very much for keeping us informed of Isaac’s activities. We have the feeling that there must have been some letters of his that we never got, and we were a little in the dark at first this spring as to what he was doing.
12. We are probably not as concerned about him as you are, although we get frustrated and maddened by his obvious lack of stylistic sensitivity and good sense. But we generally feel that if he has captured any of the essence of Druidism, it will come out in the end; and if he has not, then people will get bored with him. But keep up the fight.
13. This letter would have been longer, but we put most of our effort into composing the accompanying epistle. It is intended to be read aloud at your Midsummer Bash. We hope it helps. We hesitate to promise to write again soon, but we do have good intentions.

Peace
Dave & Dee [Frangquist]

The Epistle of Midsummer

(By David & Deborah Frangquist, 1976)

(Carleton Apocrypha Only)

An Epistle to the Druids assembled at Carleton

On the Occasion of Midsummer

In the Fourteenth Year after the Establishment of the Reform

Chapter the First

1. Greetings and salutations in the name of the Earth-Mother; may she always nourish you from her bounty.
2. And may the radiance of Belenos brighten your spirits, and may he give you strength from his power, on this his greatest day.
3. It gives us great pleasure to greet you today, especially because you are gathered at that great and hallowed seat of Reformed Druidism; Carleton.
4. For us, Carleton and Druidism are inextricably intermixed. We cannot say which has made the greater contribution to the other for us; Druidism to the fond memories we have of Carleton, or Carleton and its very atmosphere to the delights we found in the Druid experience.
5. We have not met you face to face. Yet were we present there with you today, and it saddens us that we are not, we would meet as old friends. For we have sat under the same trees on the same hilltops at Carleton, and there we have met each other in the Mother.
6. But chiefly we are pleased to greet you for the mere fact that you are there to be greeted.
7. In the early days of the Reform, we took no thought for the future. We did not dream that Druidism would touch the lives of so many, nor last for so long.
8. We sought only to proclaim the Mother and assert our right to do so.
9. When we paid least attention to finding new Druids, new Druids found us.
10. While we gave little thought to organizing, an organization appropriate to our needs evolved.
11. When rules were changed and our very reason for being seemed to vanish, we turned to the Mother and in her we found new meaning.
12. There is a paradox; if you would seek to save Druidism, you will lose it; but if you seek the Mother and what she can teach you, Druidism will grow and prosper to her glory and to your benefit.

Chapter the Second

1. We would do well to remember this in these days. For word has come to us on the wings of great birds that once again the Reform is threatened with schism.
2. This is no new thing. You may read in the Early Chronicles how at the very dawn of the Reform there was the threat of schism.
3. The schismatics were then led by Jan [Johnson], who wished to impose on other Druids practices and doctrines which were repugnant to them.

4. But Jan had the Mother in his heart, and he did relent that there might be no schism but rather peace and unity in the fellowship of the Druids.
5. Thus he demonstrated the true spirit of the Reform and established a tradition far more important than those he had first sought to establish.
6. Therefore seek peace, harmony, consensus, unity; for that is the Druid way.

Chapter the Third

1. You may ask; "Should we include these schismatics in the fellowship of the Reform?" You cannot do otherwise.
2. Druidism is open to anyone who wishes to be part of it, however imperfect in understanding. We require only the tasting of the waters-of-life and an affirmation of the Basic Tenets.
3. No one can add any other test. No one can add to the Basic Tenets. [Law 4-6 -Ed.]
4. We are given to understand that these schismatics use words like "outsider" in their writings. That is an error. The words "outsider" and "insider" have no meaning for Reformed Druids. You cannot exclude anyone.
5. You may ask: "Were there not Anti-Druids?" Indeed there were, and likely are, and no doubt will be.
6. They are distinguished by their acts of violence against Druidism and their complete lack of understanding of Druidism.
7. They are Anti-Druids by their own choice; they have not been excluded by the Druids. Anyone may exclude himself from the fellowship of the Druids, but you must not sit in judgment.
8. There is no need to name the Anti-Druids (they were not named in the *Chronicles*), but you will know them when they appear.
9. Again: you cannot exclude anyone. Whoever would exclude others is excluded.
10. You may ask; "Should we recognize the orders of the schismatics?" Do they recognize yours?
11. All who have vigated on the bosom of the Earth-Mother, who have tasted the waters-of-life, who have inscribed the Basic Tenets on their hearts, and who have received their orders from the hands of an Arch-Druid in the Council of Dalon Ap Landu, they are priests of Dalon Ap Landu.
12. All such persons you should recognize as priests, provided only that they also recognize all others.

Chapter the Fourth

1. You may ask; "Is it not possible that the Council could become perverted and transform Druidism so that we could not recognize it?" But what authority does the Council have except what all Druids accept?
2. If the Council does what glorifies the Mother, what establishes unity and harmony among Druids, and what promotes enlightenment, then rejoice in the work of the Council and do not concern yourselves with factions.
3. But if the Council does what does not glorify the Mother, what causes dissension and conflict, and what becomes a stumbling-block for Druids, then it is not the True Council. Then the Council will have passed away.
4. For it is an institution and like all institutions it will pass away, though we know not whether the time be near or far. And when it passes away, do not grieve for it, but rejoice in the Mother who will abide.

5. And do not be concerned for the future of the Druids, for they too will abide, at least for a time. Even so, the Mother will be glorified in new and wondrous ways, for she is ever changing even as she remains the same.
6. You may ask; "How can we preserve the True Council?" That is a question not tending to edification.

Chapter the Fifth

1. Therefore, have hope, glorify the Mother, greet each other in her name, quarrel not, seek enlightenment, and remain steadfast in the Reform.
2. Then the Mother will renew and refresh you, and sustain you and grant you her peace.

David Frangquist Deborah Gavrin Frangquist

Priest of Dalon Ap Landu Priest of Dalon Ap Landu

Patriarch of Belenos Priest of Belenos

[Circa June 21st, 1976 c.e -Ed.]



The Second Epistle of Robert

(By Robert Larson, 1976)

(New to ARDA 1)

Chapter the First

1. Dear Siblings-in-the-Mother:
2. Enclosed you will find a Xerox of the final version of the evolved works of Druidism. Except for a few illustrations, this copy is complete. Please make your corrections as soon as possible and return them to me by July 20 at the latest.
3. Since we have included something to offend almost everyone, objections to content will not be considered; the only corrections made will be those pertaining to fact and general proofreading.....
4. [Followed by visual description of DC(E).]

Chapter the Second

1. ...I wish to take this opportunity to answer some questions which were raised by my last missive.
2. Brother Shelton suggests "Conspiracy of Archdruids" as a title for the provisional council.
3. While I feel this title to be in keeping with the self-mocking style of Druidism, I also feel that the word "Conspiracy" has implications and connotations contrary to the aims of the council (at least as I seem them). Therefore, I intend to continue to call it the Provisional Council of Archdruids.

Chapter the Third

1. As far as the "sexist" language issue is concerned, I tend to agree with Dick, being what our late unlamented president would call a "strict constructionist" in the matter of language. What we are seeing now is egalitarian euphemism similar to the sexual euphemism of Victorian times, and I feel that it too will disappear as its causes disappear.
2. In many cases, it's a good example of not being able to see the forest for the trees.
3. However we are living in the present, and it behooves us to bend to the winds of the present.
4. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated. Wherefore, we must not take up the sword, but remain tolerant and patient in our afflictions that there might be peace."

Chapter the Fourth

1. Sister Shelton implies in her letter that there is little real need for the Provisional Council, as most of my proposed functions are supposed to be taken care of by the Arch-Druid of Carleton. True, with emphasis on the "supposed."
2. The Provisional Council may well become a "goosing" agency more than anything else. I have never maintained that there was a spiritual malaise in Druidism, only that its organizational structure was not all that could be desired.
3. The Provisional Council is an attempt to resurrect Druidism as an organization (or disorganization). I would

also point out that in the years to come, most new priests will probably not be ordained from the Carleton grove, but from one of the other groves. It's a simple matter of arithmetic.

4. The Provisional Council will, I feel, give these new priests more of a feeling of belonging and access to other Druids. Talking with your Arch-Druid is a lot easier than trying to communicate by letter either directly or through the Carleton grove.
5. With an effective council of Archdruids, each Arch-Druid will have input from all the groves to enable him to advise and give answers to other Druids and those who are interested in Druidism, so that it won't be a matter of "Well, this is the way we think here."
6. Nor do I wish to rule out input from Druids not associated with a grove. Input from all Druids would be welcomed. However, since the Provisional Council will address itself mainly to the organizational problems of groves, input from grove members or those who have tried to organize grove, whether successful or not, would be particularly valuable.

Chapter the Fifth

1. Sister Shelton also asks what would be included in the proposed grove reports. Most of the information would have to do with size, frequency of services, problems encountered, solutions, orientation, etc. Any special services which an Arch-Druid wishes to communicate to other Archdruids could also be included.
2. Lastly, there would be a place for Druidic ravings on such subjects as "Whither Reformed Druidism?", "What should the RDNA be as an organization?", etc. These suggested topics for ravings (not a complete list) will accompany my request for a grove report, which you should receive in late August.

Chapter the Sixth

1. Finally, in answer to Brother Morrison, I will now relate this incredibly ancient Druid fable which I have just written.
2. Ahem.
3. Once in the long ago there were three Druids, and very fine Druids they were, too. It came to pass that each of them inherited a piece of land with a large rock on it.
4. Now the First of these Druids went to his land and looked at his rock and immediately fell in love with it.
5. To make his rock even more beautiful he fell to rubbing and buffing it until it bore a bright polish.
6. Every day he would rub and buff it till it almost outshone the sun, so bright it was.
7. The people who lived nearby would often come to see the rock and say what a wonderful, bright rock it was being.
8. Now eventually the Druid died and went to the Sidhe hills as all good Druids do. But the wind and rain did not die.
9. Slowly it was that the rock lost its polish, but lose it it did. No longer did the people come to see the rock, now neither wonderful nor bright, for of what interest is a mere rock, except to geologists?
10. The second of the Druids went to his land and looked at his rock and thought what a wonderful statue his rock would make.
11. So he took a hammer and chisel and carved a statue of his god out of it. Paint he put on his statue, and gold and

jewels also, until it looked exactly like his idea of his god. And the people who lived both near and far came to marvel at the statue and worship at it, saying such things as "You could swear that it's alive, that it's being."

12. To which the Druid would reply, "It is."
13. Eventually the second Druid too died and went to the Sidhe hills where all good Druids go. But the wind and rain did not die, nor did human nature change.
14. Thieves came and stripped the statue of its gold and its jewels. Wind and rain completed the destruction, until the statue once again resembled nothing so much as a rock.
15. And the people stopped coming to marvel and to worship, for, after all, who wants to worship a rock after he's had the most wonderful statue in the world?
16. The Third Druid went to his land and looked at his rock. Then he climbed upon it and looked about him, liking what he saw.
17. He planted flowers, trees and bushes about the rock and lichen on it. Every day he would herd his cows and sheep on the land about the rock, sitting on or resting against it.
18. As time went by, the flowers, the bushes and trees grew and the lichen covered the rock, giving the Druid an even more beautiful view and a softer seat to watch his herds from.
19. So beautiful did the Druid's land become, that people came from far and near to sit with him and watch the deer and fox play and the flowers bloom, for it was said to be the most beautiful and peaceful place in the world.
20. The time came when the third Druid died and went to the Sidhe hills where all good Druids go. But the flowers did not stop growing, nor did the bushes and trees and lichen.
21. Still did the deer and fox play in the Druid woods, and still were cows and sheep herded about the rock.
22. The Druid's name was forgotten, but some people still came to sit on his rock and look at his woods, for it was yet the most beautiful and peaceful place in the world.
23. And so it remains to this day.
24. Beannachtaí na Mathar libh. Siochain

Robert, ArchDruid, Berkeley Grove

28 Mean Samhraidh, 14 y.r.

(July 2nd, 1976 c.e.)



The Second Epistle of Isaac

(By Isaac Bonewits, 1976)

[A Discourse by Isaac on his **personal**
understanding of Magick]

(Berkeley Apocrypha Only)

Chapter the First:

The Baby and the Bath Water

1. Sisters and brothers, the purpose of this missive is to make clear some matters concerning the subjects of Theology (the study of more than one God) and Hierurgy (the practice of sacred workings) insofar as they relate to ritual.
2. For there appears to be a great deal of ignorance about these subjects among Reformed Druids and more than a little hostility towards the very existence of ritual at all.
3. And this is understandable from those who have been raised in a monotheistic culture, especially since the religious leaders of that culture long ago lost what knowledge they once had about the proper use and purpose of ritual.
4. So that today the rituals of the Established Religions of the West have almost no power and very little positive use; but on the contrary, have been perverted into tools of manipulation and tyranny.
5. Now since all of us growing up in monotheistic cultures have been taught from birth that the only "real" religions are the Western ones, and since it has always been made deliberately difficult for us to get accurate information about non-western religions, we have naturally tended to reject the non-monotheistic religions we do not know along with the monotheistic ones we are familiar with.
6. This shortsightedness has been planned, for the powers that we would rather have us as atheists and agnostics rather than as non-monotheists, for thus we are still playing their game by their rules.
7. Also as intellectuals, we have been raised to have a knee-jerk reaction to such terms as "Magic," "the occult," "ritualism," "the supernatural," etc., so that we can only think about these subjects in the ways that we are supposed to.
8. For a full understanding of these terms by intellectuals, and eventually large numbers of other people, would spell the death of organized Western religion (though it would have little effect on the non-monotheistic systems).
9. *What I have to say in this Epistle are, of course, only my opinions.* {Emphasis added by Editor} But they are the opinions gathered from a career of studying many forbidden subjects and learning to think that which a Westerner is not supposed to be able to think.
10. For I have studied magical, religious and psychical phenomena from all around the world and have learned that the overwhelming majority of cultures in which these strange beliefs and occurrences appear happen to agree upon the same basic theories of magic and religion.
11. Granted, the explanations offered by these non-western thinkers may seem a little strange to Western philosopher and theologians, as well as their students, but historically

- speaking it is the Western monotheistic thinkers who are out-of-step.
12. And I will submit that monotheism, far from being the crown of human thought and religion, as its supporters have claimed for several bloody millennia, is in fact a monstrous step backwards, a step that has been responsible for more human misery than any other idea in known history.
 13. And I will suggest that, in rejecting all religion and ritual because of disgust with the only religions known to you, the monotheistic ones, some of you have thrown out the baby with the bathwater; just as you were supposed to do.
 14. And I will further ask you, sisters and brothers, to read my words with as open of minds as you can, for whether you wind up agreeing with me or not is really not important; but you will at least understand my motivations and concepts, and those of my colleagues in the Neopagan movements.
 15. Perhaps you will come to understand that we are not irrational, anti-intellectual, "back to the caves" fanatics, but that rather our philosophies are the equal in complexity to any ever invented in the West.

Chapter the Second:

Reality and Non-Reality

1. In order to understand the original ideas behind most magical and religious rituals, one must begin with the fact that the Gods are real.
2. Their type of reality is not that of a block of wood or of anything physical that we are familiar with, but a kind of reality it is nonetheless.
3. This may seem somewhat confusing to the dualists among us, so I will attempt to explain this rather complex matter.
4. The theological system that framed the philosophical structure of Western Civilization and conditioned westerners as to what was logically thinkable, is basically a "conditionally monotheistic dualism."
5. That is to say, while claiming to be monotheistic, it is in fact *polytheistic*, with the Father, the Son, the Holy Ghost, Mary and Satan (Allah and Shaitan, in Islam) as the major deities, with a host of lesser deities called Saints, Demons and Angels, all of whom are divided into two grand armies: the Good Guys and the Bad Guys.
6. Dualism is the metaphysical view that the cosmos is divided into two irreconcilable forces, usually described as Good and Evil; frequently, it is stated that the Good God is the God of the Spirit (and therefore everything nonmaterial is good, except of course the Bad God and his minions, who are also spirits) and the Bad God is the God of the Material World (and therefore everything material and fleshly, including all the female deities of the Earth, such as our Earth-Mother is irretrievably evil).
7. Unlike the Oriental systems, there is no overlap between Good and Evil, White and Black, Light and Darkness.
8. Now while Western theology claims that Satan/Shaitan is weaker than Jehovah/Allah, nevertheless, in their day-to-day statements, most Western theologians ascribe to the Bad God all the miraculous powers usually ascribed to the Good God (or his representatives, such as Jesus or Mohammed); in order to be able to explain the "counterfeit miracles" performed by the members of other faiths.
9. It is obvious to any Pagan theologian that Western theology is basically dualistic, with the forces of Good and Evil pretty much evenly balanced; it is equally obvious that these theologians managed to force Western philosophy and metaphysics to become strictly dualistic as well.
10. Pushing Aristotle (and later Descartes) as the supreme logician, Western theologians created a worldview in which every object of perception or conception was either Good or Evil, True or False, Right or Wrong, White or Black, Real or Unreal.
11. The entire cosmos was sliced into two warring halves, and whoever refused to accept this worldview was automatically ascribed to the Evil half and executed as a menace to civilization.
12. All of this, mind you, is somewhat different from the views that have been held by 99% of the human race, throughout history, and probably for a million years before history began.
13. Polytheists have a tendency to develop logical systems based on "multiple levels of reality" and on the magical Law of Infinite Universes: "every sentient being lives in a unique Universe."
14. What is true for one person in one situation may not be true for another person in a different situation, or even for the *same* person in a different situation.
15. 'Truth' is defined as a function of convenience (the magical Law of Pragmatism, also used in most engineering and scientific activity: "if it works, it's true"); Truth does not exist in a comprehensible form as an eternal essence.
16. The simplest example of this is your favorite table: slam your fist down on it.
17. After yelling with pain, you will notice that, on the level of ordinary mundane reality, that table is quite solid.
18. Yet we all know that, on another level of reality (one we all believe in, even though we've never seen an atom), that table is 99.9999% empty space, as is your hand.
19. For the table is simultaneously solid and not solid, depending upon which level of reality we care to consider.
20. A beautiful perfume in my universe may be a terrible stench in yours; to a colorblind person, red and green may appear the same; sound is a false concept to a person born deaf, he or she has to be taught to perceive that which does not exist to his or her senses.
21. The wonderful theories of relativity being so proudly produced by modern physicists were known millennia ago by Pagan philosophers and mystics; the only reason relativity came as such a shock to our scientists was because the Western worldview does not allow for ambiguity or relativity, everything is either Absolutely Eternally True or Absolutely Eternally False ("He who is not with me is against me," "The lukewarm I vomit forth from my mouth," "Kill them all, God will know His own," etc.).
22. This is not the place for an extensive theological analysis of Western Religion; but it is necessary to point out these matters rather bluntly, in order to allow one to think the unthinkable by reasoning out that which Aristotle says is impossible to reason out.

Chapter the Third: The Reality of the Gods

1. Now, with the preceding background, we may come to the fascinating point where metaphysical relativity intersects the realm of theology (one may use the term "polytheology" if the slight change in the usual spelling of "theology" is upsetting).
2. For the Gods are both real and unreal, "true" and "false," depending upon which level of reality one cares to deal with.
3. Taranis, for example, is on the physical level merely a quaint myth of our Celtic ancestors.
4. On the euhemeristic level, He may be the memory of a once famous and powerful warrior and weather magician.
5. On the intellectual level, He is an Archetype of thunder and lightening, as are Thor, Perkunas, Indra, Perun, the Thunderbird, and other deities.
6. But what if you invoke Taranis several times to start storms and *each time you get a storm?*
7. You must then face the fact that, on *some* poorly understood level of reality, Taranis is a real, living entity, one you can interact with.
8. I would say that Taranis is, in fact, like all gods and goddesses, a powerful Archetype in the collective unconscious of humanity; this collective unconscious (Jung's term) is what I have called elsewhere "The Switchboard" (in *Real Magic*), C. Taliesin Edwards (the leading theologian in the Neopagan movements has called "The Da Mind" (in his *Essays Towards a Metatheology of the Goddess*), and that others have called by a variety of names.
9. I would assure you that this gigantic interlocking net of Archetypes *exists* on what, for lack of a better term, has been called the *psychic* level (or sometimes the "spiritual" level, but that term tends to confuse matters more than it helps).
10. It is the source of the divine power used in *all* religious rituals, including those of the monotheists who think they are communicating with a Supreme Being.
11. Further details can be found in the above cited writings, but for now let it suffice to say that *all* the Gods and Goddesses, Angels, Demons, Saints, Avatars, Buddhas, etc., *exist*, they are real.
12. They exist as, if nothing else, many powerful circuits of psychic energy in a gigantic web linking every living sentient being on this planet Earth.
13. And although it became fashionable in Western Religion to promote local tribal gods to the rank of Supreme Being (through a process known as *hyperapotheosis* or "The Palestinian Heresy"), most theologians would insist that the Most High God/ess is only a distant parent to the Gods and Goddesses of Earth, no matter how grand the claims of religious partisans.

Chapter the Fourth: Earthly Deities and the Supreme Being

1. Followers of Reformed Druidism who are horrified by being associated with Paganism will be surprised to learn that traditional Pagan attitudes towards a Supreme Being are highly similar to those held by most Reformed Druids towards Be'al.
2. Most Paleopagan and Neopagan systems of theology tend towards a belief that the High God or High Goddess lives very far away and is not concerned with the actions of mortals; although He/She/It may have been the original parent of the tribal Gods, nonetheless, the High God/dess is not usually described in anthropomorphic way.
3. The Most High God/dess is neither male, nor female, nor even neuter; He/She/It has no human emotions or other characteristics whatsoever.
4. In accord with the mystics from around the world, theologians will assert that any statement made about the Most High God/dess is bound to be incorrect, simply because He/She/It is Infinite and human minds (no matter how "divinely inspired" they may think they are) are all too finite.
5. Human languages are not equipped to deal with Infinity; neither are human emotions.
6. The Gods and Goddesses of Earth, on the other hand, *are* anthropomorphic, they laugh and cry, become angry or vengeful, feel love and hate, can be tricked and taught, send mercy or punishment, etc., and this is precisely *why* They are loved.
7. These are the entities that humans actually reach in their rituals, although westerners usually fool themselves into believing that they have reached the Supreme Being.
8. Theologians would insist that none of the deities worshipped by westerners are as powerful as They are claimed to be, but They are powerful enough to produce magical effects ("miracles") once in a great while, and that is more than sufficient to allow those who are ignorant of the magical and psychic sciences to claim each of the Gods worshipped as the Supreme being.
9. And since occultists and theologians are executed as quickly as possible by monotheists, there is no one around to contradict the leaders of whatever religion is the One True Right and Only Way in a given culture.
10. Now the official party line of Western theology for five thousand years has been that "all Pagan deities are demons in disguise," and that it was an insult to the Supreme Being to worship any lesser deities.
11. Naturally, this came as something of a surprise to the Pagans, who were more likely to say that "All Gods and Goddesses are of the Most High, and in honoring Them do we honor the One."
12. Western dualism, however, forced its theologians to insist that all the deities they met in their missionary work had to be turned into Saints or Demons immediately.
13. The closest that Neopagans seem to come to the direct worshipping of a Supreme Being (outside of one Egyptian monotheistic cult, and there seems to be some controversy as to whether or not they count as Neopagans) will be found in the cult of "The God and the Goddess."
14. Known as *duotheism*, this belief system states that the Ultimate Godhead is bisexual, or hermaphroditic.

15. As direct emanations form "The Star Goddess and Her Consort," there is an Earthly Goddess and God (referred to in Neopagan Witchcraft, for example, as a Moon/Earth/Sea Goddess and a Horned God of the Wildwood and the Sun).
16. This Earthly God and Goddess are the rulers and at the same time the quintessence, of all the male and female deities of planet Earth.
17. Every god or goddess of this planet is seen as an "aspect" or "face" of these Two, who are in turn the humanoid aspects of the Most High God/dess.
18. But most Neopagans are perfectly willing to admit that the dolphins might have an Earthly Dolphin God and Goddess, and that beings of another world might have deities of their own Who would be just as "real" as our own are, though totally inhuman.
19. It's a big cosmos and the universe is perfectly capable of counting higher than two.

Chapter the Fifth:

But What About Ritual?

1. Now as a Reformed Druid, I am entitled to believe any sort of nonsense, simple or sophisticated that I care to, and you will no doubt be happy to allow me that right.
2. But you may be wondering what all of this intellectual discussion has to do with the positive or negative values of ritual; therefore, I will turn to that subject as quickly as possible.
3. But first it is necessary to explain some of the terms I will be using in the forthcoming discussion, for Heirurgy (which means the work of worshipping) is a complex subject and cannot be understood without the use of fairly precise terms.
4. "Magic" is the art of science of getting one's psychic talents to do what one wants; in other words, "Folk-parapsychology."
5. A "ritual" is any sequence of ordered events designed to produce a desired effect.
6. A "magical ritual," therefore, is a psychodrama designed to facilitate the generation of psychic energy and the focused disposition of that energy, in order to accomplish a given result.
7. A miracle is a magical act or paranormal phenomena performed by a person working within a religious context of which you approve. A "counterfeit miracle" is an identical magical act or paranormal phenomena performed by a person working in a religious context of which you *don't* approve (this is often referred to as "evil black magic done with help of demons").
8. A "religion" is a combination of a philosophical system and a magical system (as mentioned in *The Epistle of David*) which is oriented primarily towards higher beings, period. There's no need to go all gooey and mystical about it.
10. An "active ritual" is one designed to have an effect upon a situation or entity outside of oneself (praying for rain, for example, or faith healing another).
11. A "passive ritual" is one designed to change oneself; to receive or store psychic energy rather than sending it elsewhere (doing a self-healing, for example, or becoming possessed by a Holy Spirit).
12. As a general rule, the **major** distinction in psychic technology between magical and religious rituals is that

magical rituals *usually* involve few people and are actively oriented, while religious rituals *usually* involve large numbers of people and are passively oriented.

13. Because the majority always define cultural reality, it is easy for a theologian who is dishonest to claim that the ritual activity involving large numbers of people is somehow morally superior and qualitatively different from those rituals involving a minority.
14. So what really goes on at a religious ritual? Not, what do the people *think* is going on, nor what their theologians and priests may *tell them* is going on, but *really*?
15. Actually, the art of Priestcraft (which is what we are, after all, discussing) is rather simple, so simple in fact that the over mystification of the psychic technology involved is what led to the term having such a bad aroma.
16. The answer to the question of what really happens at a religious ritual will be answered in Chapter Seven, using the Reformed Druid Order of Common Worship as our example; but First we should consider the tools of ritual.

Chapter the Sixth: The Tools of Ritual

1. In a typical magical ritual various techniques are used to get the magicians(s) into the proper frame of mind to release psychic energy in a focused manner, including the following:
2. "mandalas" or "yantras" (known in the West as "pentacles" or "sigils") which are pictures or diagrams illustrating the type of energies being dealt with....
3. 52
- "mantras" or "incantations", which are sound sequences which have both physical and psychological effects....
4. "mudras" or "gestures," which are postures having physical and psychological effects....
5. props (chalices, swords, wands, etc.)....
6. scenery (the decoration of the ritual room with appropriate colors and textures)....
7. costumes (special clothes or the lack of them, worn during the ritual)....
8. intoxicating methods and methods for otherwise altering the state of consciousness including breathing exercises, sexual techniques, alcohol, tobacco, other drugs, physical exercises and other methods.
- 8b. Each and every single one of these techniques and supporting elements shows up in religious rituals as well.
9. The mandalas may be two-dimensional paintings, icons or tapestries, or else they may be three-dimensional statues or idols (an "idol" is someone else's religious statue); in any event, they stimulate the sense of sight.
10. The mantras are, of course, the prayers, psalms, litanies and hymns used to stimulate the sense of hearing.
11. The mudras can include kneeling, genuflecting, kissing of sacred objects, saluting the Four Quarters of the sky, etc.; these are for the kinesthetic senses.
12. The props are frequently the same as those used in magical rituals, chalices, pointing sticks, plates of precious metals, altars, etc.
13. As for scenery, every temple or church building is decorated in whatever manner the congregation feels is most powerfully spiritually (i.e. "holy").
14. Naturally special costumes are worn by the clergy and laity alike, such as skullcaps, black shirts with white collars, prayer shawls, white robes, maniples, etc.

15. In Western Religions these days, the principal drug used to alter the state of consciousness is wine, though Oriental Religions frequently use cannabis, Voodoo uses rum, and Native American rituals will use tobacco, peyote or magic mushrooms.
16. Is it only a coincidence that religious ceremonies make use of exactly the same ritual tools as those used in ceremonial magic?
17. It is perhaps true, as some have claimed, that the ceremonial magicians are "actually" worshipping demons and deliberately stole the techniques from the organized religions in order to blaspheme and desecrate them?
18. Bullfeathers!
19. Ceremonial magicians shamans, witches and medicine-people have been around for millennia, since long before the rise of our modern organized faiths.
20. They were using those techniques then because they worked, a fact the organized religions know full well, because each of the organized religions was originally a tribal religion run by just such a local shaman or witchdoctor or prophet.

Chapter the Seventh:

The Magic of Druid Worship

1. As you no doubt might imagine, brothers and sisters, I have been alternately amused and angered by comments about how easy it is for ritual to "independently acquire magical properties of its own."
2. My amusement was based upon my own knowledge that any effective religious ritual will already have magical properties or it won't work at all.
3. Whereas my anger was not directed at the speakers of the derogatory comments, for they had no way of knowing otherwise, but rather at the theologians and philosophers of the West who have so carefully assured that intelligent men and women will somehow separate magic from religion in their thinking.
4. As we have seen, what goes on in a religious ritual is exactly the same thing that goes on in a magical ritual: the manipulation of psychic energies by humans for human benefit.
5. The details of the technology may be a little different, but the forces used are basically the same.
6. In order to make my wild sounding statements a bit clearer, let us examine the Order of Common Worship in use by the various Reformed Druid movements.
7. Like all religious rituals, it opens with an Invocation, asking the deities to take notice of our presence and simultaneously initiating a form of unity between the members of the Grove.
8. In most religions, this is a far more elaborate part of the ritual and is designed to really make the group-mind (a telepathic resonance set up between a number of people thinking similar strong thoughts about a single subject) as strong as possible.
9. Note also that the Reformed Druid Invocation used includes a "confession of sins," another common element in opening prayers, designed to remind the people of their dependence upon the Gods.
10. Next is the Processional and the Hymns or Incantations of Praise, designed to "uplift" our emotion; i.e., to get us emotional and to focus that emotional/psychic energy towards the Earth-Mother and Be'al.
11. When the Sacrifice is offered, we are not only intellectually making an offer to the Gods, but we are also sending life force from the severed tree branches we are sacrificing (in a similar fashion, those religions that sacrifice animals are using that exploding life force to strengthen the psychic energy being aimed at the Gods).
12. We are in effect, by sacrificing anything living, taking advantage of the life force broadcast by any dying entity (see some Kirilian motion pictures of sliced plants, for example), and using it, along with our own psychic energies (the "sacrifice of our hearts") to "feed" the Gods.
13. This is a basic principle of Pagan theilogy, that the Gods need human worship as much as the humans need the blessings of the Gods; for every time you think emotionally (positively or negatively) about a deity, you feed more psychic energy into the collective unconscious about that deity, and reinforce its energy circuit.
14. This is why one can legitimately say that the Christians in the West (not so much in Russia and Eastern Europe) actually worship their Devil, because they think so much about Satan that they give Him tremendous power, certainly as much as they give to their Jesus.
15. Satan's power, like Christ's power, comes from human thoughts and human psychic energy, and not particularly from the Supreme Being, but both of these two Gods have more than enough psychic power to produce occasional magical effects.
16. Formalized worship services are not usually the time when the deities are fed the most psychic energy, for that is a day-by-day process; instead, the energy raised and sent to a deity in a typical religious ritual acts primarily as a catalyst: it is there to trigger a return flow of psychic energy, to be used for magical purposes under the direction of the priest or priestess leading the rite.
17. Now this kind of mechanistic approach to deity is distressing to most nonpagans in the West (though the Ancient Greeks or the modern Hindus would understand it perfectly), and it is, of course, an oversimplification; for there are thousands of variables involved in even the simplest exercise of psychic talents, and the response from the deity is not always as expected.
18. Is this the "free will" of the deity acting, or merely incompetence on the part of the worshipers? Perhaps it is both.
19. In any event, once the triggering energy has been sent via the Sacrifice to the deity (Who is usually visualized as "up there" somewhere, even if immanent as well), there is usually a response.
20. In Reformed Druid ritual, it is the presiding Druid/ess who listens for the answer, and joyously announces (at least during the Summer Half of the year) that the Earth-Mother has accepted the sacrifice and is ready to bestow Her blessings upon the Grove.
21. In other words, a message has been sent and acknowledged.
22. As in most religious rites, a Catechism then follows; though in Reformed Druidism this is a very brief one indicating the unity of belief among the members of the Grove concerning the Waters-of-Life.
23. The purpose of this is to further tune the group-mind, so that it will be ready to receive the psychic/spiritual energy sent it by the Gods (or, to put it another way, to open the group-mind to the reception of a message and a source of energy that is always available, if one merely tunes in and listens).

24. The presiding Druid/ess then Consecrates (psychically charges) the chalice, making it a focus for the energies of the Gods and the Grove to meet, just as in many other religions.
25. As the holy waters are drunk, each member of the Grove is linked more tightly to the Gods and to each other.
26. The intoxicating effect of the whiskey or wine is meant only as an additional shove to open any closed doors left in a member's mind; it symbolizes the fires of the spirit as it burns in us and serves to break down the conscious resistance to the Other Worlds.
27. Now is the time, in most other religious rites, when something active would be done by the spirit-filled Grove; a prayer would be said and repeated, to focus the linked and strengthened energies of the Grove, i.e., a "spell" would be cast (although that dirty word might never be used).
28. In Reformed Druidism, however, that energy is usually used for more passive purposes; to facilitate introspection and meditation, for the improvement of one's spiritual growth.
29. However, there is nothing to prevent a presiding Druid/ess from inserting a healing spell or a crop-growing prayer just before the pouring of the Libation ("To Thee we return....")
30. After the Communion is over, the presiding Druid/ess usually goes directly to this Libation, which has the dual effect of both strengthening the link between the members of the Grove and the Earth-Mother, and of "grounding out" the circle of energy generated in the ceremony.
31. This grounding and internalization of energy continues through the Meditation and Sermon. The last remnants of the energy are directed into the members of the Grove by the Benediction which, as in all religions, is designed to scatter the last blessing of the Gods over the people, while assuring them that their ritual worked and will accomplish their long term goals (this is known technically in ceremonial magic as "follow through" and is very important).
32. Now I know that this entire discussion of religion and magic has come as somewhat of an annoying shock to many of you, especially perhaps to those brothers who were the creators of the rite we have just been discussing.
33. But the fact is that, by accident or design, consciously or under the direct inspiration of the Earth-Mother and Be'al, they managed to create a ritual that follows the standard patterns all over the world for contacted supernatural entities and obtaining benefits from Them.
34. It is not a very powerful ritual as it stands, but with loving care and performance by individual Groves willing to put in a lot of work ("Hierurgy") it can produce as much in the way of spiritual force and fulfillment as those of the Established Religions and more than most.
35. With proper vestments, tools (like sickles, chalices, etc.), music and song, choreography and rehearsal (a good set of Bards helps here), Reformed Druid rituals can be as spiritually uplifting as any.
36. But rituals are another one of those things in life where "what you get out of it depends on what you put into it."
37. Heirurgy is hard work; but it's worth it when you have sick friends, failing crops, a long drought or spiritual malaise.

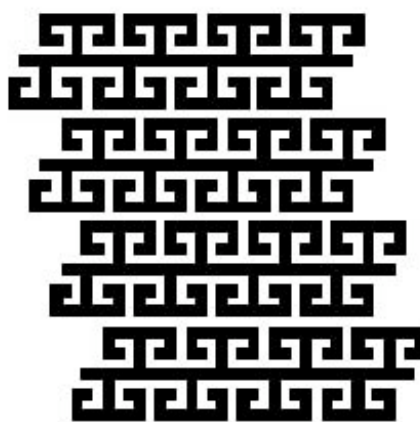
Chapter the Eighth: Conclusion (finally!)

1. The purpose of this Epistle has not been to convert anyone to my particular world view, but rather to share that worldview in detail with my brothers and sisters in the Council.
2. For many of you have expressed bewilderment at my words and actions.
3. And I have wanted you to be able to at least understand where I am coming from, whether you agree with me or not; for I am not alone in my beliefs, bizarre as they may seem.
4. There are thousands of us in this country, and millions around the world, and for the first time in hundreds of years of genocide against us, we are beginning to grow in numbers again, as the Gods return to claim Their own.
5. And we firmly believe that whether rituals become a stumbling block or a steppingstone to the stars is entirely dependent upon the discipline, knowledge and wisdom of those performing the rituals, not upon the rites themselves.
6. Blessed be the Most High Goddess, Who was and is, and is to come, always, now, forevermore, throughout all eternal space and time.

Peace!

Isaac Bonewits, D.A.L., Be.

Samradh, 14 y.r. (circa July 1976 c.e.)



The Book of Changes,

PART THREE

(By Isaac Bonewits, 1976)

[The Voting Results of the Isaac Affair]

(Berkeley Apocrypha Only)

Chapter the Fourth

1. Now other tentative decisions were made by the four ArchDruids with the majority consent of the Third Order members of their Groves; and these were as follows:
2. That no Reformed Druid should speak for the beliefs or nonbeliefs of *all* Reformed Druids, save to mention the Basic Tenets outlined in *The Book of the Law*, and that members of each branch of the Reform should speak only for themselves.
3. That the general definition mentioned in the letter of July 18 (Chapter 1, verse 6, above) for the RDNA might be used by the SDNA and/or the NRDNA instead.
4. That it be specifically mentioned to all Reformed Druids that they may found affiliated, subordinate or allied Orders, of whatever sort desired, to enhance their experience of Reformed Druidism.
5. That the suggestions made in the letter of July 18 (Chapter 1, Verses 8-12, above) concerning missionary work and the ordaining of new Third Order Druids might be followed by the NRDNA and/or the SDNA.
6. That the new addition of *The Druid Chronicles* being prepared by Isaac Bonewits and Bob Larson should be edited to remove obsolete passages and sexist phraseology, but that the original readings (for the benefit of those who prefer them, as well as for historians) of all passages changed drastically would be retained in *The Book of Footnotes*.
7. That the revisions to *The Druid Chronicles* as well as all associated materials to be published with them, would be agreed upon by the Provisional Council of ArchDruids *before* printing, and that in cases of disagreement, the original readings of each controversial passage would be retained in the body of the text, and the alternate readings be placed instead into *The Book of Footnotes*.
8. That copies of *The Druid Chronicles* would subsequently be printed and made available to all Reformed Druids, as well as to other interested persons, at a reasonable cost; save only that (a) copies of the ordination ceremonies to the Third Order would be available only to members of that Order, and that (b) copies of the ordination ceremonies or other rituals of the Higher Orders (as well as any other Orders founded) would be available only to members of each Order, unless the leader of a given Order were to say otherwise.
9. That editions of the original RDNA *Orders of Common Worship* for the Winter and Summer Halves of the year, as well as the original RDNA Second and Third Order ordination rites, would be printed intact; although individual ArchDruids and Groves might alter or rearrange these liturgies as desired (save only that nothing be actually removed from the Third Order ordination).
10. That copies of special rituals for the celebration of High Days, weddings, funerals, child namings, etc., would be

incorporated into each new edition of *The Druid Chronicles* as they became available and/or were composed by individual members of the Third Order.

11. That the First Chairperson for the Provisional Council of ArchDruids would be Robert Larson, DAL, Be., ArchDruid of Berkeley and veteran of Carleton.
12. That the final proposals concerning the various matters of controversy and import would be submitted by the Provisional Council of ArchDruids to a vote of all Third Order members of all existing Reformed Druid Movements in or before *Foghamhar* 15 y.r. [i.e. August 1977 c.e. Ed.]
13. And that all concerned should abide gracefully by the decisions of the majority, or else feel free to form their own separate groups in mutual respect.

Chapter the Fifth

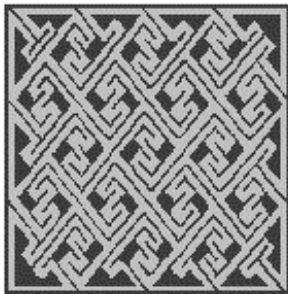
1. Now all these events herein recorded [in *The Book of Changes*, ed.] did occur in August of 12 y.r. and the decisions were originally meant to take effect as of the following *Samhain* (the beginning of 13 y.r.)
2. Indeed the Twin Cities did decide upon a partial schism at that time and did call itself the Schismatic Druids of North America.
3. And they did because they felt that it was unfair to present themselves as representative of all Reformed Druids, and because they were unhappy with what they felt was the negatively anarchistic structure of the Council of Dalon Ap Landu.
4. Still did they wish to remain in communication with the other branches of the Reform, so they did determine that their current and all future ArchDruids would become members of the Provisional Council of ArchDruids and that the ordination ceremonies to the Third Order of the SDNA would consist of the same elements and words used by the RDNA, with additions, so that the members of the Schismatic Third Order might also be members of the Council of Dalon Ap Landu.
5. But none of the other decisions reached by the four ArchDruids and their Groves did take effect, because no one was notified of them.
6. This was because the ArchDruid of the Twin Cities Grove, who was supposed to print and mail this addition to *The Books of the Apocrypha*, was busy with a new job and a new wife.
7. And he was living on Central Druid Time.
8. Thus this Book was not printed and distributed to all the members of the Council of Dalon Ap Landu as it was supposed to be.
9. And so no one outside of the four active Groves knew that the Provisional Council of ArchDruids had been formed, or that 13 y.r. was supposed to have been "The Year of Changes."
10. And that year was over and gone before this book was ready to be printed and distributed.
11. And it is now, as of this writing, *Samradh* of 14 y.r. (1976 c.e.) and the official notice has still not yet been properly distributed.
12. And behold in June of 14 y.r. was born yet another Grove and Branch of the Reform; for then was founded the Arch Grove of the Hassidic Druids of North America in the city of St. Louis, Missouri.
13. And in that same month did Eleanora Auvinen become the ArchDruidess of the Twin Cities Grove of the SDNA, for

the former ArchDruid did move back to Berkeley, California, there to preside over the Mother Grove of the SDNA.

14. Now therefore, because, because of all these things which have occurred and not occurred, has this last Chapter been added to this Book, and have the first four Chapters been edited to eliminate or expand various dating references.
15. And this *Lughnasadh* 14 y.r. edition of *The Druid Chronicles*, in which this Book appears for the First time, is being read and approved by the entire Provisional Council of ArchDruids prior to publication.
16. And therefore this Book is also being read and approved by the members of that Council, and shall be taken to be the proper and official notice of their actions and intentions in these matters.
17. May the Earth-Mother and Be'al bless us and guide us through this period of evolution.

Peace!

[The end was written in July of 1976 c.e. -Ed.]



A Cup Filled to the Brim with Druidism

(By Gerre Goodman MacInnes, 1976)

(New to ARDA 1)

Chapter the First

1. Dear Brother Isaac,
2. I received my copy of the *Druid Chronicles* (Evolved) on the 23rd of September, and wish to congratulate you on an excellent job.
3. It is obviously a labor of love, and I want you to know that I appreciate the effort that you have put into it.
4. Highpoints for me are the *Mishmash*, your *Epistles*, and the *Druid Getafix*, whom I met in Germany, where he goes by the name of *Miraculix*.
5. I hope you will not be too stunned if I say that by and large I agree with many of the philosophies put forth in your *Epistles*. I am, after all, one of those stuffy RDNA, a fuddy-duddy third order Neo-Christian etc.

Chapter the Second

1. I think it might be best for you to settle yourself with a nice cup of tea, (lavender is quite good for headaches) as I intend to ramble on at some length and hope to give you several points to mull over.
2. Copies of this are being sent to those members of the Councils whom I deem either interested or obligated by form, present or future ties of friendship, an/or professional association to wade through my philosophical and theological opinions.
3. I might say first that I am still a bit cross with you for not answering my last two or three letters.
4. I understand that you are a very busy man, but I am a very busy woman, and if I take the time to set down my thought (in longhand, yet!) it seems to me that you have an obligation to answer, especially the questions.
5. I do thank you for your recommendation of *Dion Fortune's* book, and despite its faint air of psychic paranoia, I am finding it most interesting.
6. At any rate, I sincerely hope to receive a reply from you on this missive sometime before Midwinter. I have been sorely tempted to work some kind of spell over it to insure that happening, but I really do believe in non-meddling, and so will merely trust in your conscience.
7. I am moved to share with you (And with the others: let no one feel distressed that the original of this letter is going to Isaac. It is just that he was the catalyst this time.) the place in which I find myself, hoping that it will help to create a bond of understanding and seeking between us, and perhaps contribute to the knowledge and growth of others.

Chapter the Third

1. To keep from confusing the issue we will stick to your definitions as expressed in the DC(E) as much as possible
2. I would like to note that my husband Brian, who is an Anthropologist (no doubt a cult in itself, by some definitions) has observed that you are playing fast and loose with both the terms 'Christian' and 'Pagan' as they are generally understood.
3. To illustrate this point, let us consider Quakerism, which you have labeled 'Neo' Christianity; many Friends, myself included, consider Quakerism to be closer to the 'original' sect than the practices of Roman Catholicism, which you place in the 'Paleo' category.
4. There are other things about that 'Neo' category which bother me: Christian Scientist, for instance, fit much more comfortably into 'Neo Pagan' by your definitions, yet most C.S would definitely consider themselves Christians.
5. On the other hand, many Universalist-Unitarians are emphatically non-Christians, while many spiritualists, who are sometimes very dogmatic in their approach to Christ and the Bible, are positively pagan in their approach to psychic phenomenon.
6. I think that I must say that maybe you don't know all that much about Christianity and that perhaps you have done to that group exactly what you accuse them of doing to you-throwing the baby (in the case, perhaps the Holy Babe?) out with the bath water.

Chapter the Fourth

1. Having stirred up that matter, I will proceed to the next topic: my current position in all this.
2. According to your definitions I find myself in the curious position of being both Neo Pagan and Neo Christian.
3. To explain this, a brief history lesson is necessary: I was born and raised Roman Catholic, became a born again Christian ala Billy Graham at the age of 15, served as a pillar of the Methodist Church in high school, discovered Zen, Siddhartha, yoga, T.M., and drug-induced mystical experiences during my first two years at Carleton, along with my growing interest in Druidism.
4. I began to evolve into a Quaker at the same time of the Cambodian Incursion in 1970.
5. Druidism has remained dear to my heart at the same time, although my involvement has been more with the Quakers due to the lack of other Druids and the marked propensity we seem to have for moving around every nine months. (That makes it rather difficult to find enough like-minded people to get a Grove going!)
6. I was attracted to the Friends for several reasons. They have historically placed the responsibility for the search for religious awareness squarely on the head of the individual.
7. They allow (encourage) considerable latitude in translating the traditional Christian doctrines; there are many Quakers who are not Christians.
8. They consider both men and women equal in the eyes of God.
9. They are socially involved and believe their concerns to be a part of their religious life, and not something separate.
10. They have put the emphasis back on meditation and dismissed the ritual and trappings that had become empty shells for most people.

11. Druidism, on the other hand, fill spiritual needs that Quakerism does not.
12. I would be less than honest if I denied my heritage. The ritual and symbolism speak to my former selves, as many pagans as Christians.
13. Both Quakers and Druids are basically anti-dogmatic and joyful in their approach. Both have accumulated enough traditions over the years to distinguish them from other groups; from each other, and from the purely individual approach to the questions of life.
14. The two systems are complementary as far as I'm concerned; they act as a system of check and balances, keeping the participant in a constant state of uproar and making it impossible to ever become too comfortable about religion.
15. If I were to succumb to the nutshell tendency, I could say "I am a Druidic Quaker" or, "I am a Quakerly (or Friendly) Druid." However that doesn't make it by a long shot.
16. Brian has rightly stated that I am Gerre, and my beliefs are what they are; a part of me.
17. To categorize does a disservice to anyone who would seek to really understand me or my beliefs.

Chapter the Fifth

1. Part of my responsibility as a person is to articulate my religious position and interpret it to those who come in contact with me in a way they can understand.
2. The search is barren if not interpreted; another way of saying 'faith without works is dead'.
3. Adherence to tenets is meaningless if the individual involved can't define what that adherence involves and what degree of truth they are willing to accept about those terms.
4. Blind faith has no place here: as a skeptic I tend to look askance at those who claim to be willing to die for their beliefs, but who cannot explain in some detail and with thoroughfulness exactly what those beliefs entail.
5. One really ought to know what one is dying for; it seems a waste of time to sit around afterwards and wonder, not to mention the karma involved!
6. Better to be a thoughtful nonbeliever.
7. At this point the only belief that I am willing to die for is the conviction that the individual has a right and a responsibility to formulate hi/her own beliefs without being dictated unto, whatever they may be. Only in this way can we be free enough to follow the paths of awareness and come to an understanding of what it all means to us.
8. In view of this I must agree with you about the short-sightedness of the monotheistic traditions. It does seem to me, however that your total rejection of that tradition is unfortunate. Some of my most meaningful and mystical experiences have come directly from the Christian tradition.
9. I say unto you, Isaac, that magic does not have to be skyclad to be magic, but can come in the guise of the communion, the stained glass windows or the Rosary of the Catholics, the hymns and the baptismal font of the Protestants, or the tremendous power of the gathered meeting of the Society of Friends.
10. Amulets and talismans can be just as powerful and hold just as much potential for the user when they represent the Christian Saints as when they represent the Ancients.

11. Do you really believe that the worship of the Virgin holds less power than the worship of the Mother for the true believer? The same spirit answers, the same results occur.
12. You tell St. Francis, St. Teresa, St. Bernadette that miracles (magic) don't happen in monotheism. You tell the hundreds healed by faith that their healings weren't real because they appealed to Jesus of Nazareth and not to Grannos or Diancecht.
13. Verily I say unto you, Isaac, you are a victim of the forces of anti-faith if you would condemn Christianity as totally negative and life-denying.
14. I agree that many things have been done in the name of God that ought not to have been done, but atrocities have ever been committed by humans on other humans in the names of their gods.
15. To humankind is given free choice, and to blaspheme in that way is part of the choice and the karma.

Chapter the Sixth

1. Although the names and forms of the gods have changed over the ages, anyone who is really paying attention can draw parallels between the 'old' gods and the Judeo-Christian God. I have always thought that it was Hera trying to get even with Zeus, imagine demanding all that attention!
2. I think you would agree that magic is meaningless (or ineffective, anyway) unless the participants are all in the same (or very similar) space.
3. The traditional Western ritual, which you claim powerless, has tremendous potential for magic and can be quite useful in focusing the participant's energy.
4. The sole stumbling block to the realization of this potential is guilt and self-abnegation.
5. It seems that this element was introduced by humans and not by the gods; while humbleness of spirit may be a good thing, guilt and low self-esteem are not, and have proven to be effective barriers to human-divine communication.
6. We have a right to be here.
7. We are part of the universe, and are worthy to be called the daughters and the sons of gods.
8. We are part of 'the burning oneness binding everything' that Kenneth Goulding describes so beautifully in the Nayler Sonnets.
9. I'm sure that you are familiar with Heinlein's Stranger in a Strange Land with its 'Thou art God, I am God' philosophy.
10. We all possess the potential to be magical, to make magic, to hold and use the power. Only our sense of guilt and powerlessness keep us from our heritage.
11. The Ancients (ha, the Good Old Days!) were no better than we are: if they held and wielded the power as it ought to be, we wouldn't be paying back the karma now.

Chapter the Seventh

1. I don't feel brash or blasphemous in stating things this way. Too many times have I felt 'at one with Be'al in the great dance of time' to believe otherwise.
2. One of the third orders once told me that I was the Mother personified, and he was more right than wrong.
3. Beset as I am by the dross left by centuries of negativity, by fear, guilt, hatred, still and always have I sought the mystic, the magical, the other-worldly contacts in my religious search.

4. In my lives I have gravitated always towards the awareness that would place me in rapport with my innate powers. This search has been sometimes more, sometimes less successful.
5. This life has been a complex search both for what has gone before and what is to come after.
6. I feel a sharp sense of urgency; a great need to consolidate the masses of information that I know I possess.
7. I need to reawaken the knowledge; the herb lore, the meditational techniques, the physical and psychic disciplines I once exercised.
8. I must do this before it is too late, before the chaos catches up and hurls us back to the very beginnings again.
9. Something slipped up this time around, and I have a feeling that it was meant to be so, and that someone has arranged a time out, so to speak, from the usual cycle for the express purpose of reevaluation and consolidation.
10. Being not foresighted in this life (at least not on a regular basis) I have no way of knowing how long this will last or whether I will ever be given another chance.
11. Therefore, I cannot and will not deny any of the experiences that are mine. Even the negatives are helpful, they have enabled me to see the shape and manner of the traps and given me the information need to avoid the ensnarement.
12. I will be free, and none can keep me from it save myself. I am the savior and the saved, the priest and the penitent, the master and the slave. I have the keys to the locks in my soul.
13. I give thanks in humbleness of spirit that I am, and rejoice that the awareness that I am has been given to me by the powers that be.

Chapter the Eighth

1. Isaac, be not so defensive in your search. You are loved and accepted by many!
2. Be not so concerned that we accept you Neo-Pagan credentials. Of course you know whereof you speak! Don't be such a fussbudget about it!
3. Too much do I see you pouting in the corner, poking in rage at those who disagree with you. Their paths area as valid as yours; their karma is their own.
4. Don't put others down because they chose to go back to Christianity. The 'falling away' of the brethren worries you too much. In the end we all take up the search for awareness in the ways that best suit us.
5. Our duty, joy and privilege is to learn from one another, to love one another, and to share with one another whatever we can in good conscience share.
6. With you I can share the traditional practice and discussion of magic.
7. Wit the Agnostics I can share the questions, the search, the levity and the skepticism that have made my own growth so meaningful.
8. With the Quakers I share the meditational silence, social activism, and contacts in the Christian Community of which I still consider myself a part.
9. Drink the whole cup. Don't quibble about the color or shape of the chalice, or who has supplied the wine. The source is the same for all of us. The same earth grows the grapes everywhere.

Chapter the Ninth

1. You are my brother.
2. I would give you wholeness and completeness in the search, and not have you cutting off your nose to spite your face.
3. We are One, whether we are engaged in the Mass, the meeting, the Coven, the practice of ritual intercourse, the long-drawn-out philosophical discussions that begin and end nowhere.
4. The secret is to recognize the oneness and to define it in as many ways as possible to keep from rejecting valid parts of ourselves.
5. Love is All.
6. Love me, Isaac.
7. Love David Fisher and Richard Shelton and Pope Paul and Billy Graham and Orthodox Rabbis and American Indians and the Dali Lama and the Buddhists and the Hindus and the Puritans and the Hedonists and Jesus and Be'al and Astarte and the Virgin Mary, and recognize that we are all One.
8. All together, and apart, and the power, be it of one god or many, is ours; meaningless unless we recognize the ridiculousness of artificial limits.
9. Be at peace, for there is no peace except in the knowledge that the only answer lies in the questions and that the only permanence lies in change, and the only truth lies in the constantly shifting changes of the universe, which is perfect love.

Chapter the Tenth

1. It strikes me as dangerous to deliberately alienate anyone who does not share your present beliefs, as that person may hold the key to the next step of your own search for awareness.
2. Nor is it good to alienate those behind you on the road, for you may be their key, and it would not be good to be the instrument which got in the way of them experiencing the truths that you hold.
3. Therefore let us be gentle with one another and with our beliefs, and let us not be bitter or hostile towards any system of beliefs or practices, for there are sisters and brothers in that space who still believe or who will believe, and if we put negative energy into hating a system 'for what it has done to us' we are only harming our brethren, who are seekers even as we ourselves, and who deserve only our love and positive energy.
4. Say good-bye to the old beliefs and let them go, but do not curse them, for they had their place and their purpose, and to deny them is to deny a part of ourselves.

Chapter the Eleventh

1. We have all been hurt so much!
2. We have been so closed to one another.
3. Alas for our generation, for we have come so close in so many ways, and yet in our defensiveness we have shut ourselves off from each other, and we shout the truth but have forgotten how to listen to the inner voice.
4. Quakers hear the inner voice; each person hears it differently.

5. There are as many true voices as the stars in the sky, and each voice is valid, loving, supportive, caring for all that is.
6. The trick is to hear that voice, to see with the inner eye. Satori, nirvana, astral projection, visions: all part and parcel of the same exercise.
7. Possession works if we let it. If we seek it. If we listen, and recognize it when it comes to us.
8. The inner voice is as valid as the voice of thunder. Each can be frightening or welcomed, depending on the state of the recipient.
9. May we be ever open to the voices, whatever their form.

Chapter the Twelfth

1. I must, at this point, question your mention of defrocking. It is my conviction that to frock or de-frock is a decision resting entirely with the individual.
2. No action on the part of any temporal body can take away a genuine call to the ministry.
3. The loss of a collar, staff or ribbon will not lessen the power of the magic or ministry exercised by the individual in question.
4. Only the person to whom it comes can decide the shape and manner of a religious vocation.
5. It cannot and ought not be defined or rejected by anyone else.
6. If I feel moved to speak, I speak.
7. If I feel moved to write Epistles, I write.
8. Though it may seem that no one is paying attention, it proves to have been what someone needed to hear.
9. The power that is in me can do no other, I might as well try to keep the sun from setting.

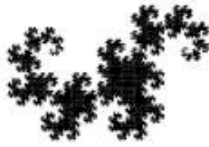
Chapter the Thirteenth

1. Now will you help me?
2. Where shall I go from here in my studies?
3. Which of your excellent bibliography shall I read first and why?
4. I am now asking your opinions, and the opinions of my other readers.
5. If some of you have decided that I'm stark raving bonkers, well, you suspected it anyway, and I do still love you, and isn't that the most important thing after all?

Chapter the Fourteenth

1. I must make one correction in your records.
2. I was also consecrated in the Third order in the winter half of the year. I vigilled at Carleton on a perfect late April night in 1970.
3. On discovering that I had never been 'properly' sealed unto the Second order (Mother alone knows why not) Brother Richard and I decided that we had better do the whole thing over again for the records, although I think that both of us count the first vigil and ordination as the true and valid religious experience that it was, and the other merely the filling of the expected forms.

Gerre MacInnes Goodman,
October 10th, 1976



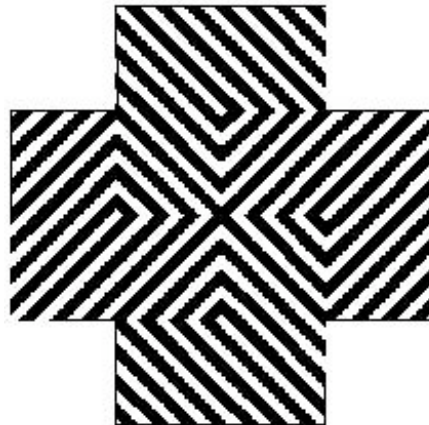
Salutations

(By Dale Fierbe, 1977)

(New to ARDA 1)

Salutations on this day of Oimele!
The Magnolias stand serenely in this winter wind.
The pines shrug their branches
Snow drops to the ground
Unable to smother the spirit
Of Evergreen.
The Cedar whispers it's valiance
The quiet sentinel while other
Creatures and Flora
Wait for the name of Spring to
Brush past them, awakening them
From their sleep.
-Peace, Peace, Peace.

Dale Fierbe
Feb. 1, 1977 c.e.



Late Selections:

Trouble in Paradise

The Third Epistle of Isaac:

Doing Things the Rite Way

(By Isaac Bonewits, 1979)

(New to ARDA 2)

Chapter the First: A Complaint

1. Here with a moderately rude and impertinent article by Isaac Bonewits on a topic that should be of concern to all of us.
2. In recent years a number of people around the country have been complaining more and more about the quality of the rituals being performed by Druids, Witches and other Neopagans.
3. If we're going to be brutally honest about the matter, we'll have to admit that on a scale of one-to-ten the average ceremony in our community rates between two and four as far as the actual amount of psychic energies raised are concerned.
4. Even the best rites, the ones that people talk about in glowing terms for weeks later, still only rate between four and six. But this is a topic that, until recently, nobody wanted to talk about very much.
5. Politeness, interpersonal and intergroup politics, lack of fundamental psychic and magical training, and simple ignorance of what really strong psychic energies feel like, all conspired to make people reluctant to voice their growing doubts about the ritual technology in common use in our community.
6. Perhaps it is about time to forget about politeness and try to analyze just what's wrong with our ceremonies. We can't settle all the questions in one article, but if we can get folks discussing the topic openly we can at least start to work on the difficulties.
7. Readers of PJ&DC are invited to write articles commenting on this and other related matters.

Chapter the Second:

From Whence the Problem?

1. I'll start my theorizing with the observation that most American Neopagans are Americans first and Neopagans second.
2. Most of us are white, from middle class backgrounds and have high IQ's.
3. These factors combine to steer us towards highly intellectualized, "all head no gut" rituals.
4. It's no coincidence that most Druidic, Wiccan and other Neopagan ceremonies bear a strong resemblance to High Church Anglicanism.

5. The Reformed Druids were founded by an Anglican, as was Gardnerian Witchcraft, the Hermetic Order of the Golden Dawn and most of our other sources.
6. Most white middle class people have a positive terror of strong emotions to begin with. We've had strong programming through parents, school, and peers that inhibits our outward expressions of emotion.
7. As a result, most of us are stuck trying to do wordy, "head - tripping" rituals while trying to get excited enough to generate psychic energy.
8. As a result, we find that our fanciest theatrical rituals often generate only a fraction of the sheer energy that many "low class" Pentecostal or Voodoo ceremonies get routinely.

Chapter the Third:

Lessons from the Theater

1. Theatrical rites can be done effectively, if some basic factors are taken into consideration.
2. Because they have so little emotional power to begin with, they must be handled very well indeed in order to beguile the participants into enough excitement to generate any useful amount of mana.
3. This means that the theater aspects of the rite must be done properly: every important line must be memorized (or at least understood enough that the speakers can improvise effectively), all the cues for movement or speech must be memorized, the participants must rehearse all the elements of the rite (though the design could be flexible enough to allow spontaneous additions without disruption), and people must learn how to effectively speak and move for maximum effect.

Chapter the Fourth:

Dancing for the Gods

1. If dancing is going to be part of a ceremony, which I highly recommend, the participants should actually learn how to dance.
2. Holding hands and skipping (or more usually, stumbling) around in a circle is not dancing - it is, in fact, an insult to the Gods, particularly when done without any true involvement in the movement.
3. Every metropolitan area in the country has one or more folk dance centers where people can go for little or no expense and learn a few simple steps in only a few evenings or afternoons, and dancing with joy (or solemnity for that matter) would add a great deal to the energy raising.

Chapter the Fifth:

Study the Rules of Magic

1. If magic is going to be a part of the ceremony (which is usually the theory), it helps if the participants, and especially the leaders, know something about the generation and focusing of psychic energy fields.
2. Every single element of the ritual must be in a dynamic state of balance with every other part, and all must contribute to the general dramatic and magical atmosphere while still being focused around the general flavor and specific goal of the rite.

3. Every person participating in the ritual must be working (and playing) hard - our clergy are not good enough to do 100% of the work by themselves, which is what most Groves, Covens and Lodges seem to expect them to do.

Chapter the Sixth: Hard Work

1. Now all this sounds like it requires an incredible amount of time and effort. It does.
2. The name of the game, as I stressed in an overly long and pompous sermon last Winter Solstice, is "commitment." Too many of us want the excitement and glamour of being able to call ourselves "Druids" or "Witches" or "Psychics" without actually wanting to do any of the work required to justify those titles.
3. For people who did not grow up in a culture where effective magical and religious rituals are common, where everyone learns to dance as children and magical knowledge is commonplace, preparing to perform effective rituals is a time consuming and often expensive proposition.
4. One has to be willing to give up quite a bit of time in order to study theater, dance, psychism and mythology. This is not easy, especially if we are also trying to practice what we preach by being involved in ecological or other social activities in keeping with our beliefs, not to mention the amount of time involved in basic survival.
5. But if we aren't willing to invest the time and energy, and to make personal sacrifices for the deities and ideas we claim to love, then perhaps it's time we re-evaluated our motivations and personal priorities.

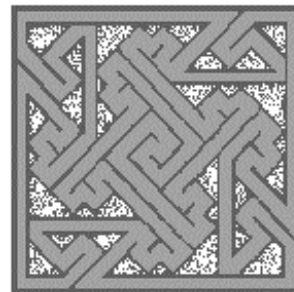
Chapter the Seventh: Commitment

1. This kind of commitment is hard to achieve, especially for the sort of intelligent, creative anarchists who make up our community.
2. Most of us are afraid, for very good historical reasons, to have a really deep commitment to any belief system.
3. Many of us have been burned before by established belief systems that tried to coerce us into following them.
4. Many of us, on a gut level, simply don't believe in magic no matter what our intellectual concepts on the topic may be.
5. As Americans, and anarchists, most of us have a strong aversion to discipline of any sort, including self-discipline.
6. We've been trained by television advertisers to expect "something for nothing" and "instant success," and this programming has been drummed into our heads from a very early age.
7. And most of us work so hard just to earn a living that we have very little time or energy to spare.
8. Now all of this means that we are unlikely to be a danger to anyone, but it also means that we are unlikely to be much of a help either. And that is a real tragedy, one that makes the topic far more important than our wounded egos.

Chapter the Eighth: What to Do?

1. As Archdruid of the Mother Grove, I am well aware that the Reformed Druids in general, and I in particular, suffer from these weaknesses as much as the rest of the community.
2. But the time is long past to start doing something about the situation instead of just bemoaning it in private.
3. Pentalpha is making a start.
4. We have one dance class going now and are planning others for this spring. We're organizing a song and dance workshop that we hope will be a learning experience as well as a good time.
5. We have organized a group that is creating a new sort of ritual for Oimele with a nonverbal "gut" emphasis and some elements similar to those in Voodoo and Pentecostal ceremonies (see the front page for more details). After the ritual is done, we'll sit down and do a careful critique of it all, then start rewriting for the next one.
6. We would love to hear from folks in other parts of the country who are experimenting with nonverbal or balanced verbal/nonverbal ceremonies.
7. With a little luck and help from the Gods, combined with a lot of hard work, emotional commitment and lost weekends, we can create satisfying and effective forms of worship, celebration and magic.
8. And we can actually start practicing what we preach.

-Isaac Bonewits
1979/80?



Musings of An Ancient Religion in a Modern World

(By Shirin Ann Morton, 1979)

(New to ARDA 2)

Pentalpha/Druid Chronicler Vol. 2 No.4

Chapter the First

1. Today, as a necessity, I woke up, took my Java-crucian drug, (i.e. coffees, saluted the Sun (eyes scrunching at the early AM light) through the walled and windowed barrier to the outside world, and proceeded to journey to the marketplace where I could buy a few volumes of printed matter.
2. As I fumbled for my pen to write the check to purchase words on myth and symbolism, the thought occurred to me at how far we are from the reputed ability of our ancestral religion where learning began at birth and the history and knowledge was reputedly all orally learned.

Chapter the Second

1. I think about the lack of oral traditions we are faced with in our society.
2. If I want to know something, I have to resort to the printed word.
3. If I were a survivor of a great calamity, there would be no way I could relate the history of my culture from memory to the new generation, yet we see this ability time and again in groups of people who did not rely on writing for scholarship.
4. Who is more scholarly – I, who have a large library and can research obscure facts of knowledge, or the Navajo Indian, who can walk out into the dry prairie and find means to survive and teach the tradition to the new generation?

Chapter the Third

1. A sandchanter medicine person has to have the history of the clan in his/her mind along with the myths about the healing, along with complicated mandalas of sandpainting and all the herbal knowledge to compliment the ceremony.
2. This tradition is completely oral and visual, whereas mine is all written.
3. Admittedly as the young lose interest in the clan, parts of the system may be lost as has happened.
4. It seems to me that many who claim to follow the old ways should begin looking within and studying techniques of visual and oral retention.
5. When I look about me and see people doing rituals they have to read, working up ceremonies from written works, and reading them, I wonder about whether our so-called primitive ancestors were all that primitive.

-Shirine Morton

March 1979

The Fourth Epistle of Isaac

(By Isaac Bonewits, 1980)

(New to ARDA 2)

Pentalpha Summer 1980

Chapter the First

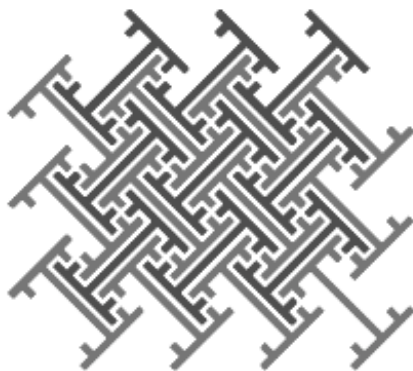
1. Isaac Bonewits has retired as Archdruid of the Mother Grove, so that he and his wife Selene could move down to Santa Cruz.
2. Joan Carruth, Matriarch of the Order of Dian Cecht, is now the Co-AD with Stephan McCaully of the combined Mother Grove and Hazel Nut Grove merging.
3. Isaac has kicked himself upstairs to the previously nonexistent position of Archdruid Emeritus. He swears up and down that he will not start a grove, coven, lodge, temple, or koffeeklatsch in Santa Cruz for at least another year. (No one believes him.)
4. He sends this following letter:

Chapter the Second

1. Dear Druidic and other Neopagan siblings:
2. It's true. I am now living near Santa Cruz, California, in something vaguely resembling a state of magical retirement.
3. While Selene goes to the University (to get her B.A. in Modern Ritual!), I'm working in the book composition field (typesetting, layout, camera work, etc.) and spending what spare time I have reading studying guitar (so I can actually start playing some of the songs I've been writing) and working on a couple of new books.
4. As Archdruid Emeritus, I get to take a break for a year or so. This means that people interested in knowing what's going on with the current Neopagan Druid movements should write to Joan or Stephen, not me. I'm on "sabbatical."
5. One of the projects I'm working on this year is a sort of "Druidic Handbook." I'm rewriting a lot of the material I originally wrote for The Druid Chronicles (Evolved) and adding a sizable amount of new stuff.
6. The book will include history, polytheology, philosophy, rituals, liturgical customs, music, poetry, organizational structures, and everything else necessary so that any qualified reader can use the book to start up his or her own Neopagan Druid group -with or without any "apostolic succession" from the Reformed Druids of North America.
7. It will be written and published in such a fashion that it can be taken into any court in the country and presented as "sacred scriptures" for legal purposes. Whether one wants to start up a Druidic group or not, it will still serve as a source of ideas on how to start a new religion.
8. The reason I'm mentioning all this is not to promote advance sales (it won't be available for at least a year or two anyway), but to ask for help. I want to include the best and most usable materials from any and all Druidic, semi-Druidic and pseudo-Druidic sources.
9. I'm looking for copies of Masonic (Mesopagan) Druid ceremonies, remnants of old Celtic folksongs and dances, experimental liturgies from current Neopagan groups and individuals, even people's "past life memories" of Druid

lore. Mind you, I will footnote everything properly, and I'm not going to present something as historical fact unless it can be pretty well documented. But there are many kinds of truth, and each can be presented on its own level of reality.

10. So if you would like to get involved in helping me create a new Neopagan Druid religion, feel free to send me whatever you've got to offer. Items that are copyright, or which you refuse to let me change, should be marked clearly as such. I won't print much of either kind of item, since I plan on altering, merging, and otherwise transmuting 95% of everything I can get my hands on.
11. As soon as I have working drafts of various sections of the handbook, I'll circulate copies among the dozen or so people who have shown the greatest interest, including members of as many other Druidic movements as I can find. With luck, we can come up with a consensus of what Aquarian Age Druidism might be like.
12. If you'd like to help, send your stuff to me at Box 9398, Berkeley, CA, 94709. Please mark your envelopes "Druid Handbook," so they won't get mixed up with the regular Pentalpha mail.
13. Oh, and I should point out that I am terrible at answering correspondence, (I'm about nine months behind on my current pile of letters), so don't think I'm not appreciating your stuff if I don't write you a letter back immediately. I will try and send postcards out to acknowledge receipt of your materials.
14. From time to time, bits and pieces of this project, as well as questions for people to argue about, will appear in The Druid Chronicle, along with occasional progress reports. But don't expect anything in a hurry, at least not from this Archdruid Emeritus. After all, folks in the magical community should be able to handle a little A.E. wait!



The Fifth Epistle of Isaac:

The Farewell

(by Isaac Bonewits, 1981)

(New to ARDA 2)

Chapter the First:

Cycle Ends, Cycle Starts

1. FROM THE ARCHDRUID
2. The ancient Druids are said to have built their solar-lunar calendar around a 19-year cycle (that is, 235 lunar months).
3. Samhain this year ends the first 19 years of the Reform begun at Carleton College, and begins a fresh cycle.
4. Samhain also begins the season of Geimreadh (winter), a traditional time of reforming and resurrection.
5. This winter bodes fair to continue those traditions in the grand old style.
6. Last September 20th I was (re-)elected Archdruid of what was then called the Berkeley Grove. I ran for the office on a "Revolution ticket," warning the Grove's members that I would make sweeping changes, especially in the areas of liturgy, organizational structure, and training.

Chapter the Second:

The Revolution Ticket

1. I said it was time for the Reformed Druids to begin the work necessary to create a complete religion, to grow beyond the loose framework that is the sum of its current liturgy.
2. I painted out that, little as we know of the ancient Druids, we do know that they were the Brahmanic caste of the Celtic/Germanic/Slavic peoples (though they were called by different names in different times and places.) They were the artists, musicians, poets, healers, judges, historians, diviners, magicians, clergy - the cognoscenti of their societies.
3. Any neopagan group with the audacity to call itself Druidic should have, above all, a commitment to excellence and a willingness to be everything that the name implies.
4. These ideals are far beyond the pale of what the Founders of the Reformed Druid movement wanted in the early 1960s. Their image of a Druid was that of an anarchistic philosopher, a sort of Zen Unitarian, and most of them had no intention of starting a "real" religion; they had no idea that the Gods they were invoking happened to be very much alive.

Chapter the Third: The Gods are Alive

1. The Old Gods are alive - although I will grant that they're a little sleepy. After all, it's been a long time.
2. But what the folks at Carleton College built was not meant to last, to grow, to spread, and that Reformed Druidism is still around 19 years later is a testimony to the power of the Gods and of the Druidic archetype.
3. And given this archetype, these Gods and the power inherent in the concept of Druidism, we have the basis for a healthy, growing religion, a religion that works.
4. I have always thought that there was more to Druidism (Reformed or otherwise) than was dreamt of in the philosophies of those at Carleton College. It's out there somewhere, and through diligent hard work, we can find it. We will find it!

Chapter the Fourth: Criteria for Druids

1. Do I hear the Old Gods stirring in their sleep?
2. Everyone advances through the Circles according to their knowledge, ability and commitment.
3. We are still developing the Circles system and the criteria for admission and advancement, but a few things have become clear based on what we are trying to do:
4. There will be set criteria for advancement, and everyone no matter who they may be, elsewhere will follow the same criteria.
5. Various rituals will be structured to the level of their participants.
6. Everyone will be required to show mastery of the knowledge in one circle before being advanced to the next.
7. This has allowed us to get back to the OLD idea of what a "Druid" was. He or she was a priest, a bard, a magician, a healer; he/she was of the cognoscenti.
8. Not everyone was cut out to be one, nor did everyone qualify in the Gods' sight.
9. If you were proper Druid's material, you could demonstrate that fact. Nobody questioned your right to wear that robe because you had been challenged long before you were ever given it.
10. We are trying to return to that method and that standard.

Chapter the Fourth: Connections With the Old Order

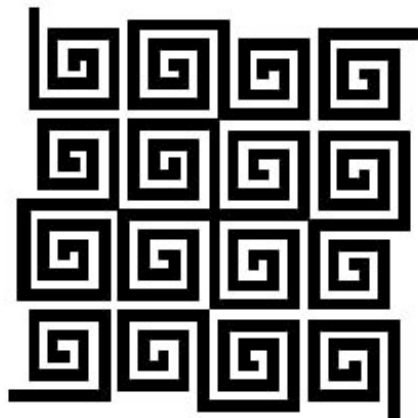
1. Does this mean that we have cut all ties with the old NRDNA structure?
2. After all, we're talking about making people *work* for what they want, then rewarding them for what they produce!
3. The old New Reformed Druids offered everybody the same things, and it was open to the public - in fact, they even held their rituals in public parks.
4. We haven't cut all our old ties; just most of them. For instance, we will not instantly invest someone into the third Circle just because they are a Third Order Druid in some other Grove.
5. In view of what we're trying to do with our Druidism, there is no way we can do that without compromising our objectives.

6. We will, however, keep our lines of communication open to other Groves and other groups of Druids. We want to hear what they are doing, and we want to tell them about ourselves.
7. We will allow public participation in some of our rituals. (Emphasis on the "some"). There will most assuredly be rituals that are open only to members who have been admitted to the First Circle or higher, and rituals closed to lower Circles.
8. It depends what we're trying to accomplish with any given ritual. Why close some rituals? What do we have to hide? Nothing.
9. Druidism will continue to be as it ever was. But we will hold closed rituals. This is not because we hold any secrets; rather, it's because we want our rituals and services to *work*. When we look for an omen, we want an unmistakable omen.
10. We are going to help our rituals work by requiring everybody who participates to be familiar with our methods.
11. For these reasons, of course, we cannot participate in the old Council [or its successor, the "Coalition Council" (CoCoDAL)] of Dalon ap Landu. We do not recognize their authority to govern our activities, because their aims are not ours. How can the Mormon Elders guide a Roman Catholic congregation? Their ideals are too dissimilar.
12. Isaac spent some time during Samhain this year addressing that subject. In an open letter which he (perhaps unfortunately) finally decided not to mail, he said:
13. "We will not participate in the original Council (or the current "Co-Council") of Dalon ap Landu - the original governing body of the R.D.N.A., composed of all the priests and priestesses - unless it is made abundantly clear that we do not recognize their authority to make any decisions regarding our activities, structure, 'orthodoxy,' etc.
14. "We will participate to the extent of sharing ideas and information with other Reformed Druid groups.
15. "As for the 'Higher Orders,' the Mother Grove will not help reorganize, nor will we recognize the revival of the old R.D.N.A. Higher Orders or the more recent N.R.D.N.A. Special Orders.
16. "We're not going to be in any hurry to start any new ones either, save for revamping the Bards inside our own Grove.
17. "Members of the Mother Grove may start Special Interest Groups, or participate in the Higher & Special Orders already existing in other Groves, but such SIGs or Orders will have no official status for now."

Chapter the Fifth: What Are We Trying to Accomplish?

1. If we are throwing out so much of the old system, what will we replace it with? Exactly what are our goals?
2. At the bottom line, they're simple enough.
3. We want to establish a true relationship with the Gods.
4. We think that this is best done through a combination of ritual, magic, music, dance, poetry, and theatre.
5. The Gods love a good show! And to make this the best show possible, we are going to stress personal development and personal achievement within the Mother Grove.
6. We want dedication, and we think that the rewards - personal, spiritual, even perhaps physical - to be had from that dedication are more than worth the effort.
7. In addition, we want to see a balanced energy raised in our rituals. Too many Neopagan groups in the past have had a bias (however well-intentioned or even unconscious) toward either the male or the female in their workings.
8. For this reason, we strongly emphasize the value of working with a partner of the opposite sex for balance and completeness.

Isaac Bonewits
December 1981



The Epistle of Sally: Avoir Mes Amis

(By Sally Eaton, 1981)

(New to ARDA 2)

Chapter the First

1. FROM THE ARCHDRUIDESS
2. My name is Sally Eaton. Bonewits is my legal last name, but I prefer to use Eaton. My own identity is very important to me, for all the usual reasons.
3. I've been involved with NRDNA since 1979. I've been a practicing Witch since my early teens and involved heavily in magic all my life.
4. I was attracted to Druidism because of my Celtic ancestry and because of the emphasis on music; among other things, I'm a singer and songwriter.
5. During 13 y.r. [1979-80], I was Server to what was then the Berkeley Grove. At that time we had two Archdruids, a woman and a man.
6. I liked this idea very much; the precisely equal division of leadership between male and female is my ideal.
7. I thoroughly agreed with the basic ideas of Druidism, but as time went on I found myself dissatisfied with certain aspects of the services.
8. We were meeting in public parks so newcomers could join freely, and I felt like I was working in a fishbowl.
9. Moreover, the services reminded me most of liberal Christianity - they didn't feel *Pagan* to me.

Chapter the Second

1. I'm not a Duotheist, I'm a Polytheist.
2. I work with particular Goddesses and Gods, not just the Great Mother and Father.
3. I wondered why we didn't bring back the real deities of our Celtic forebears.
4. I thought it was our *job* as Druids to do this.
5. When I tried to tell people this, though, I found myself bucking a rigid "tradition" that dated all the way back to 1963.
6. I made suggestions, and was told, that isn't the way we do things."
7. I was frustrated. I could make few creative contributions.

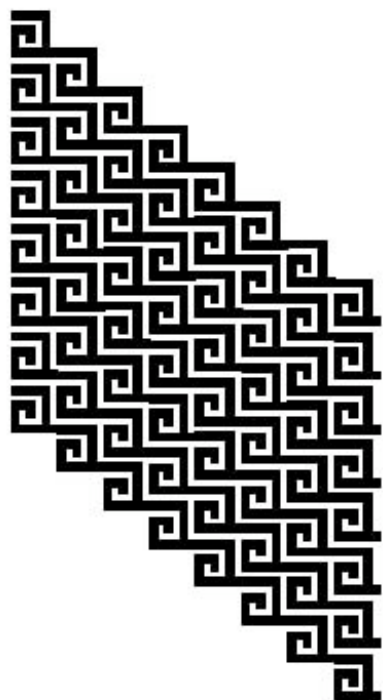
Chapter the Third

1. The Carleton College Druids never thought in terms of starting a "great" religion. Anarchy was their byword.
2. They had no training system for the clergy, even though the very word Druid is most often taken to mean "High Priests.
3. The ancient Druids often took twenty years to complete training in the arts of healing, divination, music, priest craft.
4. I myself have devoted my life to magic. Why should I want a part-time religion?

Chapter the Fourth

1. Folks in NRDNA who wish to continue the Carleton style of worship are welcome to do so, but there are those of us who felt it was our Karma to find a Druid way both older and deeper.
2. I want to see the ancient way restored to its full power and splendor.
3. I want to know the Gods of my ancestors, to come face to face with them on their own terms.
4. I want to know their music, their language, their teachings, and their love.
5. It may take more than our individual lifetimes, but I know it can be done.

Sally Eaton
December 1981



The Beginning of ADF

(© Isaac Bonewits, 1983)

(New to ARDA 2)

Originally published in Druid's Progress #1 of ADF

Welcome to the first issue of the Druids' Progress. Some of this Report will be familiar to a few of you, since I'm combining materials from several previously published articles with the contents of the first announcement letters about ADF. I'm doing this so I can send out this first issue to new Inquirers and give you all the data you need at once. Please note, however, that only supporting members of ADF will be guaranteed future issues. This whole project is being run on the proverbial shoestring... and the original Druids apparently did their rites barefoot! Let's start with the original "Open Letter" that planted the first seeds:

This is going out to all the people who have written to me wanting Neopagan Druid literature, training and/or fellow Druids with whom to worship. Copies are also going to various Neopagan publications, as well as a few folks who have indicated interest in the general topic of Druidism.

As many of you may know (perhaps from reading my book *Real Magic* or Margot Adler's *Drawing Down the Moon*, I've been a priest of the Reformed Druids of North America ("RDNA") since 1969. I've led groves (congregations) in Berkeley and Minneapolis, and founded others elsewhere; published newsletters (both Druidic and general Neopagan); and wrote most of, edited and produced *The Druid Chronicles Evolved*, (the closest thing to official scriptures the RDNA has). I'm also a priest and elder of the Craft, and I've been a Neopagan magician and occultist for nearly twenty years.

I've studied, practiced and written about many different forms of magic and religion over the years, yet always I find myself going back to Druidism. Many people have written to me to tell of similar spiritual histories, of their knowledge that they are meant to walk a Druid path. Yet what can we, who wish to worship and to grow as Neopagan Druids, do for fellowship? The Masonic Druids have much to teach us, yet they are not Neopagan. The "Druidic" traditions of Wicca are interesting, but they're not really very Druidic. The members of the RDNA have no interest at all in being organized by anyone, nor in recruiting and training would-be Neopagan Druids. There doesn't seem to be any organized group of people trying to reconstruct what the Paleopagan Druids actually believed and did, nor trying to apply such knowledge to creating a Neopagan religion fit for the Space Age.

What can we do? We can do it ourselves. Thanks to the researches of such scholars as Dumézil, Ross, Piggott, Duran and others, we now have sizable amount of realistic data about Indo-European Paleopaganism and its clergy. But how do we apply this knowledge to creating a modern Neopagan religion? What does it mean to be a Druid in the 1980's? Using accurate information as starting point, how do we create rituals and fellowship, art and music, polytheologies and lifestyles that will give meaning to our lives and those of others?

Well, of course, I have my own vision of Neopagan Druidism. I see Druids as artists and intellectuals, magicians and clergy, holders of the highest wisdom their cultures (or subcultures) have to offer. This is what they used to be, and what (with sufficient hard work and dedication) they could be again. A number of people have told me that they share my vision and approve of the wars in which I think it could be accomplished. So, after a great deal of soul-searching, I've

decided to try once again to see what I can do to create a form of "reconstructionist" Neopagan Druidism.

The purpose of this letter is an announcement of, and an invitation for, your participation in, the creation of: *Ár nDraíocht Féin*. The Irish words (pronounced "arn ree-ocht fane") mean "Our own Druidism," and that's what I have in mind -- a brand new form of Druidism, not just Pan-Celtic, but Pan-European. (By this latter term, I mean to include any of the European branches of the Indo-European culture and language tree -- Celtic, Germanic, Slavic, Baltic, even the pre-Classical Greek & Roman.) Paradoxically, this would resemble the original Paleopagan Druidism far more than any efforts of the last thousand years. It would be based on the best scholarly research available, combined with what has been learned (about art, psychology, small group politics and economics) through the theory and practice of modern Neopaganism, and my own knowledge of the polytheological and practical details of magical and religious phenomena.

I've already started this project, through the organizing of my notes and the beginning of a new book. The purpose of the druid handbook will be to enable anyone who has a copy to start up their own Druidic grove, or to practice as a solitary Druid. Everything necessary will be included: history, polytheology, liturgy, legal structures, art and music, calendars and customs, etc.

This is where you come in, I'd like to make sure that what I'm creating will fulfill genuine needs in other Neopagans. So I'm going to need feedback, advice and research help from many people in order to make this project work. Unfortunately, I'm also going to need some sort of minimal financing in order to devote the time necessary to do this right (I'm talking about 10-20 hours per week for 2-3 years). Otherwise I simply can't do the huge job of coordinating the research and writing the book in anything less than 5-10 years.

What I have in mind is this: despite my experiences with Pagan publishing in the past, I'm willing to produce a highly irregular, nonscheduled Druid publication (that's what you're reading now). This will come out three or four times per year, and will simply consist of xeroxed sheets of dot matrix type. (I'm deliberately going to keep the format as simple as possible, so as to avoid falling into the common Neopagan pit of spending increasing amounts of time and money on improving the physical appearance of the publication, when I should be concentrating on content). Issues will include selections from the work in progress; research materials (advice, requests and reports for and from the readers); scholarly, liturgical and polytheological debates; Druidic rituals and guided meditations; and anything else that looked interesting and Druidic around publication time. (And since more and more people are wanting ADF to turn into an active Neopagan religion as soon as possible, I'll be including organizational materials and advice as well.)

Now Druidism is not everyone's cup of tea, so I'm not expecting a large response to this announcement. Professional journals for specialized interest groups charge as much as \$850 per year, but I'm willing to mail out this stuff to people donating \$20 or more per year (depending upon what each supporting subscriber honestly feels they can afford to contribute to the project). That won't be enough for me to "earn a living from my religion," but it could enable me to devote the time and energy needed (not to mention the expense of paper, postage, computer disks, printer ribbons, phone bills, etc.) without my actually losing, money on the project.

If you're interested, send your donation to me with a clearly printed or typed name, mailing address, zip or postal code, home and work phones (optional, with hours you can be reached at each), areas of expertise (European languages you can read and write, artistic skills, research background and

resources, Neopagan training already received, etc.) and areas of special interest (what you would most like to learn and what you think would be most useful to publish). Make out your check or money order to "P. E. I. Bonewits," and enclose a large (manila 9"x11" or 6"x9") self-addressed stamped envelope. If there aren't enough people who are enthusiastic about the project, the envelopes will be used to return the money of those who have responded. Otherwise, I'll use them to mail out the first issue sometime this spring. (Obviously, the response, though small, was enough to encourage me to go ahead. If you're receiving this issue in response to one of ADF's ads, then you don't really need to send in envelopes with your donation, unless you want to help out with the mailing costs on your future issues.)

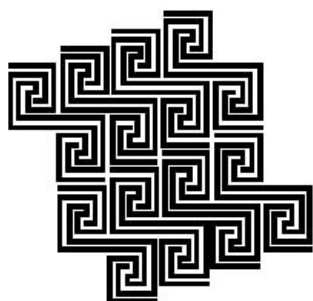
With a little bit of luck, the blessings of the Gods and a great deal of hard work, we can create an authentically Druidic Neopagan religion our ancestors would be proud of. ADF is an idea I have been wrestling with for years: a Neopagan Druid Order whose members would not be ashamed to honestly compare themselves with the original Druids. This requires mature, dedicated and talented people who are willing to invest both time and energy over a long period (remember, the original Druids took up to twenty years each to be fully trained, and they had an intact tradition).

The response to a rather small mailing of the Open Letter has been remarkable. About ten percent of the recipients have replied, and among them are a dozen linguists (who speak/read/write French, Spanish, German, Irish, Welsh, Russian, Czech, Latin, Greek, Sanskrit, Anglo-Saxon, Gothic, etc.). Several people who come from families that have always considered themselves Druidic have written, as have a few folks who are already students of Indo-European and/or Celtic studies. I expected a high proportion of Ph.D.'s and self-taught scholars, since they are common in the Neopagan community, but the actual proportion is amazing! Many have written to say how unsatisfied they have been with the scholarship and technical skills of other Neopagan traditions, and of how they have been looking for a group that took these matters seriously.

I've also had contact from poets, healers, and people who just talk to trees -- and ADF will need these types just as much as we will need scholars (though there is a large overlap, of course). I haven't heard from very many traditional musicians, singers or dancers yet, but I hope we'll be able to recruit some. We also need participation from folks who are active in various ecology and conservation groups; therapists willing to help train Neopagan clergy in pastoral counseling techniques; people from Celtic and other cultural revival movements, and so on.

At this point in the birthing process, details are in short supply, but the general outlines are becoming increasingly clear. I can at least give you some specific ideas as to...

-Isaac



Later Selections: The Live Oak Years

Open Letters to the Grove

(By Emmon Bodfish, 1985)

(New to ARDA 2)

Chapter the First

1. 11 November, 1985
2. Dear Stacey,
3. We will not be having Druid meetings at 616 Miner any more. Herb will be receiving a letter from my attorney to this effect.
4. This is not an indication of hostility towards you or anyone in the group; it is what I have to do to protect myself legally.
5. Yes, some bad, heavy garbage came down from that quarterly Monday meeting. Till we get it worked out, there won't be anything going on at this place.
6. I guess you should call Bob Blunt or Lesley for when and where they are going to be doing Druidism. If and when Larry and I get together anything on our own, I'll sure let you know.
7. Poor Larry seems pretty disgusted and burned out right now.
8. Let's hope for the future,
9. Emmon

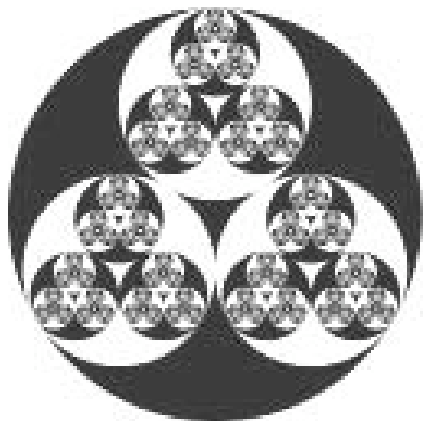
Chapter the Second

1. 12 November, 1985
2. Dear Bob Blunt,
3. In the last year I have seen the official status, Incorporation, and the prospect of material gain corrupt the Reformed Druids. This has happened over and over again in the history of religion.
4. I don't want this to happen or to help it on its way to becoming a political power grab or established religion.
5. I would like to see it become again a group of like-minded people who met for spiritual purposes, as when Joan had it, or Larry.
6. In line with this, I have changed my will and the Grove Site will no longer be left to The Reformed Druids, Inc., but to my son.
7. Material has corrupted us.
8. Since I am retired, and since it is the Sweeney Gelt figure's duty in Celtic society to give off-the-wall opinions, I offer this one for the improvement of the Live Oak Grove.
9. Disincorporate. Go back to being just a group of friends who meet, moons and High Days.

10. Whomever's house we meet at would be clearly understood to be just hosting that one meeting, like a party for friends.
11. No precedents, no obligations, no misunderstandings.
12. This would get rid of all the insurance and legal hassles, also.
13. -Emmon

Chapter the Third

1. Resolution Suggestion:
2. WHEREAS the so-called "election" that took place on November 10, 1985, was conducted in an atmosphere of fear, hostility and intimidation, and,
3. WHEREAS some people were afraid to participate because of the aforesaid atmosphere, and,
4. WHEREAS the outcome of this "election" was reported erroneously in "A Druid Missal-Any," a publication which has, in the past, purported to be the official publication of RDNA, Inc.,
5. BE IT THEREFORE RESOLVED that those "elections" were neither valid nor binding upon the membership of this corporation.
6. BE IT FURTHER RESOLVED that Fair and Genuine Elections will be held on or before the Feast of Brigit, 1986, and the results reported to "A Druid Missal-Any" for publication.



Druidism and Truth

(An Editorial by Thomas Cross, Nov.1986)

(New to ARDA 2)

Chapter the First: "Druid"

1. The word druid itself is rooted in the same Indo-European source as the English word true and truth: names *dru – the zero-grade form of *deru "firm, solid, steadfast" which also gave us such words as tree, endure, durable, the Greek drus, Sanskrit druvam and so forth.
2. Since Druid means "he who is truthful" or "the firm, solid and steadfast one" (in Gaulish druis "druid" in nominative case, druidos in the genitive), it is appropriate that we look always for the truth and always utter the truth.
3. In old Irish sagas, the druid or seer who utters a falsehood is cursed and some disaster befalls him and whenever he takes an oath he promises or swears that if he should utter a falsehood knowingly, he may be swallowed up into the earth or some other calamity take him.

Chapter the Second: "Truth"

1. In our modern information age that we are now entering, I urge that us modern day druids do our share of preserving truth and guarding against falsehood and dishonesty.
2. I am of course speaking in terms of advertising, everyday speech, on the job, in school, in business, etc.
3. The truth must be able to stand on its own. Truth is not opinion, truth is fact, truth is not values, but truth, though it be impersonal, often hurts when people cannot face it.
4. I find that my greatest pet peeve is misinformation, misleading speculation, propaganda, deception in reporting and teaching. There is much deliberate writing of misinformation in the writings of the occult world.
5. Often the authors are too lazy or too hasty to do the proper research for supporting their opinions or they deliberately falsify their sources and present pseudo-history as history or vice versa.
6. There are so many popular misconceptions held by so many that the truth will be distorted for a long time in the folklore of the modern occultist and neo-pagan in the years to come – although we have the correct information available in most public libraries alongside the misinformation.

Chapter the Third: "Fundgelicals"

1. Another source of misinformation being disseminated to the general public (outside of the neo-pagan milieu) is the propaganda of the Christian Fundamentalists and Evangelists or "Fundangelicals," who deliberately report falsehoods about the beliefs of others in order to build "straw-men" of their religious and ideological competitors.
2. Often the Fundangelicals report or present their own idiosyncratic or personal religious views as if they were fact – that is, as if they were the objective truth!
3. The Fundangelicals, one might say, confuse fact with values or opinions – a blatant error in logic!

Chapter the Fourth: “Readings”

1. In the field of Celtic scholarship concerning the ancient or paleo-Druids, there is so much nonsense being passed off as fact that it is a time-consuming and tedious task to begin to research the subject.
2. To the beginner and those who have fallen victim to the nonsense, I recommend that you read many of the books coming out in the field of comparative religion and mythology by Georges Dumezil, Jaan Puhvel, Gerald Larson, Bruce Lincoln (to name a few) and consult the works of Mircea Eliade – one of the great 20th century scholars.
3. For those who are concerned about ecology and conservation, I recommend Lovelock’s Gaia.
4. For the general reader I would recommend The New Apocrypha by John Sladek, Psychology’s Occult Doubles by Leahy, The Psychology of Transcendence by Andrew Neher, the Dictionary of Misinformation by Burnam, More Misinformation by Burnam, There are Alligators in our Sewers by Dickson.

Chapter the Fifth: “Skepticism”

1. Also I recommend that all neo-pagans develop a skeptical side to how they view these things, to read between the lines, and question things and be curious. It is o.k. to be curious – in fact, it is healthy to be curious about life.
2. Most everyone reading this newsletter, will probably think to him or herself, “Oh I always think for myself, I question things, I read between the lines” and so forth.
3. I ask that you even question that, and even question what I have written as you read.
4. I am not suggesting that we be distrustful, or become reductionists, or overly critical and skeptical.
5. I am suggesting though, that we become less emotional and more inquisitive about learning... that we don’t just accept things because they merely feel good or seem to work.
6. Playing around with metaphysics and making experiments with our consciousness is serious business, and one can so easily fool oneself into believing things that are not the case which can have serious repercussions for the future.
7. If anyone has read the book “The Day the Universe Changed” by James Burke or seen the series on PBS, you will understand on the worldly level also.

Chapter the Sixth: “Logic”

1. I recommend that you get a copy of a good simple-to-read book on Logic or Reasoning – especially if you have never studied the subject and read it carefully (I recommend “Introduction to Logic” by Copi).
2. Take a course in logic at a local college or school, it will well be worth it for anyone.
3. A fun pastime would be to identify fallacies while reading or watching TV or listening to the radio – (advertising is rife with fallacies and propaganda techniques).
4. Pretty soon you can tear apart the arguments of books simply on grounds of incorrect reasoning or illogic.

Chapter the Seventh: “Worlds”

1. I am sure this article will have offended many right-brain, purely emotional mystics, who believe that truth can only be found through some altered state or dream-world; my rebuttal to them is that they are not speaking of this world that we all must live in together.
2. I am talking about the physical world, the here and now, and the rules for living here depends upon people getting along with each other, keeping the environment clean and inhabitable, avoidance of war, avoidance of crime, learning to live with the weather and climatic conditions and avoiding stress, disease, poisons and dishonesty.
3. We all must face that we have to have the mundane necessities in order to survive and we cannot live by spiritual and visionary or magical experiences alone.
4. -Tom Cross

Chapter the Eighth: “Nonsense”

1. P.S. Nonsense or Popular Fallacies in the Neo-Pagan World:
2. That worshipping a Male deity is a trait of a male dominated society, or, that worshipping a female deity is the trait of a female dominated society.
3. That a society that used matrilineal descent was “matriarchal.”
4. That all patriarchal societies treated females as inferiors.
5. That the mother goddesses of Europeans in pagan times are derived from a pre-Indo-European matriarchal or matrilineal people, and/or that they all represent a universal Mother-Earth.
6. That all celestial deities are male deities.
7. That removing sexism from our language will help us to be less sexist. (The Turks and Persians or Iranians have almost genderless mono-sexist languages – yet their cultures are very sexist).
8. That religious beliefs can be handed down genetically – that certain races have certain types of souls or spirits.



Letter to the Editor

(By Albion, January 1987)

(New to ARDA 2)

1. I especially have come to enjoy “The Heathen on the Heath” series – it’s well written and thoughtful, there is a place for both the scholarly point of view and “the country pagan” point of view. In my opinion, both are important.
2. I’ve lived in the country twice in my life, and it’s much easier to be a “real” pagan in the country than in the city.
3. In my opinion – the natural cycles of the Earth and the seasons are far easier to follow and to be in tune with in the country – I long for the mountains and woods in my heart – I really don’t like living in the city, but for now, that’s reality I suppose.
4. Thom Cross tells me that the Celts really weren’t Chthonic oriented – or Mother Earth oriented, but were more sky and astronomically oriented.
5. Well, the Celts loved Nature, from what I read – and I personally believe that some of their Goddesses were very much Earth Mother types (Dana or Danu for one example) – and in a way, it doesn’t matter what the historic Celts believed in, or how they practiced their faith in the ancient times, but what we believe in and where we are going now.
6. I believe that Mother Earth needs our help, and now perhaps some of the “Balance” lost can be restored – perhaps I’m wrong – but that’s one of the major reasons that paganism is important to me – that I’m of Celtic descent is important too, but it’s second to the feelings above.
7. I believe that modern pagans should become more involved in ecology, because, at least to me, that is where the real “power” comes from – from our attunement to Nature, and to the natural cycles of building and decay-life and death.
8. I’m not trying to negate the role of scholarship and study either, for these are very important too – but one can probably learn more about the role of one’s life in relation to the whole, and to “the Gods” by a few days in the wilderness, than by weeks spent studying in the library, or in one’s study.
9. I suppose that it comes down to a question of balance in our lives, as well as in nature (which are lives are a part of – no matter if we live in city or country), to balance the studying and scholarship, and the playing and questing in Nature out, one with the other – “the middle path” as the Tibetan Buddhists might say.

-Albion



A Rebuttal to Albion

and the Irrationalists and the Anti-Intellectual

and Anti-Celtic “Druids”

(or Those who call themselves “Druids”

‘cause they like the name)

(By Tom Cross, Feb 1987)

(New to ARDA 2)

Chapter the First: “Celts”

1. I would like to point out that I never told him that the Celts were “astronomically” oriented nor did I tell him that the ancient Celts had no chthonic beliefs (at all).
2. Mr. Albion has made a “straw man” of me and he uses an ad hominem argument by implying that I am anti-ecological or anti-nature because I happen to believe in BOTH the celestial and terrestrial.
3. Albion is apparently stricken with urban romanticism and somehow believes that knowing “too much” about the ancient Celts will somehow keep you from appreciating nature (which he equates with mother-earth).
4. The Celtic peoples of pagan times were very much concerned with natural phenomena. This is clearly not the same thing as MOTHER Nature, whom we have seen on margarine commercials (and elves do not bake cookies in trees either).
5. The ancient Celts have been romanticized for three centuries or more, and the Druids have been characterized as anything from White-Robed Hermits to Astronomers and medicine men.
6. I believe that we modern Druids are above this kind of la-de-da romanticism that contributes nothing to our intellectual and spiritual growth, but merely serves to obscure the truth behind pseudo-science and whimsical folklore and fairy-tales.
7. If paganism or NEO-paganism has to hide behind pseudo-science and irrational obscurantism, then it is not better off than the rubbish promulgated by mad-men, the delusions, the fads and falsehood that will certainly lead our civilization to ignorance and ruin.
8. Mr. Albion has attacked the years of research I have put into reconstructing and organizing the vast amount of comparative studies on the Druids and what they might have actually taught.
9. Because Albion has learned much from me (well, maybe not) and because he seems to be disappointed in what the paleo-Druids were about, he has decided to attack the messenger for the message.
10. However, he would not have been so quick to attack had he understood the significance of what the paleo-Druid’s message had to teach, but unfortunately he finds his own reality a safe place than to try to comprehend the world of the ancient Celt.
11. Of course it is not easy to understand the world-view of the ancient pagans – but nothing worth knowing is always going to be EASY.

Chapter the Second: “Danu”

1. Furthermore, Albion hasn't his facts straight... Danu (Anglicised as Dana) was not an EARTH MOTHER type so far as scholars can deduce, for the name Danu comes from an Indo-European root meaning “to flow” or “to drip” (see page 175 of Julius Pokorny's Dictionary)...
2. Going by the fact that Danu is cognate with the name of the Danube river (*Danu- in Celtic renamed Danuuius by the Romans) it seems that She is (or was) originally a River Goddess.
3. This is not uncommon since rivers all over Britain and Ireland (also Gaul) are named after Celtic goddesses.
4. Danu's role in Celtic myths is very shadowy and ill-definable – all we can surmise is that she is the Mother-of-the-Gods since the name Tuatha De Danann (=tribes of Goddess Danu) and Welsh Mabinogi characters with divine names are frequently “ap Don” (= “son of Don” or “Son of Danu”).
5. Also there are river names all over Britain resembling this Don/Danu: Donwy river, Don river (in Scotland) and the two Dee rivers (the Dee= Celtic Deua in Gaulish (or Brythonic) “goddess” the feminine equivalent of Deuos “god.”)
6. Therefore, we have no real evidence for believing that Danu was an earth goddess.
7. Out of respect for the intelligence of Missal-Any readers I believe I am obligated to research and substantiate my assertions before I allow my ideas to be published... in Albion's case, what he has written speaks for itself.. as what many others have written in neo-pagan journals.
8. If you were led to think that Danu was an earth goddess and it was never presented to you any other way, you would not know any better.

Chapter the Third: “Tailltiu”

1. Unfortunately, Albion didn't know or consider using a better and more plausible example of an earth goddess for the ancient Celts (which I might add is quite obvious if one knows anything about Celtic mythology) that is Tailltiu who gave her name to Teltown – the site of an ancient shrine for ancient Irish pagans.
2. The name Tailltiu is etymologically cognate with the Latin Tellus and these names go back to an Indo-European root meaning “ground, floor” *Tel- and this gave the Gauls their word for earth talamu (genitive talamun) in Irish this word is talamh.
3. The ancient Romans had Terra mater ‘mother earth’ or quite literally “mother land.” The Greeks had Gaia which James Lovelock used as the title of a well-known book...
4. And well the Celts loved nature so much but... if you're like Albion: just go out to the country and make up you own religion... why give a rat's arse about all that boog larning' anyway!?!?
5. -Thomas Cross



Chapter the Fourth: “Satire”

1. The Modern Irrationalist
2. Of Fundamentalist Paganism
3. (A Satire by Thomas Cross)
4. I'm a kentree pagan ya see s'I doan need no ejjy-kayshunz
5. I doan give a dayam 'bout whut them ancient Droods tawt
6. I bleeve to be a true nay-o pagan ya need misty-cull oh-cayshunz
7. I doan wanna hair no tock 'bout them seltic or kelchick stories
8. I thank we should jest make it all up from our own thought.
9. I bleev that iffen ye larn too mech 'bout them myth-all-jeez
10. Ye aint goan get haaa oan naychur lag hawkin' in the wudds
11. Them payble who sets cheer in they lah-berries an' steddies
12. Hey man I doan wanna larn nuthin' I jest wont vibrations.
13. Whudda hair ya sayin' is thet yew bleev in yer reality
14. Well Ah got ma own reality ma min' is closed to what them skollies have to say
15. I thank all ye gotta do is go outside and teeka hawk through the wudds
16. I shore do miss them mountains I hate the setty laugh
17. I wants to get backy nachur lag the good ole daze
18. Although I'm not a blood-selt Ifail it een ma hort
19. I gnaw een ma hort awm a drood dude, man
20. So doan go conner-dickin' ma re-al-it-tee
21. So daon go tailin' me 'bout them oldtimey Droodz
22. It herts ma broyn to hair that steff 'cuz I
23. Done made up moan red-legion annitz my re-al-it-tee
24. I'm kenchee pagan ya see s'I doan bleev in HIS-story
25. I doan keer whut them SIGH-en-tists bleev or soy
26. I doan keer fer TAKE-gnaw-lujjy or air Eek-con-gnome-ee
27. Een ma hort an' spert I gnaw it all jest from what ah fail
28. Doan gimme them high-falutin' kolleej wurdz
29. All I wont is them vibrations, man
30. I bleev in getting' back to nature with nuthin' but a a shovel and SIGH-kick energy
31. I doan need no Sigh-enz to hep out the earth jest my reality.

Chapter the Sixth: “Irrational”

1. “The Irrational Pagan”
2. -By Tom Cross, 1987
3. Bein’ a pagan’s nothin’ more than goin’ outside
4. Going out in the country and talkin’ ‘bout ecology
5. Yer only a true pagan when you go out in the woods
6. And getchy self in tune with nature or Mother Earth
7. We don’t need Science and Tech-nology
8. To make the world a better place for what it’s worth.
9. Though I don’t care what they had to say
10. I call myself a Druid anyway
11. I also say I’m a Celtic –man
12. Though I aint interested in their culture.
13. It don’t matter what’s in history’s plan
14. I jest know what I fail in ma hort with nature
15. So don’t go telling’ me ‘bout them ancient folks
16. You can only learn about them in books.
17. It hurts my eyes and brain to read ‘bout ancient stuff.
18. So I bleeve what I fail in my hort is enough.
19. What I hair yo sayin’ man is that you bleeve in yer reality
20. Well I got my own reality and it’s a safer place for me
21. In my own world where I b’long I get high on nature
22. I pine for the trees and mountains where there’s no one
23. To Contradict me or disagree (with humongous college words)
24. There, I can say whatever I bleeve is pagan and Druidic
25. I can say that I am a Celt or Tibetan Buddhist and
26. No one can ask me questions about the Celtic or Buddhist bleefs.
27. Yep, I’m safe in my own reality there in the country
28. I am all alone to be a real backwoods mystic
29. Aint it a shame though that I have to live in the big city
30. Where there’s a bunch o’ other people talkin’ and learnin’
31. I feel so damn powerless against them high rise buildings
32. I can only sound out magical energy to restore nature’s balance.
33. But ahil there goes them damn scholars a-studyin’ things again
34. Tellin’ me it aint enough to be sendin’ out vibrations
35. They tell me I got to read and learn things, damn that education!

-Thomas M. Cross 1987



A Rebuttal to Cross

(By Albion, Jan 1987)

(New to ARDA 2)

Chapter the First: “Corrections”

1. First off, I’d like to say that it saddens me deeply that I have obviously lost a good friend.
2. Thomas, my letter was not an attack upon you personally, though you obviously took it that way.
3. I am truly sorry to have offended a friend over something like having different opinions (and it seems that we are indeed worlds apart in our views).
4. If I could offer some opinions here, (notice I said “opinions,” that’s exactly what I mean) I am going to ignore all the pointed jabs that Thom Cross makes at me personally, but I do want to address several of the issues that he raises.
5. I never meant to imply that Thom was “anti-ecological” or “anti-nature,” I can’t see where he finds this from after re-reading the original letter (which, by the by, was a personal letter to Emmon and was only published after he asked me if I minded if he did so) of mine.
6. On the contrary, I knew that Thom loves nature, long before I wrote this letter.
7. Where in my letter in question, do I attack “the years of research” that you have done, there is a need for scholarship, as I pointed out, but reading and studying will never take one all the way to a spiritual experience, it can help, but something more is needed.

Chapter the Second: “Celts”

1. It would be nice to know much more about what the Ancient Celts believed in and did, but even if I did know, it’s doubtful that I would live or practice ritual in the same manner as they did.
2. Paganism, like all living religion and true forms of spirituality, is an evolving and changing thing.
3. I find it highly doubtful that we could go back to the world of the Ancient Celts, as time at this level is linear, we can only go forward (or around, as the case may be).
4. The Celts, as all ancient cultures, did some rather ghastly and Barbaric things – that I personally would never want to be part of.
5. I stand corrected about Danu, however, as the meaning of words changed, Dana, or Danu, came to be connected with the land in general in Ireland, this holds true today, as well in yesteryear.

Chapter the Third: “Pagans”

1. I think Thomas Cross is missing the point here, where paganism survived (at least in the British Isles) it was not usually the scholarly class who helped it do so, but the simple country people who had passed their beliefs on orally for hundreds of years, these people were not researchers, nor did their knowledge come from books-but it was passed down from generation to generation (by word of mouth).
2. I don’t advocate “making up” one’s own religion.

3. I do advocate getting to know your own Higher Self, I do advocate getting out of the cities if it's possible, which in many cases it isn't, in these cases some sort of "quest" into Nature and your own relationship to Nature at all levels is in order, I feel.
4. I feel that we as a species are at a turning point that could go either way – certainly, being an active ecologist is part of being pagan (at least for me).

Chapter the Fourth: "Albion"

1. After living in California for two years, the condition of much of the air and water in the heavier populated places is simply appalling to me. So much for my "urban romanticism."
2. I am proud to be of Celtic descent, I am interested in my ancestry and always have been.
3. I am not a "Druid" –since the real Ancient Druids all died off centuries ago (or thousands of years ago). What really qualifies one to be a "Druid?" There are many Druid-revivalist groups both here and in Europe, are any of them "real" Druids?
4. I have received teachings from a hereditary pagan from England, from two "Wicca" groups of modern origins, and done much research into Native-American Spirituality and Religion, as well as much reading into the Celts and everything Celtic, including their religion.
5. I'm probably also affected by "Quaker" thought (or "The Society of Friends") which was the last branch of Christianity that I was associated with before I adopted paganism.
6. I am not especially fond of titles, but "pagan" serves quite nicely at this time.
7. I do not think of myself as a scholar, but as a reasonably simple person, who wishes to see Life thrive and our planet survive these turbulent times.
8. If I have offended the readers of "A Druid Missal-Any," including Thomas Cross, I apologize. But, we are all entitled to our own opinions.
9. P.S. As to the mocking of my Southern accent: as Mark Twain once said, "You got the words, but you ain't got the tune."



The Balanced Epistle

(By Les Craig, March 1987)

(New to ARDA 2)

Chapter the First: "Balance"

1. Balance? Not to doubt You, oh my Mother, but I don't see it.
2. As the hill greens around me, and the ducks begin to lay, work looms large; winter's anomie begins to thaw, and my own identity pokes its nose out of hiding – a belated groundhog in search of its shadow.
3. Where is meaning, or mission, or will? There is a place for me in these hills, and right easily could I stagnate in it.
4. Seasons come to us, reminding us that we are neither omnipotent nor alone, but seasons have as many names as there are folk to speak them.
5. I give rose-cuttings to a Wiccan neighbor 'for Brighid', because if I said Oimeic, she'd say "huh?"
6. And local farmers have other names for it: lambing-time, and also a pain in the ass, with bummers to nurse and marauders to repel – coyote, cougar, dog-pack. And then one must ask, are the berry-bushes cut yet?
7. Does the nursery have seed-potatoes? The time to remember the Equinox, and planting, is in February, before it is too late.

Chapter the Second: "Tradition"

1. Much is said in these pages of tradition, and of scholarship, and of knowledge that must not be lost.
2. Others, I among them, point in turn to the knowledge that sits directly in front of our noses, just waiting to be ignored.
3. Neither the traditional scholar nor I can do anything as a purist but yell at the other; in the vibrating tension between us is most of reality.
4. So let me say now that I do not set out to abandon the mythic awareness of our forefolk, but only to live a life with leaves as well as roots.
5. If we are not merely the inventors of myth, but co-participants with the gods, then we must recognize that myth springs both from humanity and from the soil itself.
6. Gladly will I learn what my people once knew of their homeland. But if you ask me (or even if you don't; you can always read something else!) I will tell you what I learn from my own homeland, for that may well be the only thing on Earth that I know and you don't.
7. Myth likes the grubby liberty of the hills, and hillfolk join gladly in the game, taking to themselves small notorieties as straight-men to Nature's comedies, or soldiers in mythic battles.
8. There is a Trickster here, called The Buck You'd Better Not Shoot At: he's robbed a thousand gardens with impunity, and whoso shoulders a gun against him is injured in the attempt.
9. I've seen him myself; he's magnificent.
10. There are good-lucks and bad-lucks, many of them founded in common sense: don't hunt between the houses, could hardly be called baseless superstition, nor could the

rough interpretations of Karma or hubris that passes for common knowledge.

11. "Something will hear you!" we warn our braggarts, and they turn pale and shut up.
12. And "god" help the one who drives heedlessly by a neighbor's stalled or swamped vehicle, for the local gods will not.

Chapter the Third: "Trees"

1. Where do these youthful, local traditions and the elder traditions of Celtic Druidism meet?
2. I spent as many days as anyone else with neither any recognizable knowledge, nor any use for it; then a neighbor came to me. "You're the Druid around here," he said; "which trees should I be careful not to cut?"
3. I could have said that Druids don't deal with things like that, except that what little I know of tradition states that our forebears were priests and cognoscenti, meant to be consulted by their neighbors.
4. I could have said that Neopagan Druidism was a religion –but since when does that make it irrelevant?
5. So "the Druid around here" spent a long day in a neighbor's woodlot, trying to feel the life-forces of trees, inspecting roots for firmness and tops for fullness, and trying to remember snatches of an ecology course she took in 1970.
6. Seat of the pants flying, indeed- but it might have been less confusing if I'd spent more time studying!

Chapter the Fourth: "Conclusion"

1. And there, perhaps, we have balance, if not stability. Just so is the spring a time of balance, though when it snows one day and cooks my greenhouse the next, it may be too pretty to appreciate it.
2. The year is not an orderly, well-mannered procession; it goes by fits and starts. And learning, if it is to take us anywhere we haven't been before, must see-saw between study and appreciation, with each testing the other.
3. And when I am confused, I shall admit confusion – not by intoning that there are Things I Was Not Meant To Know, but by realizing that I can't see (or portray) the whole picture at once.
4. I speak to you only as one person speaking, saying one thing at a time.
5. We are not the people of the One God, the One Truth, or the One Way; we are like the forces of Nature that we worship – a howling confabulation of extremes.
6. This is our balance (as when we chant to a March windstorm, "Balanced now are we!" and burst into giggles.)
7. Let no voice among us be silenced; this is what we are, and how we grow.



Spring Equinox Salvo

(By Tom Cross, April 1987)

(New to ARDA 2)

Chapter the First: "Credentials"

1. Why does Albionn think that a religion should evolve and grow away from scholarship and towards some opinions unsupported by facts or contradictory of facts?
2. The fact is that the Celtic myths were composed by a scholarly class, the intelligentsia made up of bards, filidhe and druids, not by mere eclectic pluralism.
3. Why does Albionn bring up some boasts about learning from some "hereditary" pagan group or about "Native-American Spirituality" and then "humble" himself with an appeal to plain folks (false modesty) about "I do not think of myself as a scholar?"
4. The last statement is certainly partly true, what he truly is (as far as I am concerned) is a scholar manqué – a half-hearted scholar who hasn't the interest to carefully read and utilize the materials he has requested.
5. If he were only using the data for his personal use and distorting it, I would not protest, but since he is putting his misrepresentations before many others – I must protest strongly.
6. I am vehemently opposed to deliberate misrepresentation of the tradition for the purpose of changing it to suit an individual's personal biases and prejudices and to deliberately pervert it.
7. As much as he has said, he is not promoting evolution or anyone getting to know his or her higher self – but rather to close people's minds to the possibilities offered by a reasonable and competent study of the ancient tradition.
8. He is promoting darkness, not enlightenment.

Chapter the Second: "Titles"

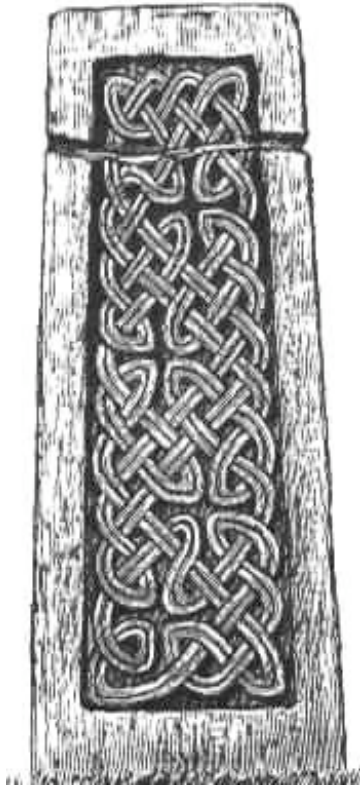
1. While Albion uses the genetic fallacy saying he's a Celt simply because he MAY be descended from Celts and saying that he has studied them (that's questionable to a degree) he appeals to authority (fallacy) by saying he's privy to some other traditions unrelated.
2. Scholars have better methods than mere fallacious reasoning to find the truth, and not just self-congratulatory appeals to folk wisdom and hearsay, but rather documentation.
3. Albion speaks for himself only as an individual (this I can say is his only defense), but somehow he expects that everyone should agree with his opinions because he appeals to the crowd by saying "it is highly doubtful we could go back to wishing to "see Life thrive and our planet survive."
4. Is he running for office? Certainly he is right in saying that "being an ecologist is part (my underscore) of being a pagan."
5. Albion suffers from onomatophobia when he is not fond of titles, because he has a problem with words and categories.
6. He doesn't want to label anything cause that means he would have to express himself, that he would have to define things and categorize them; which is something

he'd rather not do because that means getting to know something about them.

7. Also I might add, the avoidance of labeling things by many people, is simply to avoid giving them any meaning so that they can mean whatever they want them to at will and whimsy.

Chapter the Third: "Conclusion"

1. We were friends and he originally wrote to me asking for information on the ancient Celts, but unfortunately he's given me more reasons for mistrust because of his insincerity (pretending to understand the data when he didn't even read it) then taking what little he remembered and distorting it before our fellow pagans.
2. Albion had the data that would reconstruct the ancient Druids' wisdom right under his nose, but he ignored it because it required some intellectual thinking and an imagination as well as some difficult studying (philology, a bit of structural anthropology, comparative mythology, etc.)
3. If I had known that this stuff was too difficult for him, I would not have wasted my time trying to provide him with guidelines, but he led me to believe otherwise.



Druidaxta

(By Tom Cross, April 1987)

(New to ARDA 2)

Chapter the First: "Names"

1. Onomatophobia, onomaphobia- these are the fear of words and names.
2. To be afraid of labeling oneself and other thing about oneself is to be afraid to categorize things.
3. To be afraid to refer to something in writing and any other communication is certainly a sign of a lack of self-confidence and certainly a lack of knowing whom one's self is.
4. Honesty in the use of words, or phrases, that is, true communication, is a very real and vital form of Life.
5. It is, along with actions or deeds, a divine and human phenomenon that is important to the expression of love, of freedom, of joy, of thought and emotion.
6. As the ancient Druids of Gaul were to say, according to Diogenes Laertius, "the gods must be worshipped, and no evil done, and manly behaviour maintained."
7. And from the Colloquy of the Ancients (Acallamh na Senorach) Caelte told Patrick, that "truth in our hearts, strength in our arms, and fulfillment in our tongues" were the virtues of the pagan Irish.

Chapter the Second: "Maya"

1. The elder Druids, which were reconstructionists (such as me), accept as our forbearers both spiritually as well as in name, were deeply concerned with the speaking of truth – intellectual and spiritual honesty.
2. The misuse of words is illusion – maya as the Indian Druids, the Brahmins, would call it.
3. Perhaps, the whole universe, the cosmos, the order, as we have named it and as we have perceived it in our mythologies and metaphysics are all pure maya, and in order to transcend it, we must get to know the illusion well enough to become disillusioned and then we can achieve the experience of deeply knowing and transcending the walls of illusion.
4. One cannot jump immediately from naiveté to transcendence with out experiencing a profound disillusionment first.
5. But one cannot change the world without changing the self and to change the self is a process of transcendence, a process of disillusionment, of accepting the truth about one's self and the cosmic order.
6. There is an eternal order to the external and internal world that does not evolve in any perceivable and contrived manner, the perceived evolution is within. The unperceived evolution is only identifiable by its results and not the process.

Chapter the Third: "Tradition"

1. The gods of the ancient Celts are like those of the Vedic Indians, Germanic peoples, etc. because they evolved from their Indo-European forbearers, as did the others, but the essential characteristics did not change by direct manipulation of the myth by people on the folk level.

2. The Druids always strove to keep the tradition intact, to keep it pure from foreign influence, to be caretakers of tradition so that it would not be diluted by those who would use it for maya (for deception) to contrive to force it to fit some purely modern needs in their time.
3. The Druids were indeed the cognoscenti of the ancient Celts and not peasants practicing some deviant religion.
4. Even the keepers of the traditions today, the seanchaithe of the Gaeltacht, tell the tales as they were told to them, that is they try to keep the tales word for word as they were transmitted, they avoid distorting and perverting the tradition... except, perhaps, a fabulist here and there, who may parody himself.
5. Even those pagan cults, which survived Christianity, were usually isolated and kept their traditions pure from some "new fangled" eclectic influence.
6. By the way, any pagan cult of the British isles which professes to be a PAGAN religion or cult, is more than likely not to be any older than this century, but you can see the oldest pagan cults (which have more links with the ancient pagan religion) carrying on through the Catholic Church tradition (e.g. the holy wells, saints cults, relic cults, and other hagiographical sites and traditions).
7. But it must be admitted that these are on a folk-level, not the products of the Celtic society of the time of the Druids.
8. Many scholars have gone out into the field to work with the conservators of ancient tradition. The Irish Folklore Commission has collected hundreds of recordings of Irish seanchaithe (shanachies – the traditional story-tellers) and published many transcriptions of the stories.

Chapter the Third: "Inheritance"

1. Similarly, the Parsis of India are continuers of Zoroastrian religion who fled Iran for Gujarat, India. There are still the Irani (Zoroastrians) of Iran, who knows what has happened to them since Fundamentalist Islam has risen there?
2. But the mobads (the magi or priests) of the Parsis has not succumbed to eclecticism from the coming of western religious tourists who went there to study under them and over them in the twentieth century.
3. Although, some theosophists did succeed in converting some Parsis to Theosophy, they were very few and the mobads or magi did not allow it to pervert their tradition which was handed down to them from the ancient magi (mobad is the direct linguistic descendent of magu- (patis) that ancient Persian word for a magus, our word is Latinized and Hellenized.)
4. Modern Parsis, though, do not inherit their religion through their genes; its not a biological concept flowing through blood into the cerebrum.
5. There are many people of Irish descent who could claim legitimate descent from the Druids, filidhe, and bards of Old Erin.
6. If one has the last name of McNeilly, one may be a direct paternal descendent of an fili ("poet" "seer") since McNeilly derives from Mac an Fhilleadh "son of the fili," and other names of Ireland and Scotland's Highlands derive from occupational surnames of the Druids and Bardic class. Some clans and septs were hereditary bards.
7. I, myself, could be descended from ancient Irish satirists since my forefathers were the MacCrossans of Donegal, but my Welsh and Scottish forbearers do not have

occupational surnames but other kinds of surnames and they are not paternal or patrilineal.

8. However, these do not mean we are what our names mean any more than people named Smith are really smiths, or people named baker are really bakers or people named Taylor are really tailors.
9. Religion is not inherited genetically anymore than one's profession and is even less determined by birth than a name.
10. The Indo-Europeans were a culture which developed from a segmentary lineage (according to the French structural anthropologists) and this culture pattern is found among the Nuer of Africa who developed a very similar religion to that of the ancient Indo-Europeans.
11. Their version of the sky-father (Taranus of the Gauls) is called Kwoth and his descendents the gods of heaven are their version of the Irish Tuatha de Danann, but they also have equivalents of the Fomoir and numerous other similarities.
12. The genealogy of the gods and goddesses are a segmentary lineage, their culture is pastoral, and there are numerous other similarities. The metaphysics of the Druids of antiquity is more sophisticated than some "savage barbarianism" we get from hard primitivists and we need not romanticize them by elevating them to "Noble Savage" either.

Chapter the Fourth: "Revival"

1. Sure, they have much in common with shamans, but the term shaman has been so abused by popular usage that the term has become almost meaningless.
2. Certainly they were not that much like classic shamans (as defined by Eliade, in his famous book) and only appear so on the most superficial level.
3. Do we want to popularize our Revivalist Druidism to some low proletariat level?
4. Do we want to succumb to creating some mass-media hype version of Druidism for display of middle-class or proletariat deviance because we may feel alienated?
5. Why not be rational and live according to what is honest and truthful?
6. We do not need self-deception.
7. We do not need to build walls by making our individual opinions become our dogmas.
8. The strength of our commitment to our "revived" and Reformed Druidism is productive efforts to create and not stagnate into some disunified sects professing some fundamentalist, fragmented dogmas and retreating into non-communication, non-participation, into a darkness of "belly-aching," complaining, and alienation.

Chapter the Fourth: "Sacrifice"

1. We are not together as independent individuals battling for a monopoly of truth, but we are all part of the sacred cosmos.
2. We cannot defy nature; it is impossible, for we destroy ourselves in the attempt.
3. We must grow and allow evolution to take place by realizing that we are not mere individuals but a part of the whole cosmos and that we are interdependent upon each other and everything of all that is.

4. Every one of us are a microcosm of the total order, we possess within ourselves the very physical elements of everything in the cosmos.
5. The cosmos, is interdependent also, it and all depends upon us both as individuals and as a collective unity.
6. The gods are within us. We need not look always for external manifestations of the divine and sacred.
7. Every act and deed we perform either conforms to nature, is creative and productive, or destructive and violent, both go together and both are part of the process of evolution.
8. Our act of eating, learning, and working (to create) are sacrifices... they are acts of sacrifice and when things become used, when things are given or spent, they are sacrificed also.
9. The food you eat has been sacrificed to you, and the water you drink has been sacrificed to you as an individual.
10. The love you give to someone else is a sacrifice to that person. And as Queen Medb made clear (she being a euhermerized goddess of Connacht) as her expectation of a husband (a king married to her-the tutelary goddess), “without jealousy, without fear, without stinginess.”
11. Thus the embodiment of Royal Celtic and Druidic virtues in this triad includes generosity.
12. The king sacrifices cattle to feed his people and himself and he is a sacrifice himself. He stands as the leader and patriarch married, not only to his wife or wives, but to his goddess who protects and serves the people (her children).
13. The goddess is the land and people, the reign and the society and she is a part of the tribes’ divine segmentary lineage, which itself is descended from the higher lineage of the Tuatha De Danann, the race of the gods of heaven and their lineage from the primordial family that rose from the oceans of chaos, from the fecundated darkness.
14. Thus the appearance of mankind is itself from the same and everyone has a bit of all within.
15. Therefore, “I am... , I am...” spoke Amhairghin when he stepped out of the boat of the “Milesians” and consecrated the sacred land of Erin by proclaiming himself, by meditating on the sacrifice within.
16. Donn, the Yama of the Irish pagans, is sacrificed and he dwells down into the otherworld where he built a home for mankind and his descendents.
17. He was a sacrificial victim, not so much placating the Tuatha De Danann, but as the ancestor (Dis Pater as Caesar would have called him) of mankind who prepared Teachh Duinn for the others.
18. There are many other themes in the early literature of the Irish and Welsh which correspond with other Indo-European themes right down to the detail: e.g. dogs which guard the entrances to the Otherworld/Underworld.. Cwn Annwn (Welsh), the Cu Sidhe, Kerberos (Greek), Garm (old Norse), the Hounds of Yama (Vedic) and so forth.

Chapter the Fifth: “Barriers”

1. We do not need to create an ad-hoc Druidism to fit our preconceived notions of religion and something else; we do not need to distort Celtic myths to fit a modern ideology created to fit our prejudices and our own individual experience.
2. To do so, builds walls, breaks down communication, obstructs others’ quest for truth, obscures learning and growth.

3. It is an obscurantist attitude to moan “there are things I am not meant to know” and to take to the fields as a neo-Luddite and curse the repressive socio-economic-political system or the establishment; and get back in tune with nature is another thing.
4. Sure and certainly we are not “the people of one god, on Truth, one Way” but we are not “a howling confabulation of extremes” either. And if we are, why should we be?
5. It’s something of a cop-out to merely point out that we are diverse in our attitude and opinions and not still grow like the branches on the tree, both in sharing a common knowledge, some common thread, some ground that we may share, that we may grow together?
6. The dialectic of various opinions may grow to a higher level of unity when we are well informed and can speak in similar terms.
7. We need not be some pluralistic society of people with no direction. We can have our philosophical pluralists, dualist, triplist, etc.
8. We can be all of these, and we can transcend mere complaining and semantic arguing, we can transcend the proletarianization of our religious and philosophic ideals. In short, we can deal with things on a much higher level.

Chapter the Sixth: “Scholarship”

1. Scholarship is important to achieving these means, because it is not mere “book learning,” it is an attitude which opens doors and enlightens and if one has trouble with reading and comprehending the materials, then one must have patience and courage.
2. We should not feel that we must compete with each other, that is not the purpose of learning. Not to be clever and show-off, but to take away darkness and help other to learn also.
3. For everyone may benefit when one more person takes the time to learn something new. We are all interdependent and so the more one individual knows, the better is the world.
4. When one person refuses to learn, he or she keeps the totality down, or that is, he or she makes it more difficult for others. It slows down progress when many do not make the effort to allow progression.
5. We all can change the things we see around us that we do not like. Take action for positive change and not merely complain about it!
6. Study is more than formulating theories, scholarship is more than mere perusal of old manuscripts, it is testing those theories, it is going out and practicing what you preach.
7. The higher your standards are, the more difficult it can be to practice what you preach.
8. But going out to preach what you practice is another thing, and it is quite easy to do if you make no effort toward growing.
9. Still, you can be an instrument of deception, and not practice what you preach, because you are not the kind of person you’re preaching at.
10. We know exactly about those famous men who don’t practice what they preach because they’re not the kind of people they’re preaching to! I needn’t mention them by name because there are many of them in America and they are frequently or constantly in the public eye.

1. Reconstructionist Druids (like me) endeavor to reconstruct what was lost and use that as a foundation on which to build, it is an old time-tested foundation and well-grounded in the past
2. We do not seek to slip into some time-warp to become living anachronisms. There's the S.C.A. for that kind of fun!
3. We, however, take the identity of Druidism seriously enough to make it work, to create something that actually owes something to the elder Druids besides a mere word or name.
4. We are not ashamed to use labels, names or words; we do not suffer from onomatophobia or onomaphobia.
5. We do not commit human sacrifices or go out and play ancient Gaul in the woods.
6. We [the Post-Oak Protogrove] do enjoy ourselves. Jim C. is a musician in his spare time, Jim W. does Tai Chi, Chas. H. is in Drama and art, we have many friends and acquaintances from all ages and all walks of life.
7. I, Tom Cross, myself happen to be an English teacher, a literary person and so naturally I like writing different things.
8. This piece and other pieces for the Missal-Any is just one facet and subject of which I like to take a little time to write about. There are other bits and pieces I write, some fiction, some poetry, some non-fiction.
9. This is why we differ from say a Wiccan coven or a Hermetic Lodge, or New Age networks for centering or trance channeling.
10. We are not all of one mind, one way, one truth, but we share enough interests to talk, to meditate, and have some enjoyment of life.
11. I have friends who do not belong to the neo-pagan movement at all, who are Agnostic, Taoist, and Roman Catholic, and we respect each other's religions and some of them know more about the Celts and the Druids than many neo-pagans simply because they have read my stuff (including stuff I've read and written) as well as hearing it from me (when I show them the latest piece of literature I've read or bought).
12. I am the mere spokesman here because I like to write, while other do not or prefer to remain anonymous.
13. One Jewish friend of mine like to debunk falsehood and fallacies and for a while we were making it a game and running gag – it got me into the habit myself and I use it as part of my thinking habits.
14. So while we look to the ancient Druids for inspiration, we are also very tolerant of other's opinions and we have respect for other people's rights.
15. We do not believe ourselves pious ones, as braggarts and dogma-mongers – we are not evangelists or some Gospel of the Druids, but we have an interest in the hermeneutics of Celticism.
16. What is wrong with that? What is wrong with reconstructing Druidism in this regard?
17. If no one is interested in hearing anymore from me or us, let me know immediately and we shall not waste our time anymore.

Thomas Cross

An La Bhealtainne Maith

Any comments? If you care to write to me personally, write in care of 2009 Sunnybrook Lane, Garland, TX 75041.

Albion's Response

(By Albion, April 1987)

(New to ARDA 2)

1. I came to the pagan faith because generally speaking, it is more tolerant than any other form of religion or spirituality I have found. But gee, Tom Cross may have changed my mind.
2. "Promoting darkness" Ay?
3. This tidbit comes to you from one who is supposedly "very tolerant of other's opinions," could've fooled me.
4. I stand by what I wrote last issue.
5. Paganism, as I see it, is made up of many different strands of thought, and if Tom Cross doesn't like that or can't deal with that – that is his problem, not mine.
6. It is a fact that the pagan faith survived in the British Isles, it was diluted or changed to a certain extent by folkways or ceremonial magic, or both, but it did survive. There really are hereditary pagans in the British Isles who practice a religion, that has survived for a very, very long time.
7. But let me ask the readership to judge the psychic quality of Tom Cross' letters in this issue and the last issue of A Druid Missal-Any.
8. Pagans should be beyond this brutal, personalized, backstabbing that goes beyond defense to simply being hurtful and attacking someone because they are different from you, or hold a different opinion than yours.
9. The views expressed by Tom Cross in print [here] are tame compared to at least one of the letters I received through the mail.
10. If this was the work of "born-again" Christians or someone from the Nazi Party or the Klu-Klux Klan, I could perhaps understand – but this is a person who calls himself a "pagan," this implies (in my mind at least), some sort of tolerance for other's views.
11. Once again, I stand corrected.
12. I have always like the Missal-Any because of it's scholarship and approach, this sort of b.s. cheapens and degrades the quality of the Missal-Any, in my opinion.
13. I do care deeply for the Truth (in all of its forms), and I will not stand for someone saying that I don't.
14. There is not one way to the Gods, but many ways, even in the Celtic Tradition, and my suggestion is that Tom Cross meditate upon that.
15. If I could close with a quote from an earlier form of Revived Druidism: "Truth against the World."

-Albion



The Gift of Horses

(By Les, June 1987)

(New to ARDA 2)

Chapter the First: “Invocation”

1. I invoke that portion of compost, which is the gift of horses.
2. Do you guys know how many times I’ve rewritten this #!%?! thing? I think we can settle down and admit that the Missal-Any has become a new format: Interactive Nonfiction.
3. Is there some Hitchiker’s Guide to the minority-theological Galaxy? Or are we headed for the Snit at the End of the Universe? Stay tuned...

Chapter the Second: “Summer”

1. This is the season of battle; the Sun stands ringed by hero-light, facing the confrontation He cannot win.
2. In the summer blaze of midsummer, YES!, we stand cocky and feisty at his side. The day is long and summer just begun – will it not last forever?
3. By August, each warm hour is precious: our words and deeds will echo with the gentleness of farewell.
4. The (Carleton) traditional services chant our glee at the conquest of day over night, but most of us have our moments of rooting for Pryderi.
5. We are in our glory, our attitude of immortality unsmirched, yet we can still take comfort in saying “This, too, shall pass.”

Chapter the Third: “Respect”

1. We (genetic and/or emotional) Celts are historically marked as argumentative cusses, as witness the forms of lampoon, rant, and challenge-in-verse.
2. Boldness is our legacy, and defensiveness our last year’s garbage.
3. What is the appropriate channeling of our quibblesome nature?
4. I, for one, would not go back to my pacifist beginnings; I have little respect for the tameness of a toothless dog.
5. My most honored comrades are dangerous folk, controlled by volition rather than weakness.
6. When people are scarce enough to be a resource rather than a nuisance, the strong can stop apologizing.
7. We don’t sheathe our blades in the neighbor’s house out of fear, but because we respect our neighbors.
8. Also, if we love, we are having too much fun to care overmuch what our beloveds can do to us...

Chapter the Fourth: “Neighbors”

1. As a religious minority, we are an automatic rural neighborhood.
2. We have our local characters, but let the stranger say, “Do you know that nut-case?” We will quite likely say, “Oh, he/she’s okay once you know him/her,” and find that, against the perspective of the rest of the world, we mean it.

3. I know, I know; you’ll all howl that this kind of neighborhood loyalty is not something you reserve for Druids or extend to everyone who takes that name. That’s true.
4. My primary clan relationships are likely to differ from Tom’s, or Albion’s, or Mad Sweeney’s, and a good number of the members of my clan or clans do not name Neopagan Druidism as their religious orientation.
5. They are all, however, joined to me in avowed and reliable goodwill, and respectful of the orientations I profess.
6. So okay, I am available to my own clansfolk before I would be available to Tom, or Albion, or any other Druids that I don’t personally know.
7. But I am available (willingly, and in good faith) to my Druiish brethren and sistern before I am (willingly, and in good faith) available to the mainstream authorities.
8. I assume that we squabble en tutoyant, and will still be there for each other if that is necessary. (And yes, you can call me on that. Box 215, Myers Flat, CA 95554).
9. This doesn’t mean you have to agree with me, or approve of me. Your minds, especially in devotion to the Gods, are your own.

Chapter the Fifth: “Names”

1. Fear of names? Sometimes.
2. What do I most fear to name: my Gods, or myself?
3. My dealing with some Gods are embarrassingly private. And I myself possess a name that will call me from sleep, or draw my energy to the user of it; I don’t give that to just anybody.
4. But Tom and Albion have boldly “named” themselves in these pages, to a degree that I have not.
5. Ergo, the Summer Statement: Here am I, a woman 35 years old, attempting to farm a hillside steading in southern Humboldt while making a living as a freelance reporter and general odd-jobber (currently, selling cherry cider and produce to tourists.)
6. The untidy generosity of my physique bears witness to my undisciplined nature, but I’m still pretty functional.

Chapter the Sixth: “Work”

1. I write- basically, anything that anyone will print, and a lot of things they won’t.
2. Most dear to me of all our lore are the poetic, emotionally-charge stories of Erin.
3. Like Albion, I was once a Quaker. My religious practice contains little of formal observance, but I operate under a number of what I see as my own geasa and obligations. (Laugh if you want; sometimes I do, too.)
4. I use magic only as a last-ditch adjunct to doing my damndest on the physical plane, and only for certain purposes.
5. I honor ethics and deplore morality.
6. My greatest weakness is a reflexive snapping and snarling at what I see as elitism or authoritarianism.
7. I once beaned a wife-beater with my purse, but I am not reliably or consciously brave.
8. I’m a solitary 3rd, married, with a 7-year-old son who lives with me full-time and a 9-year-old daughter who visits.

Chapter the Seventh: “Wrap-up”

1. Tom, Albionn, I offer this: who among us has the power to be a threat to the others? (Hopefully none of us is such a slob as to throw energy around as we argue, instead of grounding it out!)
2. Both “promoting darkness” and “Klu Klux Klan” show a fine sense of drama, but you know effing well that if the storm troopers showed up looking for any of us tomorrow, the rest would lie like right valiant rugs to cover his/her ass.
3. So will you guys kiss & make up, or at least wait for the bell?!!
4. -Les

Chapter the Eighth: “Praise”

1. In any Neopagan Druid service, we pause self-consciously to remind ourselves that we are standing in one limited spot, using limited names to offer the limitless Gods a parcel of praise and sacrifice that They don’t actually need.
2. In Beltane’s disorderly abundance this reminder becomes especially poignant. Where is need of any kind in all of this?
3. Fullness approaches, and our need is for union, for celebration: to be drawn into the riotous family of nature.
4. Beltane is a love story, and I shall go a-Maying.
5. Shall I call you Earth Mother? Talithu? Nerthus? Ina? In all languages You have a name.
6. I have trusted the seed to its rebirth in the rich death-and-life cycle of the loam; the plant has risen.
7. Someday I shall be part of this, in body as well as in spirit.
8. Is composting and mulching and planting and watering praise? Is gratitude praise?
9. Shall I call you Danu, Wellspring, Mother of Gods and of Mysteries? Mysteries are not that-which-man-was-not-to-know, but that which lures the mind beyond its depth, lest it grow too stolid to swim.
10. Is it praise to seek our origins, to stare into the past and future, to revel in identity? Is it praise to be ourselves?
11. I begged my vision through night’s chill, and morning’s first ray was a kiss.
12. Belanos, Lovelight, Seed-father; what is my praise but desire? The praise of green grass means the same, but love does not judge.

Chapter the Ninth: “Amusement”

1. An antlered Cernunnos, may we amuse You!
2. Ever the joke is on us, Lord of Beasts and of deep woods, dark fear and bright mockery.
3. By green bough and animal-cry I know I shall live and lust and die in good company, but praise? You’ve heard me say things less polite.
4. My flower gardens belongs to Rhiannon, for what She has taught me. In birdsong and sweet scents nature may praise the wise Horsewoman, but I can only learn.
5. Let there be forgetfulness of that cruelty too often called justice: honor is a fresh blooming wild flower, and valor a note of music.
6. Is a life praise? I cannot know while I am living it.

7. Like children, we praise greedily, reaching up for notice and acceptance, as a baby demands a hug.
8. Our Gods are Mothers, Fathers, Lovers, Teachers; our gratitude quivers with wants yet unspoken.
9. Like children, we have little to offer but ourselves and our works, in the hopes that our arch-Parents will gather us to them as sentimentally as we do our own children. (All the while trying their patience by attempting to shove our siblings out of the way, and hog all the attention for ourselves!)
10. Is sharing praise, or service, or respect for fellow-creatures?

Chapter the Tenth: “Worship”

1. Surely we do not worship because we think our guaranteed annual year depends on it.
2. And if we worship for the sake of the Gods, what shall we say to the Gods we do not know?
3. The people of Thor offered wary respect to the White Christ, until Christian priests rejected, on Christ’s behalf, the brotherhood of Thor. Then might Thor’s people denounce Christ as a Wimp; but never did they take the view that what they did not know did not exist.
4. Defining “unproven” as “false,” or “myth” as “fabrication,” or “unknown” as “nonexistent” is a popular failing of the current scientific establishment; in seeking our own science, we must remember that the modern mind is trained to the square corners and shut doors of monotheism.
5. Though pre-existing knowledge is there for us, we are denied the cheap tricks of Central Authority.
6. Do we worship in ritual? And what is our ritual: the mutable traditions of a farmer in the garden?
7. A window opening on the visions of our forbears? Or a door to shut between emotion and thought, magic and work, religion and real life?
8. Lugh help us; it’s not an easy path.
9. We seek the path of heroes, for the modesty of the monotheist is another copy-out we don’t get.
10. Saints are safe in Heaven, beyond the reach of our kind, but heroes are meant to be emulated- though they may shine brighter out of antiquity, all their awkward moments over and one with.
11. We need only remember that some being or circumstance will eventually play Emer to our Cuchullain, and require us to place money where our mouth is.

Chapter the Eleventh: “Conclusion”

1. So be splendid in the splendor of May, fellow wedding-guests! If our praise is presumptuous and our dreaming extravagant, only look around: with gaudy flower fields, flooding light, and leaping beasts, we have a fine example.
2. Salacious Spring Meditation:
3. Make Sure the rigor of your mind is not rigor mortis, but the other kind!



Farewell of Tom Cross

(By Tom Cross, May 1987, pub. Sept '87)

(New to ARDA 2)

Chapter the First: "Apologies"

1. Dear Emmon,
2. Got your letter of "May 1st." Sorry to have been so didactic – perhaps I am out-growing neo-paganism – or perhaps I am rebelling against it – the theology of modern religion.
3. If I have offended anyone by defending myself, then it must be a sure sign that I no longer fit in anymore.
4. Still, I believe I have been unjustly criticized or whatever you want to call it.
5. It seems, also, now, that I have offended you. I truly regret this, if this is so.
6. I never intended to upset anyone but merely to state my position so that I could get on with writing scholarship or scholarly research type of stuff.
7. When I have to stop and defend scholarship, it took away from just writing it. I was beginning to feel that no one cared – no feedback – no positive feedback, either!
8. There's mysticism in scholarship which, I believe, we both share. Correct me if I'm wrong!
9. You have shared really great stuff with me and I like James Duran's exposition, because of listening to him, I was turned on to Structuralism, Cultural materialism, and comparing African New Religion, etc.
10. I believe that this turned my direction toward getting at the bottom of the I-E religious stuff- yet at the same time that I wanted to reconstruct the religion, I also turned away from its "modern" application.
11. It's like taking a shamanic journey into another time or another world. I believe there is mysticism in studying history – when you can imagine the past – dream about it and see it.
12. I'm not going to send in anymore stuff to the Missal-Any because I believe that it is not apparently of any interest to the readers anymore – unless someone wants to write to me, I'm going to keep my mouth shut and only contribute if requested!
13. I enclose the letter fragment I wrote a few days ago.

–Tom
May 1st, 1987

Chapter the Second: "Mystical"

1. [Emmon's note: to our new subscribers: This is the finale on a debate that has raged for eight or more months. To get the full fight, send a stamped large envelope for relevant parts of the back issues. Then write up your opinions and send them in.]
2. Scholarly pursuits and research can be very mystical and to deny this is missing the point of my attempt to reconstruct the ancient Druids' tradition.
3. When one takes the time to consume the writings of Indo-European scholars, archaeologists, comparative-mythologists, professors of religious history and socio-cultural anthropologists – you are disciplining yourself to a set of guidelines that will keep you on the path to truth.

4. The scholarly data are the guideposts and signs along the road to another time and place.
5. One forms a mental image or set of images; it starts out blurry and fuzzy, but the more you journey backward in time, the clearer it becomes.
6. When you study linguistics and philology- you can begin to hear the voices of the ancient ones. You can read the ancient inscriptions or etymologies and that helps you to hear the voices from the past.
7. When you study the culture of the ancient Celts or the Indo-Europeans, you begin to form clearer and clearer pictures and images of their lives.
8. And then, when you begin to organize and integrate the data you've collected, your mental picture becomes a whole, built-up upon many pictures, sounds and even feelings.

Chapter the Third: "Journey"

1. It is like a shamanic journey, but you are not witnessing or experiencing an Otherworld, but a past world – this world as it was.
2. When the puzzle pieces fit together – correlating and corroborating – the image must be true and real and you must reject those pieces which do not fit together, which are not verifiable by comparison and contrast.
3. When it comes together – the image can become so sharply focused that you can feel it.
4. When you are studying it and organizing it all – you are absorbed into it and you become like a shaman possessed by spirits.
5. But the important thing, when you take the journey, is to leave behind all assumptions – to become a detached observer leaving behind judgmental thoughts- prejudices, biases and misconceptions.
6. When you come back from the journey, you are in the here and now, and you may then form opinions about it (what you saw and felt), this is where you can apply the data, but the data is a reconstructed tradition and the more facts (verifiable through tests, correlation, corroboration, etc.) the closer your reconstruction is to the ultimate truth.
7. Another way of testing the truth is by its internal logic and also by substantiating it with appeals to the BEST authorities who have used strictest standards of reconstruction.

Chapter the Fourth: "Facts"

1. There is mysticism in scholarship, indeed!
2. It is very useful scholarship to reconstruct the past – for many reasons that are obvious.
3. It is not a matter of taste or opinion when you have actually seen or demonstrated a matter of fact – the reaction to the facts are something entirely different!
4. If something is an established fact, then it is right for its own sake and for the sake of truth.
5. Whether or not an ancient Druid said or did something is either a fact or not a fact, and can either be demonstrated or not!
6. One only has the authority to facts about something, but truth is contingent to facts.
7. You can choose to base your beliefs on a factual matter or not, but a belief which expresses to deny a fact is a false belief, no matter how you categorize it!

8. Example of a false belief: “Lugh is an Egyptian god believed in by industrial workers in China. I believe in this.”
9. Example of a true belief: “I believe that the sunset occurred at dusk this evening.”

Chapter the Fifth: “Assembling”

1. My vision of Druidism is to reconstruct the ancient religious beliefs and allow it to become part of a new tradition.
2. Now in reconstructing the old traditions – I am engaging in an activity that is subject to being fact or non-fact. Either the Druid said this (did this) or he did not.
3. Whether I can verify it through cultural, anthropological, linguistic, literary or historical evidence is the criteria for establishing its veracity.
4. If it is verifiable, provable, or demonstrable through scholarship, then it is worthy of becoming integrated into the tradition.
5. Once established into the reconstructed tradition, then it becomes a matter of fact – and only then can we say whether or not we agree with it or believe in it.
6. If we choose not to believe in it, then we have broken off from ancient tradition, but it is still part of our heritage as neo-Druids, for after all we have named ourselves after them and that implies that we have drawn from them somehow.
7. If we make-up a false tradition, on the other hand, we encourage false beliefs and we become a ridiculous joke in the history of human folly.
8. If we take ourselves too seriously, of course, we could very well become the sort of “Our way is the only right way” authoritarian fundamentalist type of thing.
9. But if we are not serious enough, we cannot fulfill ourselves, we are a joke and we can degenerate into a superficial band of people who miss out on thoughtfulness.

[Note: Here the letter turned into an incomplete collection of notes on Celtic priesthood, kingship and other matters. See the Fall Equinox issue of 1987 for the continuation.]



Albion's Thoughts

(By Albion, Sept 1987)

(New to ARDA 2)

Chapter the First

1. I don't want this to be another face-off with Tom Cross.
2. There is a need for scholarship and research into the ways of our Ancestors, there is a place for what Tom does, there is a need for what he does.
3. As I've said before, I'm not a “Druid.”
4. Ritually, I practice some hereditary pagan ways (that came from the Midlands of England) mixed liberally with some modern paganism, (oriented towards the Celtic God/desses).
5. I also carry a “medicine bag,” I ritually sweat in a sweatlodge whenever I can, and sometimes I smoke the ceremonial pipe as well.
6. I don't “blend” all of these ways together (i.e. the Celtic and Native American ways), but practice them separately, but they are different paths to the same source, and in some way, the Inner God/dess forms are very similar.
7. And, both paths, most importantly, work.
8. I've gone into all of this to say that it's O.K. to take whatever path(s) that you need to take to achieve your own personal union with the Gods, no matter what anyone else says, follow your own path, for this is “the High Road” to spiritual freedom.
9. There is one last thing that I'd like to address here.
10. “The Gods,” like us, have grown.
11. We aren't in 2nd Century Ireland or Gaul, but reside in 1987 North America.
12. Our approach to the Gods is going to change over time, and change with our evolution as a race and species.
13. As we have changed and continued to grow, so too, have the Gods – although their space-time frame is not like ours, the Gods also “grow” and change.
14. The “Other-word” is different than 2000 years ago, just as our world is different.
15. Don't believe me, but take your own Shamanic journey to find out.
16. It is also O.K. to “update” our spiritual approach to the Gods, no matter what anyone else might say.
17. And I'm not saying that the Celtic “Old Ways” are no longer “valid” for our modern age, but perhaps our faith is a new, and I feel, improved form of the Old-Faith.
18. As I turn 36 years old on Samhain, I want to begin a new year of my life, and this is the last that I wish to write on this particular subject.
19. There is a place for us all on these pages, and no one should “give up” on helping others to learn, but, we all hopefully, have learned some important lessons about our selves.
20. This is true growth, and is a great spiritual lesson, and a gift.

Blessings to All,
Albion

Chapter the Second

1. I am calling an end to the Cross vs. Guppy et. Al. Debate.
2. It has become too acrimonious.
3. We Druids are a tiny minority within a minority, the modern pagans, and need to support and understand each other, or at least extend tolerance to one another, being as we are surrounded by an intolerant world, much of which wishes we did not exist.
4. Articles on the subjects are always welcome, but no more personal vilification.

By Emmon, Dec. 1987

The Epistle on Gruntwork

(By Les, 1988)

(New to ARDA 2)

Chapter the First

1. Tim was when I tried to tie every column in with the theme of the seasons.
2. But I've ridden at least one revolution of the year-wheel with this column, and it has finally occurred to me that Mad Sweeney handles the seasonal aspects of the Missal-Any quite well, without the aid of my scholly sloppeship.
3. So I think I'll stop the year and get off.
4. What, I haven't succeeded? Why, so I haven't.
5. For I have here a subject of rant and rave quite appropriate for winter's dark insistence.
6. You see, it occurs to me that winters- especially country winters- are a fine time to get down to the gruntwork of our religion.
7. We have sung and feasted and sacrificed, and yelled at one another and praised our ancestors.
8. But what do we do next?
9. What is a pagan, or more specifically a Reformed Druid, life, in grubby day-to-day detail?

Chapter the Second

1. I must first admit that hard, clearheaded scholarship is something that I perceive as a duty, badly neglected on my part.
2. I am currently poking my nose into the study of history, in bits and snippets, including more of the world than the U.S., or Celtic Britain and Ireland.
3. The future springs from the loam of the past; if one wants to add a few nutrients for its proper growth, it helps to know what was thrown on the compost heap to begin with, and also to be reasonably aware of the nature of composting.
4. But what do we want to do with that future?
5. Could I say that most of us would like to bring with us some of the values that we find in the visions of our Celtic forebears – the stubborn individualism that has led

English-speaking peoples (and those who still speak Gaelic) into political experimentation that has continued to this day?

6. Do we want to continue the openhearted pride and hospitality of the Celt, and the bold curiosity that looks the very Gods squarely in the eye?

Chapter the Third

1. We can only start right now.
2. And though we may debate the correctness of possibility of writing, or rather rewriting, our own religion, the need to rewrite our culture is hardly worth an argument.
3. Culture gets rewritten, and one can either participate actively or be manipulated by those in power.
4. We're living a script that was heavily re-written in the aftershock of two world wars: although the sanctity of the family per se is a very old concept, the sanctity of the nuclear family is no older than our own parents.
5. Cut! We're gonna have to do that scene over again.
6. The previous generation meant well. They probably hoped, by isolating the breeding unit, to achieve greater individual prestige, and in some cases, it worked.
7. No one could have explained to them, without first trying it, that isolating small groups of people with specialized roles under heavy economic pressure would provide all sorts of motivation for abuse.
8. And the failure to deal with Grandma and Grandpa, though a grandiose glitch, is no bigger than some of the boners we'll pull, once we get the lead out and start doing things.

Chapter the Fourth

1. Who's that in the back row?
2. You say "doing things" is a fine idea for flaky South Humboldt hippies, but what about you real folks with real jobs and real bosses and neighbors and such to deal with?
3. You win a few, you lose a few.
4. Actually, country folks can be just as hardheaded in their expectations as city dwellers, and although rural neighbors are fewer, they have more influence on your day-to-day life.
5. Which brings me to the next point; if we expect to have any influence on our surroundings, we must exercise it as neighbours do, a little at a time.
6. It would perhaps be more fun to establish, immediately, a clan-type family structure with a set of equal-opportunity social customs.
7. This is always a favorite fantasy, probably because everybody wants to be The McGregor. But if you are the leader of your embryo clan, you have my heartfelt sympathy.
8. Chances are that your contributions pass unremarked, except by loud complaints of stubbornness, meddling, egotism, and being late when you drive the neighbors' kids to school.
9. The loudest grouching will come from your own immediate family, since time devoted to a larger group is time not lavished exclusively on them.

Chapter the Fifth

1. To be even responsible, much less acceptable or polite, we must start small. This means noticing small things.
2. To whom do we show respect, for what, and in what ways?
3. What are our prejudices? (Careful, lying saps power.)
4. Is there any subject regarding which we would not want to pass our beliefs on to our children?
5. Are our religious ideals reflected in our etiquette?
6. Do we give lip service to the Mother, but expect human mothers to stay home until their figures look normal and their kids don't cry unexpectedly?
7. Do we fear and ridicule old age?
8. Do we revere Nature, but describe biological processes in the language of disgust (Footnote: this correspondent is aware of the glory-in-grossness rhetoric of Crowley, or the Hell's Angels. She is also aware that the excuses for such rhetoric only fool men. Please don't refer to a pregnant acquaintance as 'spawning', at least in my hearing.. probably also in hers. We do know what you mean, and we don't like it.)
9. Or do we use euphemisms to shove conversation away from a subject, rather than handling it in a calm and neutral tone?
10. If a child asked you to describe sex, what words would you use? My "well, they fit together" may have been less than articulate, but it at least allowed my daughter to laugh, especially when I explained that when she was old enough, her instincts would cause her to enjoy it. "I always knew grownups were weird!" said she.
11. Do we deplore patriarchalism in the home, autocracy in business, and arbitrariness in law, but allow them to function unmolested?
12. Do we 'mind our own business' about socially acceptable cruelties, but pretend to the 'normality' of the busy bodies in power?
13. Do we vote? Do we volunteer in the service of our beliefs?
14. Do we have a relationship with our surroundings? With plants? With animals?
15. How well do we know our climate, our soil, our geography?

Chapter the Sixth

1. See, This is the gruntwork. This is the kind of thing a religion faces you with, once you've lasted through the honeymoon phase.
2. And half the time, once you've decided what the Gods really want you to do, your first impulse will be to try to talk Them out of it.
3. Like, there's a quintillion bazillion gophers in my garden, and You Guys don't want me to use any poisons? Not even one little pellet?
4. And about that geas, Folks, You really mean to tell me that You expect people to have geasa in the Eighties?
5. Next, You'll be asking us whether we believe in magic.
6. But if you readers are members of the NRDNA or related organizations at this point in their development, you're the diehards, the ones who have made it this far.
7. You've lived through the political snits and social catastrophes that drove away the dilettantes and novelty-seekers.

8. Your pagan eyes have seen births and marriages and divorces and deaths.
9. You have, somewhere within you, a worldview not taught to you by either mainstream religious or secular authorities.
10. Now, obviously, there's no law that says you can't just bug out on the project at this point.
11. Taking your feral spiritual priorities out for a spin can make you conspicuous, especially in the current sociopolitical climate of enlightened despair.
12. Giving up always looks terribly sophisticated.
13. But you can't bug out on winter.



Balance & Synthesis

(By Les, Sep 1988)

(New to ARDA 2)

1. In the time of balance, I think of Hairpulls, and of the doubts as old as religion that we may either decry or embrace.
2. Myself, I have learned to be fond of them; otherwise I suffer a lot.
3. Rationalism is a cold place. It also makes the sensations of one's isolated consciousness a little uncomfortable.
4. Why should I be peering out these two wet windows, instead of someone else?
5. And whatever I may think of it, does it matter very much?

Chapter the Second

1. I'm not really the believing kind.
2. Yet I walk in a world of many gods and goddesses, all part of the divine universe, and all workers of great magicks.
3. I speak, "Lord," "Lady," and solemnly declare that a living world hears me.
4. I also walk among others of my non-faith who call upon methods of divination, by cards and stars and crystals. And I have various odd means of justifying my refusal to reject such things outright: archetypal imagery, channels of intuition.
5. Phooey.
6. I cast cards on a table and read the pictures in them as a way of grasping at straws in confusion.
7. I count the images in star patterns and permutate and combine them in the sky of this or that moment in time, because the star-pictures are a handle on the mystery of personality, not because they name aught that I can truly know.
8. And I collect the lessons of each, ancient and well-laden with the thoughts and dreams of my forebears.
9. Help me, Old Ones! What did you know that I don't?
10. When does this – or the channeling of my energy through arbitrary places in my body, or the repetition of mantra or Wiccan doggerel - pass over the line between seeking and superstition?

Chapter the Third

1. When I walk among the people, I remember a card sent by Mad Sweeney: "Nature is not dirty, but it provides the raw materials from which we manufacture dirt."
2. And I tell myself that people are not foolish or shallow, but they have the materials in them from which foolery and crassness are made.
3. So I am still responsible for the times when I get used or jerked around, but for individual errors in present judgment, rather than for outreach to strangers at all.
4. People need not be mine to be benevolent, nor need they have been of my time to be wise.
5. Can we translate the speech of poets? And can our materialistically-trained minds then put to use what we hear?
6. Or is it lost to us forever, our efforts warped to fallacy by the indoctrination of an utterly alien culture?

7. And can we give our Mother any protection but our own extinction?
8. By loving Her, have we become the enemies of our own kind?
9. Many of the so-called scientific community think so.
10. Yet in rejecting all that they know, we continue in ignorance to wound that which we love.
11. We need more than balance: Synthesis. Turn in your compost, and think of that.



Latest Selections:

The Carleton Revival

The Speaking of Beliefs

(By Heiko Koester, 1987)

(New to ARDA 1)

Chapter the First

1. Dear Friends,
2. We are here to celebrate the creative powers of the earth-mother, of nature.
3. To celebrate the wonder of nature.
4. To think of any sunset, any rock, any river whose beauty and symbolic power have existed in your past.
5. Feel the force of those experiences with nature and to let it become a force to help build and sustain you.
6. The force of nature is represented to us here in this fire.

Chapter the Second

1. We're here to celebrate and feel the power of a group.
2. There is true power in a circle.
3. Circle is unbroken, is continuous.
4. We are all equal here and able to send energy in a complete way to each other in this unbroken circle.
5. We are not in rows or in single file and I am not speaking to you from a pulpit, but from within the circle.
6. An essential force of this circle is human love.
7. Without love, support, understanding, and giving, our ritual here tonight and our existence here at Carleton would be empty.
8. Let us keep this always in mind in our daily lives and during our ritual, that love and support is essential to our humanness and to our survival.

Chapter the Third

1. We are also here to celebrate the masculine and feminine natures of the universe to recognize their dual presence in each of us, their cosmic interplay, their equality and interconnectedness.
2. To think of the ying and the yang.

Chapter the Fourth

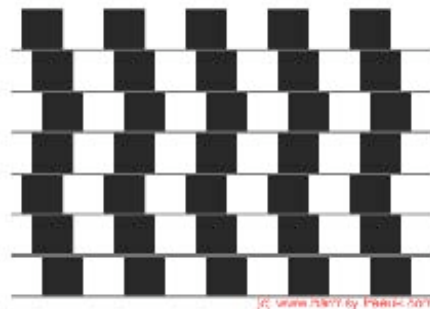
1. We are here to celebrate not just the nature outside of us, but also the nature within us.
2. We all have tremendous forces and powers which are not let out in daily life.
3. They are physical forces of motion, we find them in dance and making love.

4. They are mystical forces of intrigue, we find them in deep, searching eyes, in beautiful faces.
5. They are our natural feelings of power, of helplessness.
6. We all have tremendous psychic powers of change and tremendous helplessness and vulnerability, and we have to admit this.
7. In the same vein let us not idolize one thing over another.
8. One pointedness, whether it be of heroes or of ideas, is not our way.
9. Rather, let us celebrate the unique beauty of each season; weather, tree, mountain, and mood.
10. This extends to religion.
11. To regard each religion as unique and wonderful in its own right.
12. Especially to practice tolerance, the tolerance of all peoples, all objects, all religions.

Chapter the Fifth

1. Finally, we are here to celebrate the cycles of life.
2. To celebrate the circle in all we see, the cycles of seasons, the cycles of childhood, youth and old age, and to celebrate each in its own right.

Heiko Koestler
Farm House, Carleton College
Autumnal Equinox 1987



Mike's Farewell Epistle

(By Mike Scharding, 1994)

(New to ARDA 2)

1. December 11, 1994
2. To Hrobak, Graham & Curtis
3. Dear Sisters-In-The-Earthmother,
4. All in all, Druidism at Carleton can be wearing upon the Priests of the RDNA. It requires so much quick-planning and is filled with worries of whether one is "doing it right."
5. I ask you to remember that Druidism is first and foremost, a personal journey; which may intersect other's paths for a while, will ultimately be your own. No two people's Druidism is identical (or it seems like it, so far).
6. Yet we are called to "leadership" of Druidism at Carleton. Whatever that means.
7. Matt Cohen, a Druid from Carleton '92, told me that the secret of Druidism to him was doing what you normally like to do. If you do that, then others will be interested by your positive attitude towards the subject.
8. The unfortunate problem is that if you wish to "save Druidism" or actively recruit, people get turned off. Truly a pickle, this one is.
9. Carleton is much different than it was in the 60's and 70's, freedom of expression and appreciation of foreign cultures and religions is much more accepted now. That aspect of Druidism is now kind-of assumed as a basic tenet by most people coming to Carleton.
10. However, just because it's assumed doesn't mean it is carried out in practice.
11. To me, Druidism is an active/passive attempt at living a life of accepting & exploring the diversity, which is in the reality around us. It's that simple and it's that difficult.
12. Sure we can explore Wiccan beliefs; in fact it's probably a very good starting point for many. The term "Witch" conjures up so many of our culture's fears, that overcoming those fears of "witchcraft" is a great step towards overcoming our fears of other strange, non-Christian religions.
13. Another area that could well benefit exploration are the Asian, Native America & African religions; although the materials on the first two are far more accessible.
14. There is so many wonders, treasures and insights available from the many religions/philosophies of the world; wonders to be explored in class and social settings. Let us not stick to just one: there are many other student organizations capable of doing just **one** focus!!
15. Above all, let us not represent our personal paths as that of all Druidism.
16. Druidism is also very vague about it's purposes and provides a nice umbrella-organization for all other sorts of activities associated with practicing/exploring many religions: Candle-making, cloak-making, bonfires, vigiling/camping, offers experience in leadership roles in religion, debates, sweatlodges, vision-quests, arb-walks and meditations.
17. Druidism is a unique activity that Carleton is blessed with, unlike many colleges, because it is accepting of diversity and disparaging of dogma at a critical time in a person's life: college.
18. Thus, the trick, for me, was doing all the activities of a Druid, because I wanted to and inviting other people to join me, if they felt like it.
19. I kind-of wish I was better at group organizing, had encouraged yet more members to lead activities, and excelled at group-image-consolidation, but (in hindsight) that would have been unappealing to the easy-come/easy-go atmosphere of Druidism.
20. Similarly, I wish I could have encouraged greater study of the International Druid Archives by the members, because of the wisdom stored there that is so much like our own.
21. But, to indirectly force members to use any one source is as bad as the Bible-Thumpers' practice of only listening to arguments based on excerpts from the Bible. It remains an immense resource or rituals, debates, articles, opinions, poetry and humor at your disposal.
22. When time permits, please reflect upon the progress of your spiritual journeys. For some of you, it may be a time of unbridled exploration and dissent from rules, and for other it may be a time of intense scrutiny of a new system being sold to you by a bookstore.
23. Whatever the case may be, keep the Reformed Druids open to many types of people, be they pagan, Christian or "just plain don't know."
24. Avoid the dangers of over-ritualism and try to have quiet reflection, by group & individually, plus study nature in scientific & philosophic terms.
25. Read widely from as many traditions as you can. you never know where wisdom may hide! Your opportunity here at Carleton is so unlimited that you have no idea of what kind of person you will be in 4 years!
26. If Druidism should die in the next five years, I'm quite certain that it will spring up anew with someone exploring the archives, reading old Carletonians, a visit by an Alumni-Druid, etc. Druidism may have trouble flourishing, but it has no trouble reviving.
27. So release any anxieties about an "active grove." Trying to "save" one form of Druidism and you will fail, but if you explore the ways of the Mother, then she will bless you with abundance.
28. Enjoy your ever-so-brief stay at Carleton and share your joys and insights with whomever wishes to join you. I've enclosed \$50 to help fund your pursuits, as I have tried over the last 5 years. Use it frivolously!
29. Be Druidic, whatever that means to you and allow the same freedom to other members in the group.
30. I wish you the greatest of experiences, AWARENESS.
31. Write to this lonely Druid and tell me of your Druidic studies.
32. I, an old Druid with wist-full memories, have rambled on long enough.
33. I hope that I have given you some encouragement for the upcoming Summer half of the year.
34. Try not to take Druidism as over-seriously as I did.

-Michael



The Third Epistle of Robert

(By Robert Larson, 1996)

(New to ARDA 1)

An fh'rinne in aghaidh an tsaoil. (the truth against the world.) -old druid motto (really)

Everything you know is wrong. -The Firesign Theater

Chapter the First: Greetings

1. Dear Siblings in-the-Mother,
2. Go mbeannai an Mhathair sibh go léir. (May the Mother bless all of you.)
3. I wish to convey to you some thoughts that occurred to me while I was helping edit this edition of the Chronicles. I believe they may well give you something to meditate upon as you progress along your druidic path.
4. Of course, some of you may well think I'm crazier than ever.
5. Be that as it may, I ask you to think about my ponderings, which result from both long study and sudden illumination. (It is longer than I intended, but it just grewed.)
6. I believe you'll find them interesting and, I pray, helpful.

Chapter the Second: What am I?

1. To those who are uncouth enough to ask my religious persuasion I normally reply that I am a devout pagan. However, I've always felt ambivalent about the term "pagan" or "heathen."
2. On the one hand, I prefer the tolerant and inclusive attitude of the vast majority of "paganisms" toward other belief systems to the exclusive and intolerant attitudes that have historically adhered to monotheistic and dualist creeds.
3. Also, most paganisms are pretty vague about their concepts of deities, which I find suits my druidic view very well.

Chapter the Third: The Term "Pagan"

1. On the other hand, "pagan" has periodically had a pejorative taint, and the present is one of those periods.
2. This pejorative context did not originate with the Christians, but with the ancient "pagan" Romans. "Pagus" in Latin means "countryside," and urban Romans considered "pagans" to be "hicks."
3. "Pagan" religion was looked down upon by the adherents of the more "sophisticated" State polytheism, much in the way that High Church Episcopalians look down upon Holy Rollers.
4. Also, Roman soldiers used "paganus" as an insulting term for civilians. This usage was picked up by the "soldiers of Christ" who used it as a generally pejorative term for non-Christians. "Pagan" has vacillated between being neutral and being pejorative ever since.
5. During the 19th century it was used in both ways when colonialists applied "pagan" or "heathen" to any non-European people, culture or belief system.

Chapter the Fourth:

The Term Neo-Pagan

1. Nor do I find "Neo-Pagan" truly acceptable. "Neo-Pagan" is a term first applied pejoratively (surprise!) to pre-Raphaelite artists which was later adopted as a self-description by another artistic group in the early 20th century.
2. The history of this latter group is curiously similar to that of the RDNA. It started as essentially a group of people who liked to take nature walks but had no real interest in restoring pagan religion.
3. One of its members was Francis Cornford, a follower of one Jane Ellen Harrison, who was a pagan reconstructionist, basing her reconstruction on Frazer. These people influenced others, including Margaret Murray, whose work underlies wicca.
4. An interesting parallel to us, isn't it?

Chapter the Fifth:

Neo-Pagan Pantheonizing

1. Parallels and linguistic connotations aside, one of the problems I find in "Neo-Paganism" in its current context is its tendency to over-define and personalize deity concepts.
2. In this "Neo-Paganism" models itself after the polytheistic pantheons of "established" mythologies, such as those of Greece and Rome, and tries to extend this structure to other vaguer pantheons, such as those of the Celts or Norse.
3. In this attempt they make the same mistake that the Romans did in their attempts to describe Celtic gods in terms of Roman deities.
4. Such a description seizes upon one aspect of a deity and equates it with a familiar god who has a similar aspect, even though it may be the only one the two gods have in common. The result is rather like a Christian identifying all healer entities with Jesus.
5. The attempt to structure Neo-Paganism is a mistake that confuses paganism with polytheism. They are not totally synonymous.

Chapter the Sixth: Folk Religion

1. Paganism or heathenism is, as the terms imply, folk religion.
2. As such, paganism is an accumulation over time of a myriad of traditions and beliefs, which are sometimes contradictory and always confusing to those outside the belief system or culture (and often to those in it!)
3. One should not look for consistency in paganism, such a search will lead only to confusion and frustration.
4. While some structuring exists, and a loose hierarchy of deities often emerges, paganism is essentially an organically grown mélange of beliefs with roots deep in the past. It is religion built from the bottom up.
5. Deities are numerous and each has many aspects, often overlapping. Most deities are localized.
6. For instance, there are some 400 deities recorded in the Celtic "pantheon," the vast majority of them mentioned only once, similar concepts and representations appearing under different names in different locales.

7. While the basic concepts may well be seen to be universal, the deities are different for each has different accretions overlaying the basic concept.

Chapter the Seventh: Organic Religion

1. It is this very organic quality which leads me to believe that paganism is "truer" in human terms than "revealed" religions such as Christianity, Islam, Buddhism, Zoroastrianism and their like. Such cults are fine as parts of a greater whole, but when they become the whole, much human quality is lost.
2. The organic quality of paganism usually leads to its being open to new cults and religious concepts.
3. The average pagan of ancient times found no difficulty or contradiction in belonging to many cults. While he would respect and venerate all god concepts and spirits, he would only worship those which he believed impacted on his life or in which he had a particular interest. (Household gods, craft patrons, ancestral spirits, etc.)
4. Intellectual and curious pagans would always find themselves attracted to new cults.
5. The normal pagan did not differentiate between religious and secular life as we do today. Rather, religion was an integral part of life and imbued all its facets, as the spirits and gods were imminent.

Chapter the Eighth: State Religion

1. Structured polytheism and mythology, on the other hand, were constructs of the state and literature.
2. Though built from native beliefs, they were constructed from the top down rather than from the bottom up.
3. The political powers, priestcrafts and writers took one concept/god/myth from here, another from there, a third from yonder, etc. and set up a hierarchy and accepted mythology.
4. Essentially a state religion was built artificially. Similar deity concepts are amalgamated and their powers and responsibilities more rigidly defined.
5. For instance, under the Romans many local chieftain/thunder gods were amalgamated and called Jupiter or Jove, using their original names or localities as subtitles. Differences between the original deities were either submerger or particularized to a sub-cult.
6. The gods became eminent rather than imminent and adopted homes such as Mount Olympus.

Chapter the Ninth: Religious Persecution

1. Such a state religion, while still tolerant of other beliefs, has much tighter boundaries to its tolerance than does paganism.
2. While pagans found no difficulty in including the state-based religion in their belief systems, messianic and revelatory exclusivist cults did.
3. Though conflicts between cults are not unusual in paganism, and such conflicts could lead to "theological debate by other means" (to paraphrase Clausewitz on war,) such conflict rarely disrupted normal life for long; some accommodation would be reached.
4. However, with a state religion in place, some cults found themselves in conflict with the state, which led to the sporadic banning and/or persecution of the cults.

5. The most famous of these persecutions (because the cult eventually won) was that of the Roman state against the Christians.
6. While the Christians are the most famous example of Roman persecution, they are hardly the only example, nor are they the first. That honor probably belongs to the Dionysian cults.
7. The Roman state, as the era's biggest control freaks, had real problems accepting ecstatic and mystery cults, they were just too disorderly. Mithraism, Egyptian mysteries, Great Mother cults, and, of course, the druids among others were all banned or persecuted at some time.
8. Note, though, that these persecutions of religious cults were for political reasons, and usually occurred when the state was having troubles. They were essentially scapegoating operations.
9. As such the severity varied greatly according to the time and place, and many magistrates made great efforts to avoid punishing members of proscribed cults.
10. Of course, once a Christian sect won power, it banned pagan worship and persecuted both pagans and other Christian sects. That, however, is another sad story, one of persecution for religious reasons using state power.
11. Other examples of religious persecution for state purposes include Confucianist China against Buddhism, Shintoist Japan against Christianity, the Nazis against the Jews and Gypsies (and the other pogroms against the Jews), the U.S. government against Native American religions (still going on), and the Egyptians against the Aten cult.
12. This last example, however, is better seen as a case of revenge for Akhematon's religion-based persecution of the polytheistic Egyptian priestcraft.
13. Other persecutions for religious reasons include the Christian church against the German, Slavic, and Baltic paganism (among others), Islam against pagans (Islam has historically been tolerant toward other "people of the book," i.e. Christians and Jews, but has always been intolerant of paganism.), the Crusades, the Inquisition, the medieval witch-hunts, Communism against all other religions (counting Marxism as a religion), and Cromwell against the Irish Catholics.
14. The RDNA may well evolve into a true pagan religion given a few centuries; it certainly has the openness to do so, but it can only so evolve if it continues to avoid over-structuring its belief system in a Neo-Pagan manner.

Chapter the Tenth: Christian or Pagan?

1. For further illustration of the dichotomy between paganism and polytheism I'm making (and just for the fun), let's apply it to present day Christianity.
2. Catholicism can be seen as polytheistic with a triune god at the top, a mother cult, and myriad subsidiary deities (the saints).
3. Belief and structure are imposed from the top. The same is true of Eastern Orthodoxy and High Church Anglicanism.
4. Mainline Protestantism is a mixture of polytheistic structure and pagan belief. Fringe Protestantism, such as the Holiness Church, Primitive Baptists, snake handlers, Christian Science, etc. are essentially intolerant pagan cults.
5. (Well, I've always been a hillbilly at heart.)
6. Most pagan of all are the African-American churches, especially the small denominations which freely mix Christianity with African traditions.

Chapter the Eleventh: Getting Out of Bed in the Morning.

1. Having talked about my concept of paganism at much greater length than I originally intended, I will now take on the concept of "ritual."
2. Some of us consider ritual a hindrance in our druidic paths, Isaac is a ritualist par excellence, and the majority don't care about it.
3. I believe that everyone is using an overly tight definition of ritual. In truth, ritual is unavoidable.
4. The second time a baby cries and is fed, changed, or cosseted a ritual is born, both for the supplicant (the baby) and for the deity (the adult).
5. Ritual pervades human life, though it is normally unperceived.
6. For instance, we each have our own ways of starting the day. If we must rush, leave something out, or do things out of order we get upset. We have "gotten up on the wrong side of the bed" because our "morning ritual" has been disrupted.
7. Similarly, each of us has his own way of doing every habitual task, our personal rituals, though the individual differences are often masked by the similarity of the tasks.
8. But if we try to do a task in a different way, we'll usually screw up. At the least we'll feel we're doing something wrong until we learn a new ritual.

Chapter the Twelfth: Unconscious and Conscious Ritual

1. Most of these rituals in our lives are carried out unconsciously, of course.
2. If we had to think our way through every task, life would be much more difficult, if not impossible.
3. The ritualization of a task puts the body on automatic pilot, freeing the mind to concentrate on the goal of the task or to think of other matters.
4. Ritual can thus best be seen as an enabler and liberator rather than as a hindrance and encumbrance.
5. The freedom of mind brought by ritualization applies to both unconscious and conscious rituals.
6. Whole conscious ritual is not as necessary to life as is unconscious ritual, it is a normal human tendency and desire.
7. To suppress this desire is to suppress a part of our humanity.
8. Indulgence in conscious ritual, however, raises an important question. Will we control the ritual, or it control us?

Chapter the Thirteenth: Internalizing Ritual

1. Any conscious ritual, such as the druid liturgy, should be memorized and, preferably, rehearsed until the officiant can run through it in his sleep.
2. An officiant who does not do this, for whatever reason, does a disservice to both himself and the congregation.

3. The ritual will stumble and will not feel right. If it doesn't feel right to the congregation and the officiant, its results will be at best problematic.
4. A ritual must be done right to be truly effective.
5. This is one reason for a ritual's increasing power with repetition.
6. To use a theatrical parallel, an actor who must concentrate on remembering his lines and blocking will be unable to give sufficient attention to his actual performance, which necessarily will suffer.
7. Internalization of ritual permits the officiant to concentrate upon actually performing it and accomplishing its goals.
8. Instead of restricting his freedom, internalization enables the officiant to better pace the ritual and to improvise meaningfully in response to events and the congregation, leading to greater interaction on both physical and psychic levels.
9. The end result is a better more purposeful ritual.
10. A parallel to what internalization of ritual accomplishes can be found in traditional music or jazz.
11. The musician has internalized the basic tune; he knows where he's been, where he is, and where he's going at all times without having to think about it.
12. This enables him to experiment to ornament the tune and improvise around it as he plays, while maintaining the tune's basic structure.
13. The result is that every playing of the tune is both different and the same, increasing its meaning and personalizing it, and giving greater entertainment to both the audience and the musician.
14. What an officiant is trying to accomplish with a ritual varies with both the ritual and the officiant.
15. Some may try to invoke actual powers, external or internal; others may seek to increase the sense of togetherness in the congregation.
16. In the standard druid liturgy I believe that the entire purpose is summed up in the line "cleanse our minds and hearts and prepare us for meditation."
17. It is in the meditation, after all, that each druid pursues his understanding of the Mother in his own way in the group setting.
18. A well-run service can assist this pursuit, which is really the thrust of Reformed Druidism.
19. So, fellow druids, do your rites right, each in your own way.

Chapter the Fourteenth: Facts and Myths

1. So much for old business, now on to new(ish) business.
2. On a deep level myth is truer than fact.
3. "Facts" are ephemeral; they change as new facts are found or current thinking is revised. Myth is much longer lived.
4. We all know that the Washington and the cherry tree story is false, it was invented by Parson Weems.
5. Yet the story has entered the American mythos.
6. Intellectually we discount it, but it still affects us and inspires us.
7. Similarly, few today believe in the literal truth of ancient myths (in fact, it's likely that few ancient pagans believed in their literal truth), but we can still be moved by them.
8. Biblical debunkers and fundamentalists make the same mistake about the factual content of the Bible.

9. Whether certain events happened or not, whether the Bible is factually true, doesn't matter. To a believer the Biblical mythos rings true; even to a disbeliever it is moving.
10. Facts speak only to the intellect; myth speaks to man's heart and soul.
11. With the longevity and tenaciousness of myth in mind, I will now address some myths about the RDNA, myself, the Berkeley grove, the Celts, and the ancient druids.

Chapter the Fifteenth:

Celtic Culture in the Early RDNA

1. In his history of the RDNA Brother Michael reaches some conclusions on the Celtic influences in the founding at Carleton of the original grove to which I would answer, "Yes, but..."
2. He is correct in saying that the Celtic trappings were there only to lend the name "druids" some legitimacy, and that reading were from various religious traditions with a heavy Zen influence (especially when Frangquist was Arch Druid).
3. My own interest in Celtiana was actually sparked by my involvement with the RDNA, probably due to my innate tendency to seek out the roots of ideas.
4. At Carleton, however, I knew Celtic culture only through song and poetry, both in English.
5. At that time (1963/64 c.e., 1/2 Y.R.) little was generally available on Celtic society or religion.
6. What was available usually relied upon classical sources and was either pretty basic and sketchy (and often wrong) or highly speculative.
7. Being a language freak, I started my research by learning Irish, which further sparked my interest.
8. Then the flood of Celtiana, which persists to this day, began.
9. For the most part I've swum in the more serious scholarly and semi-scholarly stream of this flood while dipping into the metaphysical and speculative eddies.
10. (Some of this stuff is quite good, much of it has some good perceptions, and some is downright ridiculous. Caveat.)
11. As I learned, I shared with others of my acquaintance. As a result, the Celtic veneer became thicker in the Berkeley Grove, but it was never more than a veneer.
12. For services I stuck to the original liturgy with appropriate additions for the High Days.
13. Meditations were often taken from the Chronicles.
14. The Celtic thing was my personal search, but I never consciously attempted to impose it upon the grove as a whole, though I welcomed fellow seekers.
15. (Thus my involvement with Clann na Brocheta.)
16. Some seem to think I became some kind of druid evangelist.
17. Nothing could be farther from the truth. While it is true that I desired a somewhat higher profile for the RDNA, my purpose was not to recruit, but to enable those who were searching for their religious footing to find us more easily.
18. I believed, and still do, that the RDNA has something to offer to such people, the same thing many of us found in it, a chance to define their own religious beliefs without preaching, pressure, or persuasion in a supportive group.

19. I've always found active proselytizing repugnant, however worthy the cause.
20. My attempt to increase the organizational coordination of the RDNA was similarly motivated.
21. The goal was to enable the most organizationally active druids and Archdruids to better serve other's searches for awareness by setting up a forum for discussing problems which groves and individuals encounter.
22. The hallmark of the Third Order is service, after all. This should be especially true for Archdruids.
23. One of the problems a priest runs into after setting up a grove or becoming an Archdruid (especially when the members are not living in close proximity and are not well acquainted with each other as at Carleton College) is that grove members look upon the AD as an authority figure (at least at first).
24. One of the problems of hierarchy.
25. This in turn rather constricts the A-D's search for "awareness," unless he wishes to hopelessly confuse the congregants.
26. A similar problem to that of Zen "masters" and "students."
27. How can you lead another to "awareness" if you're looking for it yourself, when they have to reach their own "awareness"?
28. You can tell them this, but it is often difficult to get through their own preconceptions. (Gee, you're the teacher, so teach!)
29. What I found myself doing (and, I suspect, other A.D.s too) was using their preconceptions to aid my own search, hoping they'd grow in their awareness, too, or at least become aware of their unawareness.
30. Thus, at least partially, the growing Celtic flavor, though I would often take my readings from meditations.
31. The Celtic flavor was always more window-dressing than substance, though.
32. When a congregant asks a metaphysical or philosophical question, the priest should always encourage the congregant to find his own answer.
33. If an answer is insisted upon, the priest should make clear that the answer is only his opinion.
34. All in all, Arch Druid can be a very comfortable position, if you go for anything deeper than having a good time sitting under the oak.

Chapter the Sixteenth:

Those Amazing Celts

1. Despite what I have written of Celtic influence on the early RDNA, I would suggest that it was unknowingly greater than intended.
2. This influence was inevitable, for the Celts made many contributions to our own culture, though these are usually overlooked.
3. Certainly we seem to have evoked the Celtic talent for disorganization.
4. Much to their sorrow (and our loss) when they ran up against the Romans, Germans, Saxons, and Normans, the Celts in their own culture rarely displayed much talent or desire for tight organization.
5. Celtic society, though structured and somewhat hierarchical was essentially libertarian and individualistic with a distinct tendency to surface anarchy.

6. To those who may wish to build a tightly-run pagan religion or organization I would suggest that Celtic deities and society are poor models to invoke.
7. Try the Romans, Greeks, or the Germans (though Himmler sort of ruined the last).
8. The picture that most people have of the Celts is that of a savage, bloodthirsty people who fought naked.
9. This myth is largely the result of Roman writings and can be laid to cultural differences, racism, and propaganda.
10. The centralized and orderly Romans found themselves repelled by the disorderly Celts, who refused to be quietly enslaved.
11. Romans had been racially traumatized by the Celtic sack of Rome early in their history, and the Celts frequently allied themselves with Rome's enemies, notably Hannibal.
12. Celts wouldn't play the Roman game.
13. Instead of pitched battle, Celts preferred raid and ambush.
14. Instead of whole armies facing off against each other with a resultant general slaughter, the Celts preferred individual combat, which might or might not escalate.
15. The fact is, the Celts simply had different cultural values from the Romans (and later the English).
16. The picture is now emerging of the Celts is that of a sophisticated society with a technology that was in some ways more advanced than the Romans', especially in agriculture and iron-working.
17. In fact the yields produced by Celtic agriculture were the best in Northern Europe prior to the development of modern agriculture.
18. Many roads in Gaul and England which are credited to the Romans have proved to have substantial Celtic foundations.
19. The conflict between Celtic and Roman aesthetics can be plainly seen in their art.
20. Celtic art was complex, elaborate, and intricate but was largely nonrepresentational. Roman art was mostly severely representational.
21. Perhaps worst of all to the Romans, Celts had little concept of private land ownership, and belonged to the tribe, not the individual, and no concept of primogeniture.
22. They even "allowed" their women to fight in battle and participate actively in their society and would even follow female leaders.
23. Surely such a people must be total savages!
24. True, the Celts had their savage side, but don't all societies?
25. True, some warriors fought naked. In fact, some Scottish Highlanders stripped for battle as late as 1745.
26. The reason was both religious and practical.
27. Symbolically, fighting naked relies upon the gods and upon one's own skill for protection, and better displays that skill to the gods.
28. Practically, a wound is less likely to infect without dirty cloth pressed into it.
29. If you didn't have armor, which was rare and expensive, you were better off fighting naked and unrestricted.
30. Also, cloth is expensive, mon! (Scots joke)
31. True, the Celts were headhunters.
32. Again the reason was religious, and the practice may only have been that of one warrior cult.
33. But the Romans enslaved conquered peoples and humiliated and murdered their leaders, not to mention their gladiatorial games and mass executions.
34. The English displayed the heads of executed felons until the 18th century and taught the Amerindians the quaint custom of scalping.
35. Who were the savages anyway?!
36. Certainly the Irish considered the English uncouth savages.
37. The same culture clash that led to their misunderstanding and fear of the Celts made both the Romans and English oblivious to or unable to acknowledge the Celtic contributions to their own cultures.
38. Many Latin writers and poets were in fact Romanized Celts from Cisalpine Gaul and Iberia.
39. Some Roman emperors, even, were Celts by descent.
40. Many "English" writers were really Irish, Scottish, or Welsh and thought of themselves as such. (I may be British, laddie, but I am NOT English!)
41. The most basic contribution to English culture is usually totally overlooked. It lies in the language itself.
42. Lexicographers will tell you that surprisingly few English words are derived from Celtic languages.
43. They're right, especially considering the long contact between the peoples.
44. The Celtic contribution is more basic and is found in the structure of the language itself.
45. English relies heavily upon the progressive tenses for the subtlety and flexibility of its verbal system.
46. These tenses are not found in either Anglo-Saxon (or other Germanic languages) or Latin.
47. In Celtic languages, however, such tenses are those most used, sometimes almost exclusively. (As I recall, linguists count some 26 tenses in Irish Verbs. This may be an undercount if various compound constructions are taken into account.)
48. All in all, then, Western culture owes a great unacknowledged debt to the Celts.

Chapter the Seventeenth:

Interrelated Religions

1. I would also suggest that there is a greater relationship between Celtic paganism, Hinduism, Christianity, and even Zen than is usually realized.
2. Let us look again to the roots, Celtic paganism, like all European paganisms except those of the Basque, the Magyar, and the Finns, evolved from the same Indo-European root as did Hinduism.
3. Hinduism gave birth to its own salvation cult, Buddhism, one sect of which became Zen. So Zen is actually a very distant cousin to Celtic paganism.
4. In the centuries before Christ, Judaism was influenced by both Hellenism and the dualist ideas of Zoroastrianism, another salvation cult outgrowth of Indo-European paganism.
5. These influences can be seen in both the messianic idea and the increased emphasis on Satan as a worldly power.
6. Buddhist ideas were also penetrating Judaism at this time.
7. All this influx of ideas led to the development of Jewish mystery cults, such as the Essenes and Christianity.

8. During its early years of development, Christianity absorbed yet more Greek influence, along with Egyptian ideas, which were themselves heavily Hellenized by this time.
9. Many influential early Christian theologians were from Alexandria or God, both places where persecution was relatively light.
10. Most of those from Gaul were, of course, Celts, and it is likely that some druidic beliefs and philosophies found their way into early Christianity.
11. Therefore, we should not be surprised when we find similar ideas expressed in all these religions and cultures.
12. Nor is it a total coincidence that some early Irish Christians wrote epigrammatic poetry similar to haiku, or that some surviving druidic teachings resemble Zen koans, for there is a root connection.

Chapter the Eighteenth:

Who were those old Druids?

1. The standard myth about the druids is that they were the primitive Celtic priesthood who conducted bloody rites in the deep woods and practiced human sacrifice.
2. The revisionist myth sees them as the priesthood of a nature-revering Celtic paganism, but discounts the human sacrifice as Roman propaganda.
3. Both those myths are based upon the Romantics' misreading of classical sources and ignorance of Celtic sources and society.
4. To take the human sacrifice question first, I know of only one Irish source that mentions such a practice, and there it is presented as a heretical aberration.
5. Surely, if human sacrifices were common the early Christian monks would have used the practice to discredit the druids.
6. Even Julius Caesar does not claim that the druids conducted such sacrifice; he says merely that the Celts would not sacrifice without the presence of a druid.
7. To me, this implies that the druids were required mainly to see that it was done right.
8. Caesar also admits that most sacrificial victims were convicted felons and prisoners-of-war, the ensnarement or execution of whom was common in all early societies.
9. Physical evidence of Celtic human sacrifice, though extant, is sparse.
10. We are led to conclude that human sacrifice was not a common practice, and probably only took place in times of great danger, if at all.
11. Such acts may have been a hankering back to earlier practice, much like the constant Roman theme of returning to the practices of the early republic. (We have deserted the way of our ancestors and must return to them if we wish to avert disaster.)
12. Certainly the ancient Irish and Welsh law texts that have come down to us prefer restitution to punishment. Capital punishment is unknown.
13. The myth that the druids were a priesthood has, in fact, no basis in either classical or Celtic sources.
14. Though they certainly had sacral duties, we must remember that religious duties were an integral part of every pagan's life.
15. In fact, neither classical nor Celtic writings refer to the druids as priest, and one, Dio Chrysotom, distinctly differentiates between them.
16. My own opinion is that some druids had a priestly function, but most did not.
17. Their privileged, sacred status is explained best by the druids' many important functions in Celtic society. They were the Celts' poets, seers, judges, doctors, philosophers, teachers, and repositories of tradition (Historians and genealogists).
18. No one druid practiced all these professions, of course.
19. Even the most primitive societies have specialists, and the Celts, as I have shown, were hardly primitive.
20. In historical Irish society all these trades ran in families, members of which were trained in the family trade from an early age, with some cross-training through the custom of fosterage.
21. It should be noted that in early Irish society all these professions were open to both sexes.
22. Only after the victory of the Roman Catholic Church over the Celtic church, a victory due more to organization than theology, did women disappear from the professional class.
23. It is as a professional and intellectual class that we can thus best define the ancient druids, and it was as such that they won the respect of both Greek (who found most of Celtic society as frightening as did the Romans) and early Christian philosophers.
24. This concept invites comparison with the Brahmin caste of India, and this comparison has often been made.
25. It is likely the Brahmins and the druids (and perhaps the Persian magi) had a common root in early Indo-European society.
26. Certainly many parallels exist between the Celtic and Hindu societies, and both mythological and even musical similarities exist.
27. If we look upon the druids as an intellectual caste, rather than as a priesthood with repugnant practices, Roman antipathy towards them is better explained, for a society's intellectuals are always the first target of a conqueror.
28. We can also see that the original druids did not die out with the coming of Christianity (there are mentions of them as late as the 9th century in Irish texts). Rather they metamorphosed and maintained many of their positions under a new name.
29. In Ireland, they were known as the aos dana (people of art/learning) who retained much of the sacred status and privilege of the druids.
30. It is likely that the early Celtic Christian church owed some of its beliefs and philosophy to the druids, which it would later reintroduce to the continent through missionaries.
31. Pelagius, either a Briton or an Irishman, was specifically attacked as trying to "revive the natural philosophy of the druids" for his stands against the doctrine of original sin and in support of free will. (He believed Augustinian predestination theology led to immorality.)
32. He was finally condemned as a heretic after long political manipulation by Augustine and his followers.
33. It is certain that the knowledge preserved in Ireland which made it a magnet for those seeking education during the Dark Ages was not only Roman, Greek, and Christian, but also druidic.

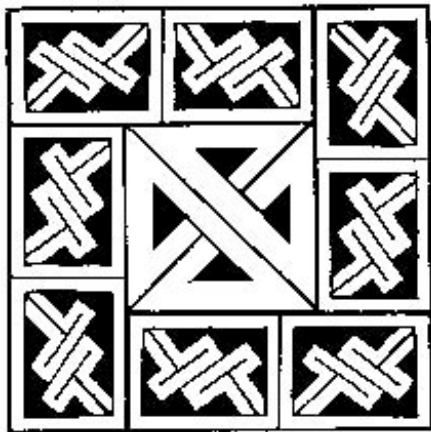
34. We can only mourn the loss of knowledge caused by St. Patrick's boasted destruction of 180 druidic books and by England's later banning and destruction of Irish books, even as we deplore the destruction of the library of Alexandria by Christian zealots and Mayan books by the Spanish priests.
35. Truly all these acts were crimes against all humanity.
36. If we wish to stretch a point, it can be argued that the original druidic caste did not totally die out until England's final suppression of the bardic schools and the brehon law in the 17th century.

Chapter the Nineteenth:

So Where Does That Leave Us?

1. If we accept the original druids as an intellectual caste, we can see a parallel with early Reformed Druids. For what were we at Carleton if not a somewhat mischievous group of intellectuals?
2. But surely I'm not suggesting that any real connection to the ancient druids existed, am I?
3. Certainly not. But, as I have shown, Western thought may well owe an unconscious debt to the druids.
4. No, certainly not, but I'll leave you with a short bit from a story from the Life of St. Guénolé, a 6th century Breton saint, by Wurdistan, a 9th century monk.
5. The story recounts the meeting of St. Guénolé with the last Druid in Brittany!
6. After the events of the story and a brief theological argument, which is essentially a draw, Guénolé offers the Druid refuge in his abbey.
7. The Druid declines and takes his leave, saying, "Do not all tracks lead to the same center?"
8. How druidic!

Peace Siochain Heddwach
Is mise,
Robert D.A.L., Be.
Spring Equinox XXXIII Y.R. (1996 c.e.)



The Book of Lacunae

(By Mike Scharding, 1996)

(New to ARDA 1)

Chapter the First

1. I believe Gerre would agree with me that, "It's a gift to be simple, it's a gift to be free."
2. In my personal form of Druidism, I consider this cliché to be an unspoken Third Basic Tenet.
3. Despite my quest for simplicity, you may have noticed that I have put together this huge tome.
4. Without exaggeration, I have probably spent more time collecting, analyzing, and commenting on Reformed Druidic laws, customs, rituals, letters, and calendars than anyone else. Has this helped me?
5. I have read thousands of our pages, interviewed scores of Druids from every Branch, and spent the better part of three years of my precious youth in this process. As Garfield said, 'Big, fat, hairy deal!'
6. Do you know what I've really discovered?
7. I think that I now know less about Reformed Druidism than when I started, and yet this is good.
8. Do you understand this?

Chapter the Second

1. Many was the long hour that I wended my way through the twisting trails of Carleton's Arboretum; down footpaths of which only the trees and I knew.
2. I would go to those quiet woods to escape the noise of student life in the Goodhue Dormitory.
3. Although I walked in the hoary homeland of Druidism, I was not always Druidical; instead I often puzzled over the intricacies of the Reform's organizational history, with a stubborn drive to somehow "prove" my form of Druidism.
4. Then suddenly!, I'd be distracted by some noise or scent, and I'd be totally enraptured by the starry sky of a Minnesota night; watching my tiny friend, Pleiades, try to escape from big old Orion.
5. In a moment such as that, I would forget about Provisional Councils, Ribbons, and Higher Orders.
6. I would then truly be a Druid; gawking in abject awe, trying to comprehend the Universe in all of its unimaginable vastness and layers of complexity; yet all the while knowing that it was impossible.
7. I would sometime try to compensate for such "limits" by trying to master something so banal and unimportant as the vagaries of our Council's voting methods. But that is, truly, the work of the dying.

Chapter the Third

1. Do you know how I now regard most religions?
2. It's much like story telling, "One mouth speaking and many different ears listening."

Chapter the Fourth

1. My dictionary (AHD) defines a grove as "a small wood or stand of trees that lacks dense undergrowth."
2. If the undergrowth creeps into a grove, it will no longer be a grove, but it becomes a woodland.
3. Woodlands are better than gravel pits, but realize that the old trees will now be more difficult to be discerned or even to be approached, and the youngest saplings may be choked of life-giving sunlight.
4. I sometimes wondered if this desire to remove undergrowth underlaid the practice of the ancient Druids when they removed mistletoe vines from their oak trees, in order to protect their grove's simplicities from parasitic complexities?
5. Likewise, tend ye thus to your groves, not in designing complexities, but in seeking simplicity.
6. Do not fear innovating to suit temporary needs, but be aware of the tenacious nature of traditions, once they become established.

Chapter the Fifth

Chapter the Sixth

1. It is a delicious irony that we, as a simplistic group, have accumulated so much hokey literature.
2. This collection from 33 years of Druidism contains about 800 leaves. Yet I tell you, verily, that a single shrub can match this feat within a year.
3. Perhaps the ancient Druids never wrote down any books about their beliefs, because Nature doesn't write in words, but in a rich tapestry of changing interrelationships and new experiences.
4. This book will probably never change, although you may very well change between your readings.
5. Unlike this book, there are billions of shrubs, which will grow, produce offspring, die, and return to the soil. This book will only sit on a shelf.
6. Would you rather be "of the shrub" or "of the book"? Would you rather be "now" or "the past"?

Chapter the Seventh

1. At the site of Carleton's first Druid service, on Monument Hill, there is a four-sided marble obelisk.
2. On one side is an inscription commemorating the first Christian service held in Northfield.
3. On the second side, a man chiseled in a reminder that the first marriage in Northfield was held here.
4. On the third side are details about the first Christian baptism of a baby in the whole region.
5. But the fourth side is smooth and blank.
6. Richard told me this side tells about Druidism.

Chapter the Eighth

1. Bruce Lee once told a story about a professor from a large university, who visited a Zen Master to seek more wisdom and to have a tea ceremony.
2. Now, he actually went there to impress the Master with his thesis on the Diamond Sutra, which is a difficult work. The Master listened patiently to him and presently he said, "Let us have some tea."
3. The Master carefully poured the hot tea into the professor's cup, but then would not stop pouring. The tea began to overflow and spill over onto the fine *tatami* mats, thereby ruining them.
4. The professor finally could restrain himself no longer and he cried out, "The cup is full, no more will go in!"
5. The Master smiled, and replied, "You, like this teacup, are full of your own opinions and theories. How can you hope to benefit from my words, unless you first empty your cup?"

Chapter the Ninth

1. A bowl's true usefulness requires emptiness, although you could still try to use it as a hammer.

Chapter the Tenth

Chapter the Eleventh

1. It is one of the remarkable aspects of "awareness" that with every breakthrough of understanding, I realize more about the flawed or irrelevant nature of so many dogmas that I carry around.
2. Yet, I am not disturbed by this.
3. Truths have risen and fallen amongst the many cultures of the world, and yet new systems will always arise and pose new solutions to us. We must be ready to choose wisely, or even to contribute.

Chapter the Twelfth

1. Do you know what most people have told me that they most fondly remember about their days of active participation in a Grove?
2. It's not something they can put into words.
3. Richard Shelton, may his camel herds thrive, told me that he had spent far too much of his time in Ann Arbor explaining what Druidism *was not*.
4. I have heard similar words from most Archdruids, and many of them as a result have despaired of passing on the awareness that they achieved at Carleton College (or elsewhere) to other seekers.
5. But where did you get your awareness? Did it come from the words of an Archdruid or did it come from just being

out there with Nature, perhaps with other Druids being present, so many years ago?

6. We can only try to help those who want our help. An unwanted gift, no matter how beautiful it may seem to us, is a burden unto the receiver.
7. But what is this obsession with proselytizing? Some evangelists are like problem drinkers; they do not set responsible limits on their vice and they do not know when its time to leave the bar.
8. Do not consider yourself a missionary out to spread "the truth," for that is not our way. Rather be like a humble traveler and teach wisdom to yourself. Ask good questions and listen to the answers.
9. But if your interests and pursuits of "awareness" should only find wooden ears and you receive a cold shoulder from your Grove, and yet you still need to talk, then go ye into the woods and talk to the trees.
10. For though a tree's ears are wooden, and their shoulders are cold, at least they will listen patiently and provide welcome support for your weary back.
11. When it is time, people may notice what is wise in your words, no matter where you are at the time; whether it be at a Druidical circle in a deep wood, at a New York coffee shop, in the classroom, at the assembly plant, at a hospital, or even (God forbid!) in distant lands during a bloody war.
12. Verily, the Earth is our Carleton College, and all of us are merely pupils in her classrooms. We have to tune our ears to her lectures and occasionally focus away from the voices of other students who murmur around us and pass notes to each other.
13. Let us boldly ask questions in our classes, listen to our classmates, do the best on our exams, exceed our homework's teaching objectives, play hooky, enjoy the games during recess periods, go on field trips, and work together on class projects.
14. Some say that we forget 90% of what we learned in College, but do not forget that there is no end of to lessons that can still be learned out there.

Chapter the Thirteenth

1. I have also heard complaints that too many Reformed Druids are "going back" to a monotheistic faith, or moving on to another religion.
2. Why do you now seek to bind other people solely to the ways of Reformed Druidism?
3. Many of us joined Reformed Druidism, not because it was the only way to find spiritual truth, but because we agreed that it was "one way, yea, one way amongst many."
4. I would also remind you that many of us never officially "left" our previous religions, because Reformed Druidism does not require us to abandon our previous affiliations or commitments.
5. When people judge that they have sufficiently explored our ways, who are we to begrudge them a chance to explore yet more ways?
6. I consider Reformed Druidism to be a spiritual way-station for pilgrims who are seeking for spiritual truths. They come from everywhere, they stay until rested, and they eventually go somewhere.
7. If we have been good caretakers of this way-station, they will remember our hospitality and perhaps they may return for a visit, but certainly they will fondly remember us and our ways.

8. May our gift of Druidism to these travelers not be a heavy ball and chain that will bind them to our ways, but rather may we give them a set of wings and a telescope to aid their journeys.
9. Perhaps you are worried that their relationships with the Earth-Mother will deteriorate or disappear under another religion?
10. Look ye at the Green Book and note ye how every religion of the world has wisdom in it, and that at least one voice in every religion has incorporated a respect or reverence for Nature.
11. If the people have truly met the Earth-Mother while they were with us, then when they leave they may naturally gravitate towards such voices.
12. Finally, I would ask you if such a preoccupation with other people's spiritual welfare is perhaps an indication that you are avoiding the tending of your own spiritual growth?

Chapter the Fourteenth

Chapter the Fifteenth

1. I tell you that when you develop "awareness" you can gain wisdom from every word, every book, every encounter, and from every possible silence.
2. No longer will you need to keep to the outer structures of Reformed Druidism, except as one keeps a beautiful painting on a living room wall; yet one still goes outside for a breath of fresh air, and to see what the squirrels & foxgloves are up to today.
3. If your copy of ARDA distracts you from the rest of Reality, then it is only worthy of recycling.
4. Keep it simple, stupid (KISS).

Chapter the Sixteenth

1. Indeed, after reading the ARDA, some of you may wish to adopt all those old customs, or perhaps even to revive the Reform's organization above and beyond the Grove level (i.e. a new Council).
2. Please, do not be surprised if you find that most of the older Reformed Druids (and myself) will refuse to participate in such a revival.
3. It is not because we disdain the past forms of Reformed Druidism, for I and the others will always be glad to advise you and help you on your journey, but consider this story:

4. "Chuang Tzu was fishing in the P'u when the Prince of Ch'u sent two high officials to ask him to take charge of the administration of the Ch'u State."
5. "Chuang Tzu went on fishing and, without turning his head, said: "I have heard that in Ch'u there is a sacred tortoise which has been dead now some three thousand years, and that the Prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. Now would this tortoise rather be dead and have its remains venerated, or be alive and wagging its tail in the mud?"
6. "It would rather be alive," replied the two officials, "and wagging its tail in the mud."
7. "Begone!" cried Chuang Tzu. "I too will wag my tail in the mud."

Chapter the Seventeenth

1. That's about all that I can think to write about, but you can find more of my thoughts in the selections of Volume 2 and 3 of the Green Book.
2. I hope that this Apocrypha has shown to you the problems of Druidism, or of even knowing what is Druidism! "The never-ending search for religious truth" must continue for me, as it will for you.
3. Blessings of peace be upon you!

Michael James Anthony Ulhail Scharding
 Grand Patriarch of the Ancient Order of Bambi
 Day One of Samradh
 Year XXXIV of e Reform
 May 1st, 1996 c.e.



The Epistle of Amanda

(By Amanda, 1997)

(New to ARDA 2)

1. Dear Michael,
2. Thank you for your long-distance support, it's nice to know that because of our devotion to the Earth we can share our experiences and friendship.
3. There are many people who follow a Druidic path and call it Buddhism, Catholicism, etc.
4. I always find it interesting to attend the religious services of another faith, or get into a discussion with someone who think they believe differently, and see just how much we have in common.
5. We're all seeking, taking the paths that seem the most fitting for our beliefs, but we're all going to end up in the same place.
6. What, may I ask, pulled you to Druidism?
7. For me it was the combination of religion and Nature, the fact that it doesn't require me to think that other religions are "wrong."
8. [Many people have always believed that there is only one "right" way to spiritual awakening or whatever one would call it. However, you are right in that so many religions are very similar, they probably ARE the same religion, but some people found things they didn't like about one, changed it, and denounced the original.
9. Also, Christianity DID borrow from the Pagan religions in order to get more Pagans to convert.
10. These similarities aren't limited to Christianity and the Pagan religions of Western Europe, though. In Indian religions three is also a holy number, and there is a trinity of the Buddha, his Spirit body, Enjoyment body and Dharma(human) body, and there are parallels with Indian religion in Native American religions. Sorry about the run-on sentence. (24 Oct 1996)]
11. You asked about my vigil. It was one of the most surreal experiences of my life. Michelle started out with me in the lower Arb shortly before sunset. She shared with me information I would find valuable through the night.
12. As darkness fell, I expected it to bring fear, but I felt fear only once that entire night when something ran across a field and I thought it came at me through the foliage lining the trail.
13. I did a lot of thinking before the sun rose that morning, mostly about the mother-daughter relationship I have with the Earth/Goddess (I'm Wiccan).
14. I saw it as an omen that I stood on the hill at sunrise, a doe and her fawn stepped into view in a nearby field. I can think of nothing else to say about the experience, it was beyond any verbal description.
15. Things are going well with the Druids. We have good participation for most things, but for our last full moon ritual no one showed up. Probably, because it was fairly cold and there were three inches of snow on the ground.
16. All in all a good fall term.
17. I don't have an Anthology yet, so I'm borrowing the Religious Diversity House copy for now.

Have a good Yule.
 Amanda

The Sigil Letters

(By Various Authors, 1997-8)

(New to ARDA 2)

Chapter the First: The Sigil Vigil

1. Dear Siblings
2. You asked me what I see when I look at this neat little sigil you sent to me? Is it now traditional to wear Druid Sigils as jewelry, this smacks of proselytization, don't you think?
3. I had always preferred retaining the sigils for liturgical work and carving them on the winds at the close of the service with our hands (Peace, Peace, Peace), thus showing vividly how temporary is our mark on the world.
4. But, it was a good question, so I stayed up last night and thought about it, which is not hard since we have 23 hours at the South Pole.
5. Here are the more comprehensible thoughts that resulted;
6. I see two parallel lines intersecting a circle. (is there more to it than that?)
7. I see the original ritualistic gestures of its shape carved on the winds (where do they go?)
8. I see a fork and a knife on a plate (what was for dinner?)
9. I see two chopsticks resting on a bowl (is it full or emptied?)
10. I see a lid to a pot with bars to keep it from falling in (what's for dinner?)
11. I see a grate to filter out the flow of something (what's to be kept out?)
12. I see two boards placed on a well-top (are you thirsty?)
13. I see two pins and a ring, holding up a hairdo (how fancy is it?)
14. I see a drum and two drum sticks (what music does your rhythm accompany?)
15. I see two saplings with the sun rising behind them (what will happen today?)
16. I see two bars on window (is it locked?)
17. I see a galloping turtle with his head pulled in. (what is he afraid of?)
18. I see the world's tropics of cancer and Capricorn. (where will you go?)
19. I see a thing that cannot be described (do you see it too?)
20. I see a raggedy baseball in mid-flight (how will you swing?)
21. I see a bridge spanning over a pond (is it deep?)
22. I see rabbit ears on TV antenna. (What channel are you tuned to?)
23. I see a drawbridge of a castle entrance (what is protected?)
24. I see a Celtic cross, with swords unlocked (why were they fighting?)
25. I see some planks laid over a chasm (what made the hole?)
26. I see eyelashes on a half-closed eye (what does it see?)
27. I see the stalactite & stalagmite lined entrance to the Earth-Mother's womb (what will come out?)
28. I see three enclosed spaces (what else in there?)
29. I see a gold platter and two ivory tusks (was it worth the cost?)

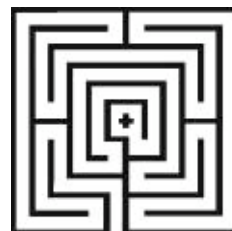
30. I see the trails of two friends in a grassy meadow (which flowers will they pick?)
31. I see two streams of a waterfall pouring over the mouth of a cave (must you get wet?)
32. I see infinite space stretching away from the sigil (what is out there?)
33. I see the refined end-product of some melted rocks, hauled far from home (just like us, isn't it?)
34. I see a division of a perfect year into two half seasons and two "days between the years"
35. I see analogies that have gone on too long (when will I stop?)
36. I see a short tube when viewed from the sides (details depend on the vantage point)
37. I see two parallel lines intersecting a circle on the other side. (sometimes opposites are similar)
38. It is a lump of pewter, than I hung on my computer.

-Ian Friesland, June 1997

Chapter the Second: Sigil Musings

1. November 11th, 1997
2. Dear Amanda Bradley, Sister-in-the-Mother.
3. I wish you a happy Celtic Year and beginning of the Time of Sleep in Reformed Druidism (Samhain to Beltane).
4. As a present I offer you this Druid Sigil which I usually give to new 3rd Orders. What does it mean?
5. It is merely a lump of silver to some, worth \$20.
6. To others it is a symbol of weirdness, of people who refuse to accept societies predetermined paths of spirituality.
7. To others it is a symbol by which to recognize other Druids, but verily I believe that there are many people in many faiths or codes who follow the Druidic path but use a different name for it. Seek these people, too.
8. To others, it is a symbol of their desire to control the "magic" of Nature. I have done this too, but beware of egotism, because the control of Nature's magic can be abused just as we have abused Nature's other resources.
9. To others, it is an indefinite thing. This simple symbol has seemingly never been adopted or named before by any known group before 1963. It can be used as a tool without existing prejudice for teaching.
10. To you, it will mean whatever you wish. If you wear it, people will associate your deeds and words with this symbol.
11. I give it to you with this in mind.

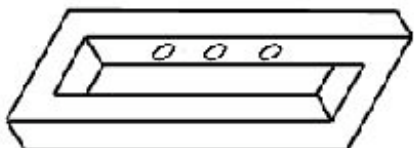
Yours in the Mother,
Michael
Druid Missionary in Japan



Chapter the Third: My Vision of the Sigil

1. I've thought a bit about the sigil. The following is born out of my experiences with a Rosen Method practitioner, my experiences with the Mists of the Stone Forest Grove in Minneapolis, as well as the events of the night of my vigil. In Neopagan Druidism, such as we are, there is a tendency to three-ness.
2. There are a number of three aspected Godheads in Celtic mythology, for example.
3. There is also the aspect of three in time, which has Gaelic names for past, present and future that I cannot remember.
4. Also, the three realities that the Cosmic Tree unites: Upper World, This world, Lower World. Another "three" that we at Mists worked with is that of Gods & Goddesses, Nature Spirits, and Ancestors. In our rituals we invoke these three.
5. The sigil of OBOD is the three-rayed sign, commonly translated as the rays of spirit, mind, and body.
6. My view of the RDNA sigil is that the two vertical rays represent spirit and soul. Soul could alternately be called mind. I see the difference between spirit and soul as being the two parts of life that reach for the heavens(spirit), and that which embraces the Earth(soul). I won't say that this is a sharp definition.
7. They could just as easily be two aspects of the same immaterial aspect of a human as two different things altogether.
8. However, they have a body around them, and I believe that is very effectively symbolizes the unity of Life, especially within a Pagan worldview.
9. The two rays extending in both directions beyond the "body" can than have significant meanings of the need to have the balance of an inner life coupled with the outer life of experience.
10. I am a believer in the mind/body connection, and this sigil could well symbolize that too.
11. That has been my experience of late with this Rosen Practitioner. It's a subtle form of touch that reads the soul as kept in the body. I was doing some experiments of my own in my last session, and the results were outstanding.
12. This practitioner I see is good. If I changed my mind in mid-stream, he felt it. I was changing my energies, by centering very deeply. When I hit core, I get body rushes, and when I did, he immediately noted it.
13. I was being silent the whole time, and experimenting with the method because I see this as being a powerful tool for healing souls, which is a desire of mine.
14. So the sigil to me is very profound. I wear it constantly, and it serves to remind me of my Third Order calling.

-Robert Harrison, ODAL,
Carleton Grove (associated)



Chapter the Fourth: History of the Sigil

1. What is a sigil?
2. The circle bisected by two vertical parallel lines is known as the Druid sigil in modern Druid groups. It is one of the many symbols now widely used by Reformed Druids of North America, its offshoot called Ar nDraocht Fein (ADF) which started in 1983, which also had an offshoot The Henge of Keltria. Therefore, it is a prominent symbol of Druidism in America.
3. Any group can use the sigil, if they wish, we're not possessive about it, just send us a copy of your artwork for our gallery collection.
4. False Origin Myth #1
5. There is a well publicized myth that it came from a photograph of a Celtic-Romano temple's foundation which had a square Roman foundation over laying an older Celtic circular structure. It looks remarkably like the Druid sigil with two of the rectangular while parallelly intersecting the circle. However, this shot published in Stuart Piggot's seminal work "The Druids" was first published in 1966, three years after the RDNA was already documented as heavily using the symbol.
6. So that can't be it. None of the founders probably had the background knowledge in 1963 of obscure archeological digs, so they couldn't have come across it anywhere else in the first two weeks of the founding of the RDNA.
7. Closer to the Truth Story
8. David Fisher, the founder of the RDNA, was eating lunch at Goodhue Dorm Cafeteria on Carleton College Campus in Northfield, Minnesota, USA in early April 1963 (perhaps April 1st?) and talking to Norman Nelson and a few of his other friends.
9. They were complaining about a mandatory requirement to attend weekly religious services by the college. They decided to start THEIR OWN religion to see if that was satisfactory, and they decided on the name "Reformed Druids of North America."
10. So they traipsed up to the hill of three oaks soon thereafter (April 17th, 1963) and had the first ceremony. David Fisher claimed to have been initiated into a Fraternal Druid order in Missouri, but they didn't believe him, because he had also tried to set up three other semi-secret farcical organizations on the campus with a similar story. But the others recognized the power of continuing an older tradition.
11. The sigil was apparently used during that ceremony. So from whence did it come? Probably from David Fisher's fevered imagination (divine inspiration?, definitely inspired by spirits of whiskey).
12. I have conducted over 21 hours of research through various books of symbols and magical runes, but I have found no trace of the circle with two vertical lines. The closest thing is a Greek letter of a circle with one vertical line (and David was possibly interested in starting a Greek fraternity style group, which were banned at Carleton). The alchemical symbol for oil is similar to that Greek letter.
13. What does it mean?
14. Good question. There is no definitive answer on this subject. It both means what you think it means, and it means something you don't think it means.
15. Various designs have popped up, but there were no ornate designs until 1969. It had always been simple three strokes

of a pen until that date. Recently, people have tended to draw it as a wreath pierced and supported by two wooden poles.

16. Since then, various designs, visualizations, and descriptive readings have been attempted of the Sigil. I'm in the process of collecting and listing them

Michael Scharding,
Former Arch Druid of the Carleton Grove,
Current Arch Druid of Monument Grove

The Epistle of Sam

(By Sam Adams, 1997)

(New to ARDA 2)

Chapter the First

1. April 31, 1997
2. Dear Michael,
3. I hope you are well and enjoying your present circumstance, which I believe is very likely the case.
4. It was very good to hear from you and to receive your weighty tome on the Carleton Druids, a work which shall certainly bring you some degree of fame and/or notoriety in days to come.
5. I was just reflecting on the irony that this same organization, this merry band of "Zen anarchists" should remain so dear to my heart, closer, even, than some of the other manifestations that my spirituality has taken on over the years.
6. I am still intent on becoming Catholic. I am a member, still, of the Henge of Keltria. These are parts of my personality as well.
7. Yet I shall always remain a Druid, and I realize the flaws in the codifications of belief and expression that these latter institutions have adopted, limits and snares that the RDNA avoided by never defining itself so rigidly in the first place, and never, ever being that serious.

Chapter the Second

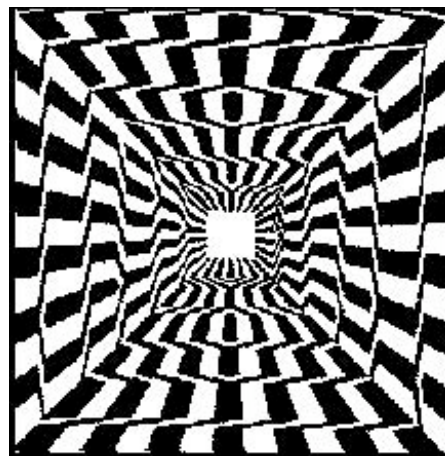
1. I continue with my studies of Celtic music, performing occasionally with a rather untraditional Irish musician, Sean Egan, who plays the clarinet: a strange instrument for Irish music, though familiar in Breton music, and most pleasant in combination with the accordion.
2. I have also a little one-drone bagpipe now, a "veuze," which I am struggling with-- I need to get some hemp and wax and get it sealed up properly before I shall make any progress, I fear. Hopefully I will gain some degree of competence over the next few years.
3. I have not been speaking much Welsh, but I have found some excellent resources on the Web, and soon shall subscribe to the WELSH-L e-mail list to get more practice in it.
4. So as you see, my Celtic interests continue unabated, as they are part of my soul life now and will no doubt continue as such.

Chapter the Third

1. Yet I marvel at my past preoccupation with "Real Druidism" and the attempts to force it into Reformed Druidism, which Bonewits made so fervently all those years ago, and which I perhaps harkened back to, in my own small way.
2. I remember a couple of rather prickly articles I posted to NOTES about such matters as the appropriate activities for an Imbolc ceremony -- it all seems rather ridiculous now, as perhaps such things always do.
3. It is interesting how the whole "druid" label seems to have been a massive red herring in the context of the RDNA - there was a real interest in Celtic stuff, which I have seen in Richard Shelton and his wife, but a more immediate preoccupation with personal development through Zen and Taoist concepts.
4. Still there is the sense though, that "Druid" stands for something noble and lost to the present culture, something to be reintroduced as a thing that is new, yet very old, native to us though unfamiliar. And that is what still draws me to it.
5. There are Neo-Pagan Druids who can quote chapter and verse from the Tain and plan elaborate Neo-Indo-European rituals, as though mocking something, which they really hold to be dead.
6. Then there are people who enjoy sitting around in smoky pubs with fiddles and pipes and accordions. I'm somewhere in between now, I think.
7. Have a nice time and be sure to call when you get back. Write and let me know when that will be! Heather Gruenberg sends regards. I'll be at Carleton for Beltane.

Yours in the Earth/Sky Mother/Father,
Sam Adams

P.S. Words for the day: Never be an "ex"-anything. Just keep adding things to your resume, and leave behind only the pain; ex-racist, ex-classist, ex-xenophobe, etc. Never ex-Catholic, ex-Christian, ex-Pagan, ex-Druid. Thanks for the brandy!



What Are Druids?

(By Irony Sade, June 6, 1998)

(New to ARDA 2)

Chapter the First

1. Irony, I will be writing a short press release for the college news bureau about the Carleton Druids.
2. The news bureau's press releases are sometimes published in local newspapers or call the attention of a newspaper to send down their own reporter to do a longer story.
3. I would like to take the angle of how the druids give an environmental consciousness to religion.
4. On the druid web page, it says "Everyone today realizes that we have to be environmentally aware of the earth's cycle and druids often go a step further."
5. If you could, please expand and maybe give some examples. (which I might quote) I will e-mail you the final press release before sending it out.
6. The news bureau is really just a public relations office and only wants to publicize the positive about our college.
7. Thanks! Jeff email: radkej

Chapter the Second

1. The Carleton Druids cannot help but give an environmental consciousness to religion.
2. We have only two tenets, or fixed beliefs. The first is an awareness that the quest for spiritual truth is an important and life long search. The second is that through study, awareness, and reverence of nature one can further this endeavor.
3. No one will claim that this is the only path to spiritual truth and understanding- it is merely one that we have chosen to follow.

Chapter the Third

1. Druids are by nature fairly solitary creatures, so the ways in which this reverence for the natural world plays itself out is as varied as we are.
2. Of the druids at Carleton, some become Biology majors, taking the path of rigorous study of nature and the environment. Others throw themselves into Philosophy.
3. All of us tend to spend an inordinate amount of time outside, and to think seriously about life- our own and that which we see around us.
4. We try to teach each other and those who approach us what little we have learned about nature, life, and living; for us, none of those are separate things.
5. Even as the hypothetical leader of the Carleton Druids I cannot tell you what being a druid means to every one of us, nor how that belief encompasses an environmental consciousness.
6. I can only tell you of my own experience in such matters, or of those things that the group as a whole has done concerning nature and the environment.

Chapter the Fourth

1. As a group we celebrate between four and six major festivals a year, each firmly connected to the seasonal changes in the world.
2. The most recent of these was Beltain, a celebration of the returning spring. It is marked by a recognition that the flowers are finally back, the Wood Ducks are nesting, herbs are growing in the forest again, and the Minnesota winter is finally really gone.
3. The celebration was held on Mai Fete island over midterm break, and held a bonfire, two weddings, a may pole, and hours of music and story telling. At the end of the day the northern lights came out in a display to pale the best that anyone there had witnessed.
4. Our other major holidays occur in the late autumn, midsummer, and midwinter, each focused around the season that it falls in. We also celebrate the solstices and equinoxes throughout the year.

Chapter the Fifth

1. One thing that will help to clarify the great importance that we place in the changing cycles and patterns of the natural world is to realize that the year is seen as a pattern for the life of man.
2. In its growth, maturity, decline and death, we see an endlessly repeated microcosm of our own lives. By celebrating these elements as they occur in the world around us we can acknowledge their existence in our selves.
3. Beltain is a time for celebrating not only the budding life in the world, but for becoming aware of the elements in our own lives that are passing through the spring of the soul - new projects, new loves, new life. It is a time of rejoicing in the beginnings that are always happening in the world and in our selves.
4. Samhain - the autumn festival- is similarly a time for recognizing death and sleep in the natural world and in ourselves. When all the world is preparing for winter we take the time to reflect and remember, to say good-bye to those who have died over the past year, and to the parts of ourselves that have changed, moved on, or withered.
5. By celebrating the endless and cyclic process of natural change in the world, we can also see it in ourselves.
6. By witnessing nature within our own lives, we create a framework within which to grow, to embrace birth, death, maturity, decay, and to endlessly recreate ourselves throughout our lives.

Chapter the Sixth

1. But perhaps you wanted more material stories of what we as a group have done.
2. This year the Carleton Druids have led sweeps through the Arboretum to clean it of litter after the spring floods.
3. Members of the group have bussed out to St. Peter's to witness the destructive power of the environment and to build new roofs over houses that were divested of them by tornadoes.
4. Less recently we have led Arb walks to acquaint new students with the landscape around Carleton, and arraigned herb gathering expeditions in the early spring.
5. We take care of the Arboretum in all the little ways that we can, collecting litter, clearing trails before the grounds

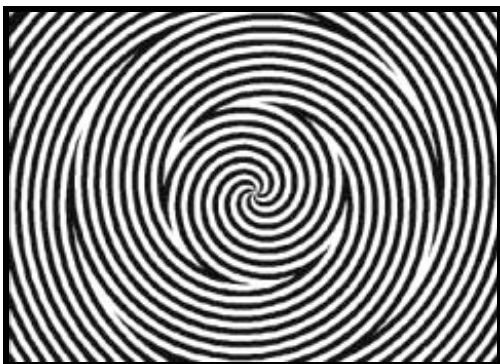
crew arrives, keeping fires in the areas that are safe for them, and occasionally assisting lost and benighted folks who cannot find their way out.

6. Through our daily interactions we try to instill a sense of respect and reverence for the environment in those we meet, telling them the stories behind the constellations, pointing out the wonders that they are missing, and making them aware of the casual damage they do to the world without ever realizing it.
7. Last year we arraigned and created the stone circle in the upper Arb as a place where people can come to enjoy the peace and beauty of the natural world in the closest thing we will ever have to a shrine.

Chapter the Seventh

1. I guess I don't really know what else to say.
2. Our 'environmental consciousness' is more of a cosmology than anything else.
3. It is something that affects everything we do, not a list of activities that we publicize.
4. If you want entertaining stories of the various ways that this has played out I would much rather talk in person.
5. There is a wealth of wonderful anecdotes even from just the years I've been here.
6. The time security interrupted a sweatlodge - twice! - and it was only luck that we all had our clothes back on when they came...
7. The time the folks at Farm House were dying for snow the day before winter carnival - they approached the Druids who adapted a rain-dance, half as a joke, and dropped a foot of snow over just Rice County the following night...
8. A time when one of the druids walked into a misplaced party and put out an illegal fire by trampling it barefoot...
9. Let me know if any of this is useful to you in your writing. If you have any questions, or other areas you would like me to address, give me a call.
10. Good luck getting the article printed - I hope to see it before it goes to press.

Yours,
Irony Sade
Current Archdruid at Carleton College



The Exile Letters, Part One

(By Irony Sade, 1998-9)

(New to ARDA 2)

Chapter the First

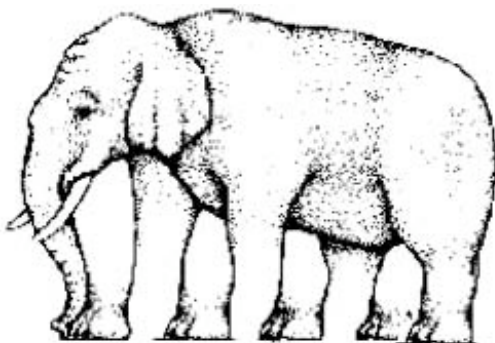
1. Dear Mec, [i.e. Mike Scharding]
2. My friend Chrissie is coming to Carleton in the fall, and I will teach her all I know about the workings of this place and to the dubious wisdom and traditions of the last three years.
3. She has that rarest of gifts, true initiative. NO one remaining here does. There is no feedback, no suggestions are offered.
4. Things happen only when out of the nothingness, I, or alas more rarely Michelle Hajder, decides that they will. Then people come participate and wander off again without comment.
5. Chrissie, though, creates her own schemes and is inspired by those she sees. She arrived at my door with a bag of tricks and announced that we were to celebrate.
6. After the feeling I have here of having to force things through by my will and my presence - All the while trying not to be a leader- it was unspeakably refreshing to have someone enthusiastic, creative in their own right and willing to walk beside, instead of behind or before.
7. I feel vaguely bad about planning for her to assume the leadership here and even a tad of humorous guilt for 'importing' an active and dynamic Druid when there were no local ones forth coming.
8. I have known Chrissie since before she could walk. Promoting her to Archdruidcy feels almost dynastic sometimes.
9. And now I've returned [to Carleton].
10. I have designed the first ethics major at Carleton, which may open up a new concentration.
11. Someone has stenciled John Lennon upon the north facing stone of the circle. Somehow it does not bother me much. The place is well loved by the people here, the lady has a path beaten down to her and I find flowers and offerings there at times.
12. I performed the weddings at Beltain to the great delight of the couples and onlookers. One was a couple from my class. The other, Harriet Erwin and her boyfriend - the secretary of philosophy/religion/classics if you don't recall.
13. We danced the maypole into the ground and Michelle led the last dance so that I could watch it all happen for once.
14. I am happy in a peculiar way with the near future looking full, serious, and wonderful. I miss my love immensely but we will be together again for another while soon. I am sorry to have missed your wedding.
15. Enough for now, for one letter,

Yours in service,
Irony
Carleton College, MN

Chapter the Second

1. Date: Fri, 06 Nov 1998 14:44:00 -0600
2. Druidism, as I practice it, is at its heart the recognition of only two things:
3. That the spiritual search is important, individual, and life long, and that nature presents one avenue down which to take this search.
4. What it requires is simply a great degree of intellectual honesty with ones self. You do not simply choose what you will believe; you search out what might be true and subject it to some rigorous examination.
5. Approach life with the premise that everyone and everything can teach you something you don't yet know, and knows something that you never will.
6. Druidism is about actively learning as much as you can about life and yourself- not merely on the spiritual plane.
7. I could go on forever, but it will become a description of my search rather than classical reformed druidism if I continue much.
8. It may help you to know one of the very basic suppositions and assertions of that system. You have a right to believe what you know to be true, no matter what anyone thinks of it.
9. I would be glad to talk to you in person about anything. An important learning technique is sharing with others the things you have learned, unlearned, or wondered about. Through their reflections on it, you glean a lot.
10. Give me a call if you wish, or stop by.

Irony



The Epistle of The Rising Sun

(By Mike Scharding, 1998)

(New to ARDA 2)

1. Dear Brethren and Sisthren, a zestful spring to all of you from the land of the rising sun.
2. Every day I greet the sun while all of you are slumbering; a fitting place for a priest of Belenos, isn't it?
3. It is interesting how so many of us are interested in meeting space aliens from across the universe, but are reluctant to go next door and talk with the neighbors or to research the Maori culture of New Zealand... An idea that struck me today.
4. Recently, I've acquired a new "convert," or at least a new brother, Ikari Segawa who lives in Shikoku.
5. To further his studies (perhaps to retard them?) I've loaned him my copy of A Reformed Druid Anthology. Well, its a pretty boring book full of irrelevant historical trivia, old debates and (to me) interesting anecdotes.
6. Strangely enough, after I mailed him the book, I felt strangely NAKED. I felt like a bible-thumper who had to enter a debate without making a reference to the bible.
7. Why was this? I had gone through Druidism at Carleton, quite happily anarchic (sometimes autocratically, I suppose) without a book, what had changed?
8. I suppose instead of living each day in a Zen-like renewal of appreciation in the multitude of joys and pains of my life in Nature, I have instead come to dwell upon written memories and past experiences.
9. Now for you who are still at the College, this might sound like a cliché, but you are darn lucky for 4 (or 5) years.
10. Carleton, while not true wilderness, is a magical wonderland for Druidical pursuits both in the classroom and in Nature's own classroom-- The Arb.
11. I wholly recommend unto you that you frisk and frolic and meditate outside as much as possible in Minnesota's short spring season! Your precious days at Carleton ARE numbered.
12. While in Japan, I've had a field day with all the Shinto festivals and the general lackadaisical attitude toward religion here, which to me is almost Druidical, except most of them don't have that drive to search out and contemplate new religious ideas that I believe is essential to nurturing Druidism.
13. If you folks ever get the chance, please spend a year here on the JET program, teaching English with no qualification other than a BA (you don't have to know a word of Japanese). It's quite pleasant right after college....
14. As a parting thought, remember that Neo-Paganism are but a drop in possibilities of religion, and there are alternatives to religion (like philosophy and atheism).
15. I would like to hear more from you fellows, maybe some pictures. I don't know your names, but I'm sure we would be friends/companions if we were together.

Your in the Earth-Mother,
Michael, wandering busy-body
Akita, Japan Day 65 of Earrach,
Year XXXV of the Reform (4/6/98)

16. P.S. Has it been eight years already since my entry into Druidism? What have I learned? What have I forgotten?

Freedom Within and Freedom Without

(By Mike Scharding, 1999)

(New to ARDA 2)

Chapter the First: Greetings

1. Ho fellow Druids! Blessings of the Mother upon thee and may you revel in her fields and woods!
2. Come hear my words and ponder what I have to say.
3. It has long been the custom at Carleton and other groves that each congregation of a grove may choose its leaders, rituals and customs, as is fitting.
4. Now those at Carleton have been deeply moved by the purpose of the Reform, to ask questions from the heart and listen for the heart's answer.
5. Yet again, they have targeted the Third Order with their inquiries.
6. I regret to inform you of this as a fait accompli, but the ways at Carleton have changed. Now let me explain my reflections on recent history.

Chapter the Second:

Past Changes in the Ordinations

1. Since the Founding until the great sleep of the 80s, those entering the 2nd Order have had to answer questions about the Order of Worship, and the 3rd Order offered meditations during the services.
2. Indeed, for in answering of these and other questions, the congregation has been enriched by these two orders at the services.
3. Since the Great Revival of the 80's until my time, the Order of Worship has faded in importance and services have changed, but the roles of the 2nd and 3rd Order have retained the role of asking challenging questions and offering their own insight to the problems of the grove.
4. During this time, the initiates of the 1st and 2nd Order were asked some questions during ordination and if deemed fit, they were proclaimed to have entered the Order in question.
5. In fact, from 1985-1993, because the 3rd Order liturgy was lost, vigilers to the 3rd Order were only briefly visited in the morning and the vigil was mostly a personally overseen activity separate from the assumption of the role of priesthood.
6. Indeed in those times, the performance of rituals was the right of any with such interest, regardless of their order, a practice that has continued to this day. Many who had vigiled performed services, many who had not vigiled also did great work; and knowing "which was which" was not easy.
7. As a result of my studies of our past, I reintroduced the 3rd Order liturgy, with the help of Brother Richard, in 1993 and have seen its usage prosper.
8. In fact, many who had vigiled on their own in earlier days, sought to vigil again so as to re-enter the Third Order through the liturgy, but we both knew that they had been already working many years for Dalon ap Landu.

9. From that date, at Carleton, no one to my knowledge has vigiled without using the Third Order liturgy, and many were their number. As much as I've enjoyed the liturgy, I have longed for the spontaneity of the style in the Great Revival.
10. Regardless, the idea up to my time has been, that Nature has wrought the change in the initiate of all Orders, not the ordainer. And Nature would often instigate subtle changes to each vigiling.

Chapter the Third:

What's Wrong With the Ordinations?

1. Now, two Druid generations since my Arch Druidcy, in the time of Irony and Michelle's Archdruidcy (1999), many questions have arisen upon the importance of the Third Order Liturgy.
2. Indeed, we have much debated the role of the Third Order here in the Apocrypha and I need not repeat all the previous points, but I feel that one point has emphasized greatly; mainly that the Third Order must guard against the fossilization of religion and/or ritual experience.
3. And yet, in our very own backyard, we have rigidly stuck to a rigid reading of our 3rd Order liturgy, which is one of last strict customs of the Reform.
4. Don't get me wrong, I love to use it (perhaps too much) and I've been present at its usage before 17 vigilers at the time of this epistle, so I know its power and effectivity.
5. However, even I must admit that there are some things in the Third Order liturgy which are Fisherisms, and which have little relevancy for the Druids of today.
6. The Ordination services of the 2nd and 3rd Orders are patterned after the Order of Worship, which is not used at Carleton very much any more.
7. They invoke Be'al, Dalon ap Landu whose names are not used often any more.
8. Many in the Grove do not know if they believe in a God/dess so why invoke one anyway?
9. It is a bit patriarchal in style and language, isn't it?
10. But some have found new ways to be declared into the order, which they feel make a greater contribution to the grove.

Chapter the Fourth:

Liturgy Bends to Our Needs

1. Over the years we have bent the liturgies to our needs and exceptions have been permitted
2. We used to require attendance at a grove's services for a year and a day before ordination to the Third, now we generally let Nature choose her own timing.
3. We used to ordain only during the Summer Half of the Year, now some cold ordinations have occurred.
4. We used to require only an Archdruid of an active grove to perform the liturgy of the Order of Worship and all ordinations, now anyone can ordain anybody to their own order or lower at Carleton.
5. Some groves would only have one Third, now many groves allow simultaneous members to be of the Third Order.
6. We've also performed Ordinations over the phone.

7. And I can provide examples both in my times and in the 60's/70's.
8. Anything to get the job done, right?
9. So we when we talk of change, we are not talking of a new trend, but a continuation of a long process.

Chapter the Fifth:

Recent Changes in the Ordinations

1. Let us look at some of the ways that Irony & Merri have offered.
2. During my time till Irony's, we have changed from a 7 hour+ solitary night vigil of stationary meditation to a 7 hour vigil, which may be stationary or perambulatory, preceded by a 1 or 2 hour pre-vigil meeting with friends and well-wishers asking questions and giving advice on what to think about during the long hours.
3. In the morning, there was the liturgy, the Ordeal of the Waters and the Breakfast of Peers, in which the new Third bought people breakfast and the boozing continued.
4. This year, the morning pattern has changed a little; a simple invocation of the winds was done, Waters then consecrated, and all were thus served the Waters, and the Waters returned. Nothing too unusual. They were now Third Order.
5. And then a shift of sites to the Great Stone Circle and the Ordeal of Questioning began: various members of the Grove surrounded the new Third and fired question upon question at the groggy Druid, ultimately seeking to reduce the Druid to an honest, "I don't know," thereafter the Druids decide (in a light-hearted seriousness) whether they accept this person's role as a leader of the grove.
6. As a side note, much the same thing seems to happen with the 2nd Order service, nowadays there.

Chapter the Sixth:

Personal and Public Roles

1. Now it appears that there are two forms of ordination being used at Carleton.
2. The first being the affirmation of a personal search for spirituality, similar to the Liturgy.
3. The second being an assumption of responsibility in a leadership role.
4. In the old days, while a grove could choose their Archdruid from the current Third Order members, the Archdruid could (theoretically) choose to ordain or not ordain her future prospective successors, but now it is up for the grove to choose whom it calls teacher, based on the wisdom shown.
5. For where does a grove's power come from: the Arch Druid or the people of the grove?
6. Now some of you will note that many have joined our council who are of the quiet nature and not much inclined to teaching or preaching. I'm sure it would be acceptable for them to avoid the questioning or simply respond with silence (or perhaps a Zen response), which may actually be a more enlightening response.
7. But in any case, the Third may call themselves priest of the Third Order regardless of the result of the questioning in the Ordeal, the only point being decided at the questioning is whether the grove chooses to follow this new priest.

Chapter the Seventh: Self-Initiation, A Dangerous Precedent?

1. Some may say that such ritual is nothing but self-initiation, and that the world may become overrun with self-proclaimed Third Order Druids, with no contact, tutelage or raising in a Reformed Grove.
2. Or perhaps you are worried that one bad apple may spoil the barrel? [She is as fine an apple as I've ever seen.]
3. Each decade has examples of Reformed Druids fearing some runaway permutation: Fisher in the 60's, Shelton in the 70's, Abbot in the 80s and Scharding in the 90s. Yet we have overcome these fears through patience and wisdom.
4. Are we not ourselves self-declared in some way, even if others were ordaining us?
5. If there is a bad apple in Druidism, it is myself, for writing down all this fluff and nonsense to misdirect future generations of Druids.
6. Why even do an ordination? Being ordained with the liturgy doesn't make you a better Third Order anymore than being married in a church makes you a better spouse. In fact, many couples living together, have stronger & open relationships with each other than married couples!
7. Every religion has been afflicted by con artists who irreverently pretend to bear their mantle of leadership and fool the people, who never check their background of the teachers very deeply, then leave the seekers with a bad taste in their mouth.
8. Others are more thorough and go to the seminary first before professionally unleashing their shenanigans.
9. As was said before about the Council of DAL in the 70s, a Druid will be known by their (in)action and words (or silences).
10. If a faker comes along to start a grove, those who become aware (by accident or nature) will soon realize this. Druidism is as Druidism does.
11. Anyway, if someone wanted to do this to the Druids, they can do it easily, and perhaps already have done it! Cons are easy, a liturgical format won't slow them much.
12. Unlike Isaac's goal of making the ordinations easily available to other Neo-Pagans, which is essentially recognizing the Druid already in them, this system is merely allowing for more personal participation and responsibility in the transformation of roles from 1st to 2nd to 3rd.
13. For each step and each person has special needs that we must address.
14. If there is really some magical power transferred by a previous Third Order Druid through the Liturgy (like a well-pipe from an underground aquifer), it may be more natural to roam and seek a spring or lake for the water we crave; rather than staying tethered to a well-head.
15. Essentially we are trying to teach them where to find water, not use a faucet.
16. As the saying goes; "If you give a man a fish, you feed him for a day. If you give a man a fishing pole, you feed him for a lifetime."
17. So it is with the priesthood, for me.

Chapter the Eighth: Apostolic Succession?

1. But what about the Apostolic Succession?
2. In what meaning is this question?
3. If you mean the act of people reading the same words at each other for 40 years after sitting up all night, is that the extent of transference and exchange between the generations of a grove? I hardly think that is sufficient!
4. Each applicant, ideally, has been in apprenticeship to the Earth-Mother for a long time and they have shared these insights with a previous member of the Council such that we invited or resigned ourselves to their entrance into a quest for awareness, one they may choose to share with other. This will continue to be the norm.
5. Change is a fact of life, and I can see the role and needs of the Third Order changing over the years. Our spiritual connection of purpose, to me, is far more important than the reading of any specific paper's words.
6. Most of us agree that we are merely recognizing a change already wrought.
7. If it is a mere pat on the back, as such, one may pat a back differently in many ways. We should concentrate on aiding their search rather than concentrating on the back-patting.
8. Indeed, following the example of none other than David Fisher, they are making up tradition as they go and it works.
9. Let us think about continuation, I quote from Idries Shah;
10. "Ordinary people, only through lack of experience in reflection, are without the means to judge such situations as these. They therefore tend to accept mere imitators who step into the shoes of a teacher and reject those who are indeed carrying on his work.
11. "When a teacher leaves a community, by dying or otherwise, it may be intended for his activity to be continued - or it may not. Such is the greed of ordinary people that they always assume that this continuity is desirable. Such is their relative stupidity that they cannot see the continuity if it takes a form other than the crudest possible one."
12. I'm not calling any of us stupid, although we often are, but I would guess that leaders have always felt uneasy about the changes of their successors.
13. Will these unorthodox vigilers be strangers unto us?
14. How well do you know yourself that you call others stranger?
15. Surely they have shaken up my preconceptions of my own role and where my "authority" comes from, as perhaps they have of yours.
16. That, after all, is the purpose and sign of the Third Order, to test preconceptions for falseness.
17. If their lives and activities are like unto ours, what's amiss if 15 specific minutes of ritual activity doesn't coincide with our own past?
18. I am sure they will continue to find new ways to innovate and restructure the Reform such that they can meet the needs of the Reform and groves in the new millennium and (perhaps) beyond.
19. Should we support them?
20. What else could we in good conscience do? We are not to obstruct the spiritual growth of others, we must merely to

pursue our own growth and share our thoughts with others.

21. I know some of you will disagree with this, and that is why I am discussing it with you.

Chapter the Ninth: The Conclusion

1. I, for one, welcome them and their new ideas and I hope you do also.
2. For we and they have the same goals and hopes for the Reform and may that be the basis of our kinship relationship.
3. Warm, deep relations will continue between Druids as they learn from each other and Nature and most will enter the orders after deep consideration for the responsibilities, both to themselves and others.
4. The old script of the liturgy, and the ways of its usage, will continue to be passed down to new Third Orders, to be used or not as is willed by the initiate's own choice.
5. Some will choose to use it. Some will choose not to use it.
6. Hopefully, regardless of the style, the appropriate spirit has been conveyed to the next torch bearers.
7. But the greater choice has already been made, to enter a new life as a Third Order Druid and begin another stage of the search for Awareness. May they attain such goals.
8. Let us have Freedom Within and Freedom Without.
9. I wish you all wisdom and welcome your responses.
10. Peace! Peace! Peace!

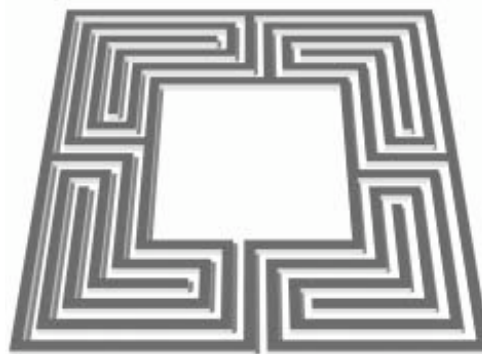
Michael J.A.U. Scharding

Pursuant of Bambi

Arch Druid of the mysterious Akita Grove

Day 18 of Samhradh, Year XXXVII of the Reform (May 18, 1999 c.e.)

Written at Yuwa Town Junior High School, Akita Japan on a lazy afternoon.



Being A Druid

(By Robert Harrison, Aug 1999)

(New to ARDA 2)

Chapter the First

1. Being a Druid is an appealing experience.
2. Since my practice of Druidism has a strong element of introspection, I have a tendency to investigate my motives and prejudices that are still hanging around. I have discovered in my experience that I have had to think seriously about what it means to be a Druid.
3. So I hope this little letter will help shed some light on this subject, which I believe is still relevant late in this century.

Chapter the Second

1. I used to think that there needed to be a specific cultural element involved in one's life if you claimed to be a Druid.
2. Preferably Irish, but Scottish would do. I happen to be Irish, so I have that bias. It also happens they were the last Druids to exist as a historical group.
3. I have come to rethink this idea though. Mind you, I'm glad to be Irish. But I'm also Scottish, with a wee tad of English, so I'm British by heritage.
4. The culture that existed on the British Isles was the Celtic culture. And who wouldn't want to identify with a colorful culture like the Celtic, which lived out loud in their dancing, music, and festivals?
5. So surely that at least was the cultural identification that was needed.
6. My studies of late have given me different ideas about the cultural and national origins of the Druids. I'm not so sure that the Druids were a creation of the Celtic race.

Chapter the Third

1. When the Celts settled in Southern and Western Europe, there existed a group of people that are referred to as the Megalithic, and little is known of them. Part of the reason for this designation is that the multitude of stone dolmens that exist in Europe, and the Stonehenge, were built during the times the Megalithic people existed, before the Celts arrived on the scene. Many of these stone structures required a great deal of knowledge in physics and mathematics, knowledge that is usually attributed to the Druids.
2. My opinion is that the Druids were possible exiles of the Old European civilization (South and East Europe) that existed roughly 7000 B.C.E..
3. The Old European civilization apparently had the level of knowledge needed to build the dolmens.
4. When the Kurgan invasion of Old Europe occurred, the invaded people moved into the western portion of Europe. The Celts then moved in many years later.
5. There are characteristics of the Celts and the Megalithic folk to indicate that so far as the Druids are concerned, a wedding of the two cultures occurred.
6. The Celts were known for their personified deities, and a zeal for learning, but other characteristics that the Druids possessed seemed lacking from Celtic culture.

7. The Megalithic people had the rituals, the doctrines, and the Druids. It would seem that the Megalithic also had understandings of social organization, a characteristic that the Celts never fully appropriated.
8. The wedding of the two cultures then brought forth the Druid schools, the personified deities that hallmarked the Celts, the rituals, and doctrines included.
9. So to be realistic, we have to consider the possibility that the areas from whence Druids could have come would be more in the area of southeast Europe: south to Crete, north to Czechoslovakia, east to the Black Sea and west to Austria.
10. So what cultural element do we identify with? Right, now you know why I found that a groundless meaning for being a Druid.

Chapter the Fourth

1. Another distinction I discovered was that between pagan and Druid.
2. Pagan is a Latin term that means country dweller. If you lived out of the city, where civilization existed, you were pagan no matter what you believed.
3. However, part of this distinction took into account that most country folk had their beliefs shaped by their relationship with the Earth around them.
4. At that time in history, it was a mostly undomesticated Earth. They had mostly local deities, and ceremonies that were related to seasons. Their calendar was based on the moon and stars and sun, nothing else.
5. There were likely local shaman, but neither level of knowledge nor group sizing such as the Druids had.
6. Jump ahead now several centuries.
7. Pagan as we currently know it are Earth based religions, or belief systems. Native American beliefs could be called pagan. Most indigenous belief systems can be.
8. Yet being Pagan does not make one a Druid.
9. If my take on history is correct, most likely the Druids were city dwellers before the Kurgan invasion.
10. After the invasion though, I believe many of them exiled to the wilderness of Europe.
11. Their demonstrated knowledge of natural sciences and celestial sciences would indicate a rather intimate knowledge of their environment.
12. However, there was a difference between the Druids and the rest of the culture.
13. Most people were not Druids. The Druids became the scholars of their culture due to their commitment to learning.
14. So one can be pagan and not a Druid.

Chapter the Fifth

1. So just what does it mean to be a Druid?
2. Personally, I believe it means to identify with the Druids as a level of knowing.
3. If you want to call yourself a Druid, I believe you should aspire to the level and breadth of learning that we are told the Druids achieved. That to me is the most important criteria.
4. From Julius Caesar we learn that the Druids studied for up to twenty years.

5. There were different classes of Druids, and if one reads the accounts of them in Celtic history, besides being masters of natural sciences, they were masters of High Magic.
6. They were doctors, judges, counselors, poets, musicians, magicians, herbalists, and astronomers to name just a few of the subject matters they learned.
7. Obviously today because of societal changes we can't expect ourselves to be doctors and lawyers. But we can learn justice and healing.
8. And the power of words and music.
9. And how to combine these energies in a ritual to a specific purpose, in other words, magic.
10. Of course we should anticipate a lifetime of learning for this!
11. That's what separates the real Druids from the "New Age" fluffy bunnies (to borrow a phrase from Isaac Bonewits) who want the mysterious image and read a book on quick spells and think they are Druids.
12. They give up though when a spell goes awry and their personal energies get jazz-balled and they don't know how to correct it.
13. It's easy to quote the myths. Anyone can read those.
14. But can I identify herbs in the garden or woods, and their uses?
15. Can I look into the night sky and tell what time of the year it is by identifying the constellations and their place in the heavens?
16. What of my ability to heal?
17. My understanding of justice, and how to apply these things to current world problems?
18. What relationship do I have with poetry?
19. After all, the Bards were considered the *creme de le creme* of the Druids, and there's a good possibility that the Ogham was a poetical way of speaking that coded the speakers true message.
20. How good is my magic?
21. Does it really accomplish that which I set it out to do? And am I aware of what the myths symbolize, and can I teach those truths to others?
22. So to me, the challenge is to come close to what was known by the Druids, not just quote what I've read about them.

Chapter the Sixth

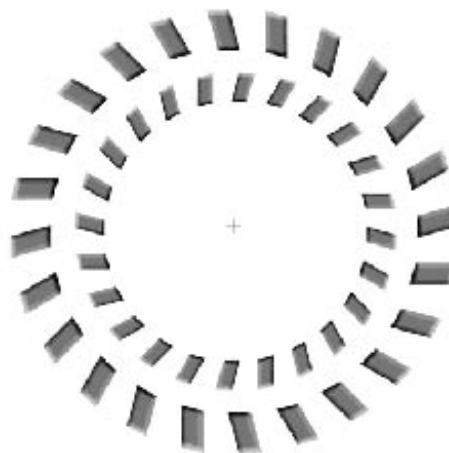
1. The only cultural identification I would stipulate is one that I learned from my own experience.
2. Having left the Funny-Mentalist Charis-Maniacs (no puns intended) I felt spiritually adrift.
3. While I was studying chemical dependency counseling there was a great deal of discussion of spiritual nature.
4. There were some indigenous Natives in class, and their lifestyle struck me as to how whole their spirituality seemed.
5. Wanting what they have, I adopted the Medicine Wheel as my path, yet I had a nagging feeling that it wasn't mine. Well, it wasn't.
6. It belongs to the Red Tribe for the most part. Mind you, the White Tribe is part of their Wheel, but culturally the Wheel they live by isn't ours.

7. So I searched my own background. What Wheel did my ancestors live by?
8. As I mentioned, I'm British. The British have several centuries of Anglican, Catholic, Protestant, Pilgrim, and Puritan history.
9. But no Wheel. Several centuries of violence, I might add, and a lot of that violence against indigenous people.
10. So I asked myself, what preceded the advent of Christianity in Britain, and the world opened up to me.
11. Now among those who seek ancestral paths in America, there are numerous possibilities.
12. There are Teutonic (German) religions. There are the Scandinavian Runic systems and religions. Remember Thor, and Odin?
13. There are the Gypsy belief systems of the mid Eastern Europe area.
14. Italian and Greek beliefs.
15. I just happened to be Irish, thus Celtic.
16. I chose the Druid path because of its needed commitment, its pagan philosophy, and the breadth of learning.
17. It fit me, and it fit my culture.
18. To me, that's what it means to be a Druid.

Rob Harrison, Third Order
 28 Fomhar, 5th Meton. 6th Era of Moytura
 37th Year of Reform Circa August 28, 1999

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The Exile Letters, Part Two (2000-1)

(By Irony Sade, 1999-2001)

(New to ARDA 2)

(Full Text in Part Nine: Book of Exile)

Chapter the Third

1. Dear Mec,
2. After nearly four years, I am no longer Carleton's Archdruid. It is an odd feeling. My sigil necklace broke on the trip home and there was a longish space of time where I felt that I could no longer do magic, like that was a thing that went with the position... How was your severance experience?
3. It seems that I am still a servant of whatever it is I've finally begun calling god. Its strange.
4. I feel like this is another training period for a task I can't see yet. The other side of my brain thinks it's all hogwash of course. Who is to say who is right?
5. I enjoyed our contest last night. However long it took to recover from it...
6. I would be honored if you would come to my wedding.
7. For the Apocrypha: "Tread lightly on Fairy toes, and beware all drinking games with past Arch-Druids."
8. You taught me alot, Mec, I thank you.

Til next time. Irony
June 1999, New York

Chapter the Fourth

1. Dear Mike
2. I read all the books you sent me. Thank you deeply.
3. Machiavelli was fascinating, deserving of further study. The one truly disturbing thought it produced was this: will any system of thought, that does not make the acquisition of power one of its objectives, eventually become a tool for one that does? If so, what are we to do about it?
4. As my mother kindly pointed out one must distinguish between force and power, but still I suspect the quandary remains.
5. The Buddhist answer -- I suspect-- would be to distinguish between inner and outer power. Have enough power in yourself and noone can wield power over you (or have no self...)
6. When I think of Reformed Druidism as a "system" of thought, it seems that its goal - if it has one - is understanding.
7. (I also suspect it is also too small and esoteric a way for any external power monger to notice!) The old Druids though, were very powerful, and very hard to manipulate - which is why Rome had them killed. Bears thinking about....
8. Fate seems to enjoy messing with my mind. Each time I get something all planned out the wyrd weave some new thread past mine that sets me all adrift again. I don not know if I will aim for Japan.

9. The need to do useful work I can believe in is nagging at me and I am struck with Socrates' truth that the philosopher needs to be a citizen of the world. The U.N.'s calling me.
10. The creation of a cooperative peaceful, culturally diverse and environmentally sound planet is something I could work for whole heartedly. I know not by what means I would do this, nor how, nor where, but it tempts me to try.
11. My worry is the assertion that the world's ills are not susceptible to political solutions, but spiritual ones.... There seems to be some truth in that.
12. The Bahai's (worth intensive study - they are practically Druids already!) maintain that the purpose of religion is peaceable union and understanding, a cross cultural binding force - and insist further that it is better to be without religion than to support one that serves division. Them too I must learn more about....

Yours truly, Irony

Chapter the Fifth

Dalon ap Landu: Lord of the Palm Trees
Irony Sade, ODAL, VCN, in Tonga

1. Spring 2001?
2. Druidism becomes exactly as serious as you take it to be (not serious-dull, but rather, important, personal, life affecting.) You and I have taken it more seriously than most, and have (I hope) been rewarded accordingly.
3. I have moved in this year from the pyrrhic and phoenix-like sacrifice of leading, loving and leaving a grove and into what must be old territory for you: the life of a devout, wandering, groveless and lonely Druid priest.
4. Tonga is a lonely place in which to be a druid. The land and the people both challenge and passively assault my understanding and values.
5. Much of what we do as druids harks back to the life and cycles of Mother Earth. The seasons, Beltain, the living and dead halves of the year, growth and rebirth...
6. Even if you do not postulate the horned king, consort to the Goddess, whose life is that of the changing seasons - birth in mid-winter, love in spring, growth, Maturity and sacrifice at Samhain - there is much that is tied implicitly to the mysteries of the natural world.
7. But now I am thrust into confronting what I had always wondered about: the cycles we follow are those of a NORTHERN TEMPERATE world. Here in the tropical South, things differ. There is no spring, no autumn, no time of general death and growth.
8. The moon remains, bless her, but she travels widdershins. An anti-clockwise sky! I knew it would be that way in my mind, and I have adjusted my internal compass for the navigation, but then deeper questions begin to spring.
9. Clockwise, I have learned and practiced (during the rare occasions when I engage in ritual or external magic working) is the natural and appropriate direction of things.
10. Beginnings, summonings, progressions, growth, movement, callings- every natural "Good" ritual movement begins clockwise. North East South West, with endings, banishments, etc. being the opposite.
11. All that was explained and justified by the movement of the heavens and anti-clockwise movement is now regarded as "un-natural." The "left-hand path" was never, explicitly mind you, to be avoided as destructive and evil.

12. Now the stars move widdershins above me, and I must ask if the practice of magic is relative to geography (for every ritual culture I know of in the north proceeds clockwise...)
13. Now there are no seasons, and I must wonder if different gods and goddesses hold sway. The Earth remains - the Goddess is eternal- but does the Green Man peer between the coconut palms? Does Llŷr swim amidst the reefs I see?
14. Does the Wild Hunt of the Northern Climes hold any truck with hurricanes? Do the Gods I know and serve even visit these regions or have they siblings I have yet to meet and love?
15. It is easy to say that all the gods and all their lovers are but facets of one Brahmanian whole, but it is a difficult thing to act upon.
16. I was consecrated a priest of the Lord of the Groves (though by my well-meaning, but foolish tongue I may have been the last) and I am faithful to that charge, but if Landu's son is a purely temperate beast where does that leave me in the tropics?
17. Such questions are the product of a fevered mind. The spiritual quest may be furthered through the study and experience of nature- all of her.
18. If I have wandered farther a field than our linguistic predecessors, it is absurd to blame my confusion on their ignorance.
19. The Goddess is Mother of all, and the lord of the Groves is present even amongst palm trees. Let not the Welsh name I met him under distract me from that fact.

Chapter the Sixth: What Do Druids Do?

1. June 2001
2. Dear Mec,
3. One of the men I work with here, Saia, by name, has been asking me about Druidism.
4. Religion plays a huge role in Tongan life, and I often ask him to describe parts of its impact.
5. Invariably he returns the questions; "What are the religious duties of a druid?" "What money does the church collect, and what is it used for?" "What are the requirements for being a priest?" "What obligations do they have?" "Do they serve for life?" "Can they marry?" "Are there Druidic schools?" "To what moral code are Druids bound?"
6. As it is the delicious doom of every Druid to answer such things for his or her self, I can only pass the questions on. May they stimulate much thinking.
7. A thing that fascinates me about his line of questioning is its purely practical focus. Not "What do you believe?" but "What do you do?"
8. In a way it is not such a bad place to start. Actions are driven by values, which may be derived from and supported by wildly divergent beliefs. Thus, if it be found that a group of Druids hold similar values, they can act in concert, even if those values are supported by different or even incompatible beliefs which each individual has developed through his or her independent search for spiritual truth.
9. The forum then becomes: I value X; therefore I will do Y. This shift in paradigms has immediate consequences. Not the least being that it moves one out of the highly contested and poorly articulated realm of theology.
10. Values, furthermore, seem to have a longer half-life than beliefs, which may suddenly shift in the light of new

experience. Changes in what people value come only - I suspect - with a distinct change in a person's character, which experience shows is rare indeed.

11. The challenge is that one must engage in serious introspection to discover to which values one is really committed.
12. I did tell Saia the three moral commands supposedly taught by the old Druids: Act Bravely, Honor the Gods, Do No Evil. Tongan is a tongue of many puns, and I discovered as I said it that the last statement also translates as "Don't Fu*k Badly," a commandment bound to enthrall a certain class of Druids....
13. Life here is good. Much of my work involves counseling and advising rather than hands on work. Sowing seeds of reason into the discussion of kindergarten politics, suggesting accounting changes in the youth groups budget, encouraging people to engage in continuing education (and walking them through the application!)
14. To a large extent, I am simply living here, being part of an alien community, understanding and participating in its life, caring for my neighbors. The island's doctor has started referring me his patients, which is a bit ridiculous.
15. Most important to me I am starting to understand how people here think and am now able to engage in the same sort of thinking myself. That competence snuck up on me. Its existence was highlighted by the recent arrival of an anthropologist who stayed for a month at the other end of town.
16. She has been studying the culture of Tonga (actually the cultural change and how housing reflects that) for nine months, but apparently only the more diluted samples you find on the bigger islands. She tried to play a game which I have long learned to avoid, and was in too deep within two days and had to flee the island under threat of imminent marriage. Very entertaining.
17. Somehow or other I have now been here over a year. Next Beltaine will mark my release from the Peace Corps. Still no clear plan on what is to follow. Japan is looking less likely.
18. So is traveling right round the world, a trip many ex-volunteers arrange. I have gotten too deeply into this culture to enjoy a touristic whirlwind of several dozen others. I intend to see many other countries, but I wish to know them personally, and that will take time.
19. I know I will return to the states, see my family, maybe publish a few stories. If possible I would like to criss-cross the country a time or two, visiting all my scattered friends and correspondents. Perhaps I will build a new harp and simply be a bard for a while. Tis still too soon to tell..
20. There is yet another Pai Kava running across the road, possibly the last one with electric lights for some time. The island is out of gasoline again.
21. I've had to cut back on my kava intake. I hit a stretch where I was drinking every night for three weeks running. Several gallons a day. The stuff is a drug, after all. Turns you into a lizard if you don't watch it.
22. Much of the business gets transacted at such gatherings, so they are still obligatory, but I try not to drink so long these days.
23. Hope all is reasonably well state-side. How's that Washington Grove coming?

Yours in service. Irony.

Chapter the Seventh: Rampant Chickens

1. December 19, 2001.
 2. Rain. Thought we might be in for a hurricane last night.
 3. We had to seal all the windows of the town hall and to keep the water out. Now the wind has left for somewhere cooler and we retain only a solid perpendicular drizzle.
 4. I can't recall if I mentioned my chickens.
 5. For the longest time, I held off adopting any, figuring I could have either them or a garden. With zero local vegetables, the latter was more important.
 6. One day, I came home to find two young hens hiding under my bed. I took the hind, tied them up and built a large cage to keep them in.
 7. One puzzling fact about chickens is that after a week or two in a new environment, they forget having lived anywhere else. Once these two were thoroughly brainwashed I let them roam free.
 8. First thing they did was devour my cabbages and tear up the onions. They haven't even produced any eggs yet!
 9. Still, they are adorable – and I can always eat them if they bug me too much.
 10. Time flies like a hummingbird. Magically still while sucking life's nectar, then gone too fast to follow. My time approaches the latter phase. Twelve weeks till escape from paradise. With luck I will be home for Beltaine.
 11. Send nothing to Tonga after March 16.
- Till then, I remain your sun burnt emissary.
Irony.

Chapter the Eighth: Burial Shenanigans

1. The following account is perfectly true and factual. The events happened last Friday. Makes you wonder just how thorough the missionaries were:
2. **HARD CORE PAGANS IN TONGA**
3. After being assured by the Doctors that there was nothing wrong with him, Siona Pko (false name) visited a good Christian card reader to diagnose on-going pains in his abdomen.
4. The reader examined his playing cards and announced that two of Siona's deceased in-laws were trying to take the family with them. Siona's wife had died just before his pains started, her brother only months before. Unless the spirits were stopped they would haul off the whole family.
5. Siona returned to his island and tearfully related the story to the surviving relatives. "I know I'm going to die," he told them.
6. Two of Siona's good Wesleyan cousins decided enough was enough. They stole into the graveyard in the early morning and dug up the bones of the two offenders.
7. Carrying as many parts as they could, they snook to the lava field, doused the bodies in kerosene and burned them in the night. The skulls they carried to the wharf and then threw them into the sea, which promptly spat them back out.
8. "We are Christians!" the local priest bellowed at Mass the next Sunday. "Stop doing this! Haven't I taught you anything?"
9. Villagers were somewhat sympathetic, "Sure, we dig up our families graves ... to clean and oil the bones sometimes."

10. Said one woman who spoke to me on conditions of anonymity; "The Spirits occasionally make us sick then show up to complain about tree roots prying their ribs apart. Once we clean the grave they always leave us alone."
11. Others were merely terrified of ghostly reprisals because the bones had not been completely destroyed. According to the police officer who recovered the ashes, the deceased were still alive and well and prevented his car from starting when he tried to leave for work.
12. "Go away and let me do my job!" he cried. Under Tonga's very Christian law such acts carry a ten-year sentence.
13. The local Druid when pressed for comment, smiled quietly behind his tea cup and simply asked if Siona Piko had recovered.

Fresh off the coconut wireless report

Irony Sade Reporting

P.S. Still digesting Marcus Aurelius' "Meditations." Very good. Definitely high class paganism.



New Selections: The Internet Years

(The Parenthetical Epistle of Mike)

(By Mike Scharding, 2001)

(New to ARDA 2)

Chapter the First

1. As always, I speak for myself, and certainly do not represent the opinions of the Reform or other members.
2. Why, in fact, I don't often agree even with my self.
3. Sometimes, I have the most interesting conversations when I talk to myself...
4. Few people join the Reform, or any other Druid group for that matter, without some pretty strong preconceptions already established.
5. Man has always wished to control Nature, rather than be controlled (or rather, just a part) of Nature, so myths are rife with gods, demi-gods or even mere mortals can twist or manipulate mighty Nature to their own whims and needs.
6. "Man" is often defined 'as the animal which uses tools', although we know that chimps use sticks and some birds sew their nests.
7. I would redefine "Man is an animal that uses drugs," which may make you smile (I refer you to the 5th Order for further guidance), but in a real way we all wish that we were something that we are not.
8. There are several avenues to accomplish this goal, mainly: drugs, insanity, and fantasy.
9. Religion tends to wander in and betwixt these three options, acting as a possible accelerant to their flames.
10. Fantasy is by far the most socially acceptable option in our present society.
11. This can take on many forms; day-night-wet dreams, the entertainment media which provides us a brief respite, living our dreams vicariously through other more famous people (i.e. soap operas), myths, gossip, stories, drama and games.

Chapter the Second

1. Tolkienn is often credited with being the grand-daddy of the Fantasy movement, so we all should add "The Hobbit" to our Grove libraries.
2. I seriously believe that without Tolkienn, there would be no Reform. (Or if there had been no McCarthy, or inquisition.
3. As all of you Dr. Who fans know, changing the past in reality is a very dangerous activity, but changing our understanding of the past is big business).

4. So, let's talk about Dungeons and Dragons, an influential off-shoot of this Fantasy movement.
5. We all know that Role-Playing Games (RPG) and the medieval Society for Creative Anachronism (SCA), both starting in 1971-ish, grew hand-in-hand with the Neo-Pagan/Wiccan/New-age emergence.
6. Perhaps, those evangelists are correct in saying that RPGs are a breeding ground for Paganism; which they add is a "bad thing."
7. Strangely enough, I kind of agree with them.
8. I first played D&D in 4th grade in the school yard, exploring the "S2: White Plume Mountain" scenario, as, can you guess? Yes, a 6th Level Druid named "Magoor," if I remember rightly.
9. My understanding of magic was heavily influenced by that game over the next 8 years, as well as by the definitions of the 9 alignments (Lawful Good, Neutral Evil, True Neutral, Chaotic Neutral, etc.), and the ordering of the Planes of Existence. (I dare not touch the topic that experience points and advancement are only gained by slaughtering others, which is actually capitalism....)
10. D&D provided a structure for me in which multiple pantheons of deities, ruling separate realms, could co-influence their respective spheres of activity over our mortal plane of existence (a concept that is no doubt conducive to my own eclectic brand of Druidism).
12. Yet it wasn't until College, that I began to depart Catholicism (the True Paganism!, according to some people.)
13. I am sure that Brother Isaac Bonewits (refer to his academic "Real Magic" tome or his RPG "Authentic Thaumaturgy") would be the first to agree with me, that these popular visions of fireball-flinging wizards are perhaps detrimental and distracting to the more practical magic that we are usually inclined towards practicing (although it would be fun to unleash a ninth-level "creeping doom" (i.e. a cloud of bugs) upon certain opponents....)

Chapter the Third

1. So that brings us back to Nature and our relation to it.
2. In numerous fantasy novels (in particular, the "Shannara" series), computer games ("The Druid," and the game "Mystery of the Druids", advertised in this issue, etc) and also in AD&D (where we are a special sub-class of Cleric); where we have been laden with the image of a rather crotchety old man, usually robed with a deep hood, who is rather neutral of human concerns (because nature does not concern itself with good or evil), hauling rocks around the landscape for no apparent reason (perhaps they were the inventors of the construction cartel?), in control of secret powers related to the control and protection of Nature, and loitering in dark leafy groves singing groovy tunes (that sounds like me, except the "old" part, I'm only 30).
3. Unlike most clerics, the powers of fantasy figures come through the study of Nature not the imploration of the god(s), and "absorbing of energies," or the gruesome activities of which the Ancient Druids are often accused (perhaps rightly), we can also change shape!
4. Adding to this stew, are the Celtophiles; who claim the Druids could do anything your ancestors could do, and could do it better (if they really wanted to try), including an imposing list of cultural, judicial, musical, medicinal,

philosophical & astrological skills that would make a modern renaissance liberal-arts student blush in shame.

5. I suppose they didn't have specialists back then?
6. Don't forget that famous verse of "Gimme that old time religion" goes "We will worship like those Druids, who drink fermented fluids, waltzing naked through the woods, and that's good enough for me!" (This, at least, describes the Carleton Grove rather too perfectly.)
7. As for the general public's opinion, don't forget lead guitarist Nigel's adept summary, in the movie "Spinal Tap," with his introduction to the song Stone Henge; "Long ago, in a mystical land, were a strange race of people, the Druids. No body knew who they were, or what they were doing.... But their legacy lives on in.... STONEHENGE!"
8. Of course, the Wiccans bring over their ideas, thinking we that we must also like athames, pentacles and quiet moonlit walks on the beaches... (which are cool too.)
9. Finally, there are our siblings in the UK & Europe, who are dotty over dolmens, heady over henges, and have a really poor fashion sense towards ridiculous headgear, unflattering robes, & gaudy jewelry. (I'm sorry, perhaps I'm really AM talking about us?)
10. This has been going on for at least four centuries, (see "The Famous Druids" by Owen in 1979)!

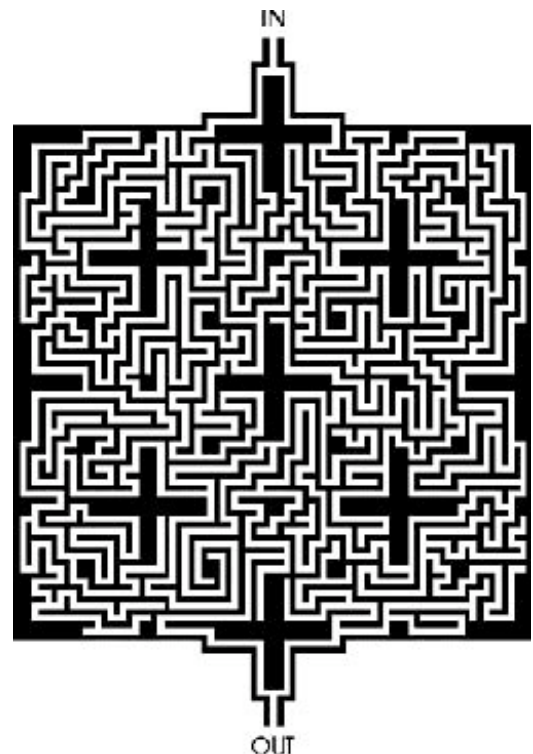
Chapter the Fourth

1. Whew! For good or bad, this is the image and mental baggage, which nearly all our recruits bring with them to the RDNA.
2. What's the problem with it, because it sounds really exciting and it's great for marketing our image (except that bit about sacrificing, which I might discuss further next time)?
3. Well, nothing I guess is really wrong, but I believe the founders of the Reform had different key elements; simplicity, revolutionary defiance and a love of whiskey (which I might add are key Scottish attributes...).
4. The RDNA began over the issue of not being coerced into worshipping the way other people want us to do (and perhaps it still is?).
5. Now, I'm a rather antagonistic person myself, being 41.32352% or so Celtic-ish ("The easiest way to make an Irishman to decline an action is to order them to do it"), always taking up an opposite view to balance things (there's my lasting imprinted notion of "neutrality" again), so I hate being defined by other's fantasies (mine are sufficiently strange, thank you!).
6. But it is only by examining your presumptions and preconceptions that you can know where you're coming from and going to.
7. The previously described image (the word "describe" also has a meaning of corraling or limiting) is rather similar to the one that many in the ADF, OBOD, Keltria & some of us are (perhaps willingly) striving towards, I believe.
8. What has made us stand apart from the pack of other Druid groups, is probably our well-developed sense of sarcastic humor (an ancient Druid trait) & our skillfully inept organizational skills (unfortunately, also an ancient Celtic trait).
9. However, borrowing the Taoist image of "the un-carved block of wood," whose future shape is yet undetermined, and therefore infinitely versatile; I believe each and every grove, yea!, every Druid in the Reform should consider

stripping away these accretions (there's that "Waltzing naked in the woods" cry for simplicity!), return to the seed of Druidism (which may be something about Nature, isn't it?), then allow their trees (& groves) to follow Nature's course (please be reserved on pruning the mistletoe that clings to your boughs, too).

Chapter the Fifth

1. Like it or not, as a group, we are diverse, anarchic and eclectic. In the past we had Norse, Zen, Celtic, Hasidic, Wiccan, Non-Aristolean, Humanistic, Orthodox and others paths which had no easy labels (take a look at www.geocities.com/mikerdna/wheregrove.html for a fuller list).
2. In all honesty, our group has not been conducive to a Reform-wide mythology, theology, voting rules, set ritual, long-term membership, powerful-lobbying body, fund-raising, recognition by IRS, or fashion (Och lord, how I've tried, but I am a color blind Scot, yowsers!)
3. For most, that sounds like failure. But a leopard shouldn't complain about its spots.
4. I heard once that a sign of a good teacher (hopefully, one of ours is the Earth-Mother) is not the answers she gives, but the kinds of questions that she raises.
5. I believe that, under her tutelage, we have produced a healthy crop of really good questions about some very basic concepts and issues, (bull-shit is very good fertilizer).
6. As long as that activity continues, whether we call it Druidism or not (an oak is an oak is an oak), then the RDNA lives on.
7. What a long and twisting journey that was! Now that I've said my piece, what do you think?



Why Are We Called Reformed?

Reflections on Judaism and Calvinism

(By Mairi Ceolmhor, ODAL, DC Grove, 2002)

(New to ARDA 2)

Chapter the First

1. Ogmos, and other gods interested in elegant speech, please guide my words to present my own personal views and reach the hearts of my readers; who will not mistake my views for those of the RDNA in general.
2. I'm sorry it's so long, so perhaps it should be read in two parts if you have a short attention.
3. Enough said, let's roll

Chapter the Second

1. What's in a name? Depends on the person, I guess.
2. Many people take great pride and derive much support by the names and associations, which they adopt.
3. Labels, much as we hate pigeonholing, provide a reference point for understanding someone.
4. How about members of the Reformed Druids of North America?
5. We've certainly spent a lot of time researching, defending, deprecating and defining the term "Druid," because in the RDNA, we call ourselves "Druids."
6. It is natural to understand the background and implications of that term.
7. But why are we also called "Reformed?"
8. What are we referring to "Year XXII of the Reform" or when we speak of our movement as "The Reform?"
9. Where exactly does the word "Reformed" come from?
10. The word "*reform*" first appears in surviving English literature as "*reformen*" in 1340, derived from French "*reformer*" or Latin "*reformare*" with a meaning of "make again" or "restoration."
11. After 1440 it added the nuance, "to improve"; and in 1563 "changed for the better" was added.
12. Around 1663, it was used popularly to denote "improvement by removal of some abuse or wrong," due to its use in describing the 16th century religious movement of the "Reformation."
13. "Reformatory Schools" began in 16th century to "reform" juvenile offenders (did the Founders believe they were in a prison-like school?). In days of Prohibition, it was also used to refer to drunkards who have given up the habit.
14. Today, the Oxford English Dictionary describes it as:
15. 1 a. to put or change into an improved form or condition.
16. 1 b. to amend or improve by change of form or removal of faults or abuses.
17. 2. To put an end to evil by enforcing or introducing a better method or course of action.

18. 3. To subject hydrocarbons (gasoline) to cracking to produce new products. (And most Druids like carbohydrates and they are "crackers")
19. Some members of the RDNA understand it in the "recasting" or "re-creation" or "re-constructing" modes with moderation. But, it is primarily under the religious and moral meaning that the term is now used in our general society.
20. So in order to appreciate this term, I looked at two churches (I'm not sure if we really are a church) that use "Reformed" in their title; Reformed Judaism and Reformed Christianity (sadly there's no Reformed Islam, I think.)
21. Let's hypothesize how their traditions may (or may not) have affected our own self-identity in the early 60s.
22. If nothing else, when discussing your "reform" during inter-faith dialogue, we should understand what their "reform" means.

Chapter the Third

1. We know that a movement, known as "Reformed Judaism," solidified around 1810, see www.ccarnet.org/platforms/principles.html It is described on several sites on the internet as:
2. "Judaism marked by a liberal approach in nonobservance of much legal tradition regarded as irrelevant to the present and in shortening and simplification of traditional ritual." -Anonymous
2. We Reform Jews are heirs to a vast body of beliefs and practices embodied in TORAH and the other Jewish sacred writings. We differ from more ritually observant Jews because we recognize that our sacred heritage has evolved and adapted over the centuries and that it must continue to do so. And we also recognize that if Judaism were not capable of evolution, of REFORM, it could not survive. Reform Judaism accepts and encourages pluralism. Judaism has never demanded uniformity of belief or practice. But we must never forget that whether we are Reform, Conservative, Reconstructionist, or Orthodox, we are all an essential part of K'lal Yisrael -- the worldwide community of Jewry. <http://rj.org/index.html>
4. The vernacular language is used in most services. Judaism is adapted to contemporary conditions. The spirit of the law, rather than the letter of the law, is observed. Revelation is seen as coming through the human spirit and nature, as well as sacred text. Traditional home rituals are not as highly valued as in other traditions of Judaism. www.interfaithcalendar.org/ReformedJudaism.htm
5. Reform Jewish services allow for women cantors, choirs, organs and pianos as well as other instruments, and "music" as well as chanting. Women are also allowed to read from and chant the Torah, as well as pray aloud. The worship service involves the congregation much more than Orthodox and Conservative counterparts. This allows for quite a bit of variety in worship, especially with regards to the musical language used in worship. <http://simplechemistry.w00tcentral.com/Kyles/rejud.htm>
6. Gosh, that sounds quite a bit like us!
7. I believe, there were at least a few members with a Jewish background in the Founding Days of the Carleton Grove, such as Howard Cherniack and Deborah Frangquist.

8. Throughout our history, some members have knowingly called ourselves “Drues,” and cracked jokes like “That’s funny, you don’t look Druish” in Berkeley.
9. We also had our very own Hassidic Druids of North America branch in St. Louis Missouri during the mid-70s (for more info see, ARDA part 5 at : www.geocities.com/mikerdna/arda.html)
10. This belief seems also to niche in with the neo-old-testament style of the early Druid Chronicles of the 60s; e.g. rebuilding the altar, the psalm-like meditations of “David” Frangquist, lonely hermits seeking god in the wilderness, invocation of weather, prophetic ranting at authorities, and images of a persecuted people seeking release (“let my people go” by Cherniack). The prevalent “Cult of Carleton” has an apparent belief that Northfield is a special holy-land (let’s see, that makes Israel in the Middle East and Carleton in the Mid-West...)
11. That, plus an innate desire for academic excellence, love of dancing & song, self-deprecating humor, a world-wide Diaspora, a tendency to delve into anti-defamation and fight persecution, adaptation to various cultures, and inveterate kibitzing, plus being human beings is as far as the resemblance seems to extend.

Chapter the Fourth

1. Of course, there are points of difference.
2. We look to the possibility of more than one divinity.
3. Most of the Druids aren’t obsessed with returning to Ireland.
4. We don’t have sacred scriptures, and don’t read what few words we do have recorded.
5. The ancient Celts were illiterate, and we proudly continue that tradition by not “liter”-ing indiscriminately.
6. We also try to not blow our own horn, “sho far” as I can tell.
7. Nor do we have no dietary customs, except to eat enough to live and limit whiskey during the winter season (which sounds backwards in practicality to me), although the vegetarians amongst us are rather noisy and self-righteous. (I’m a Texan; we worship cows best when they’re inside our bellies and on our feet.)
8. There is a definite lack of a sense of racial separatism (i.e. “us vs. the gentiles”) among Druid (with the Celtophiles excepted), and we have no objections to marriage with members of other religions (in fact we seem to practice a bit of all of faiths) as long as they are civil.
9. And, we don’t require members to cut off pieces of their bodies (either gender), although the Orthodox Druids have this thing about lopping off the heads of their enemies....
10. Finally, except for Brother Peter, most Druids don’t seem to wear strange headgear.

[She added in 2003:

11. I’m not sure if we are a chosen people, but we are certainly a people who have chosen.]

Chapter the Fifth

1. We also know that many of the Founders were also members of the Protestant branch of Christianity, such as Fisher, Nelson & David Frangquist, and so the term “Reform” must have had several inescapable meanings that were attractive to them (although the first image of Presbyterian-style Druidism is a bit comical at first.)

2. “Reformed” often indicates a Protestant church that is related to the Calvinist branch, as formed in various continental European countries.
3. Calvinism had a “strong emphasis on the sovereignty of God and especially by the doctrine of predestination.”
4. At first, this seemed like a strong mis-match for the RDNA, so I further investigated a lengthy sermon at a “Reformed” site at : www.geocities.com/mikerdna/arda.html
5. This is when I discovered other meanings latent in the term. The lecture taught that;
6. “This position commits us to a high view of Scripture. We receive it as the infallible and fully inspired Word of God. **We will bow to no higher authority.** Historically this has meant that we do not elevate church tradition to the level of Scripture - as the Roman Catholic Church has done. But neither do we canonize our own experience, no matter how spectacular or supernatural it may be. Church tradition and personal experience have no independent status and are always subservient to the teaching of the Bible.” (My emphasis)
7. Again, much of that does not mesh well with most Reformed Druids’ beliefs (or, at least the Druids I know).
8. However, the revolt against the original Roman Church (the history of Catholicism is about warring factional beliefs), by a strong-willed minority of the oppressed, is quite heroic (despite what many of them would later do to other minorities) and well paralleled by the early Grove at Carleton.
9. The Founders of the RDNA revolted against the Deans of Men and Women for the imposition of mandatory religious attendance, but perhaps not to the extent of nailing 95 complaints onto their office doors (I’m sure they would have used thumb-tacks).
10. The distrust of “experience” part written above doesn’t jive that well with us either. Again, the RDNA apparently does not look highly upon its own literature.
11. Attempts were made to stop publishing the 1976 Druid Chronicles (Evolved) and that 1996 A Reformed Druid Anthology, because the works were seen as encouraging dogmatism by providing too much material in a portable format that could encourage spiritual dependency on others’ past experiences in written form (i.e. Bible hugging).
12. Brother Mike, an assistant editor of ARDA, recommended the book as a doorstopper or paper-weight on a desk; rather than as a ‘brain-stopper’ or ‘dead-weight on the soul’. He is pleased to report that, “very few people have read it.”
13. Indeed, the RDNA seems to lean more toward the individual’s experiences as having greater spiritual power, rather than asserting the institutionalized fossilized customs of past members.
14. Reading further, I noted:
15. Because God is sovereign, He is Lord of all of life. Hence, we seek to live all of life to the glory of God. As Paul wrote to the Corinthians, “Lo, whether you eat or drink or whatever you do, do it all for the glory of God” (I Cor.10:31). This is a far-reaching command, which Reformed people have generally taken quite seriously.
16. Hey, I’m not a Christian myself; but, change that deity to “Earth-Mother,” remember that every sovereign has court officials, and add a flavor of Zennish “Everyday life as

religion” with unexpected moments of enlightenment, and I can swallow that pretty well.

Chapter the Sixth

1. A bit further:
2. “Hand in hand with this missions emphasis goes a concern for revival. Although this word has suffered abuse in recent years, there is nothing unreformed about revival! Again and again throughout the history of the church God has poured out His Spirit to bring times of refreshing.”
3. IMHO, my own Reformed Druidism believes in the cycle of revivals of Nature and the pressing need for a continual discovery of Awareness and Wisdom through introspection and revelation from the gods.
4. And Gods know!, how the Groves crash and need a good rejuvenating jolt every few years.
5. The coming and going of members, or a change of focus, often breathes new life. So I can parallel with this thinking again.
6. As for missionary activity, I am rather neutral.
7. Make your presence findable and those who come, will come.
8. Don’t be a public nuisance (unless it’s necessary). That’s my system.
9. I’m not a missionary of Druidism or grove-oriented like Brothers Isaac, Larson or Mike.
10. I think a well-balanced RDNA Druid can enjoy fulfilling participation in any religion’s congregation, without forming their own “druid” grove.
11. This is what I plan to do. It’s called “Guerilla Druidism,” but I’m not into aping those around me (that would be “Gorilla Druidism,” something I’m not bananas over.)
12. I’m definitely a “Solitary Druid,” see my song in <http://www.geocities.com/mikerdna/bard.html> (Salvo #5).

Chapter the Seventh

1. Further on, it continues:
2. “To the Reformers the Roman Catholic sacramental system seemed to be part of a transaction that was always going on between man and God. In it, people made sacrifices designed to appease and please God. They would attend the mass, bring offerings, show sorrow, do penance--which might involve self-punishment or compensatory good works--until God would be gracious. The leaders of the church, from priests through bishops and popes, mediated the transaction. The Reformers believed that such an arrangement could easily be misused as a political instrument for forcing rulers to comply with the church’s wishes and as a personal instrument for keeping people in uncertainty or terror. It was this vision of Catholicism that helped inspire the Protestant leadership to rebel and to define justification in other terms.”
3. The RDNA doesn’t fit in with this, as we definitely are into pleasing the Gods, sacrificing, and seeking their wishes, although remaining doubtful of its effectivity.
4. I think, if you’re going to live somewhere, you should ask those in the neighborhood what the rules are (including Nature, the first resident) and follow them.
5. The Brothers David (Fisher & Frangquist) say much on this subject of sacrifice;
6. “For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of

his mind to a search for truth. As a priest, I repeat the great Answer to calm men’s hearts and minds, not as a magical formula of absolution; but some the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.” Book of Faith, V.9. The Apocrypha. www.geocities.com/mikerdna/arda.html

7. I feel, that if the Gods don’t like us at all, then they shouldn’t have made us (or we shouldn’t have made them).
8. We all have our good days and bad days, and any omniscient deity should realize that and take it into consideration on what to dish out to us.
9. I also believe that a mother knows what her child needs, no matter whether it gurgles, coos or grimaces; so we should remember that when the debate on “proper” ritual is brought up.
10. Brother MaDagda & Sister Tegwedd claim that the “Reformed” part of our name refers to some ancient practices which we have “reformed”; notably, our decision in 1963 to end the sacrifice of animals for religious purposes (including humans -and arguably- even politicians) or the offering of blood.
11. Sister Tegwedd recommends getting consent from the plant sacrifice by some means.
12. “The Book of Customs in the “Druid Chronicles (Reformed)” recommends several Celtic customs and practices, but does not require their mandatory obeisance.
13. Now, I’m not a bible-stroking, verse quoting, steely-tongued debater; but Cherniack once said,
14. “Have ye not forgotten that we are reformed, yea, we do even call ourselves by the name of Reformed, wherefore we must put behind us those things which do bring offense to our senses;” –Book of Latter Chronicles, Ch 5 Vs 9

Chapter the Eighth

1. The RDNA has been firmly silent on issues of an afterlife (and strangely reticent on a “before-life,” by the way!).
2. Rather, I think most people to concentrate on this existence, or basically to “get a life.”
3. Some members use the RDNA as a garnish or decoration attached to other religions that provide full-service after-life systems; other members treat the RDNA as the main-course and consider it to provide for all their needs.
4. Call me a Humanist, but I think there are enough good reasons to be gentle, responsible and caring member of a community or have a religious life without an “afterlife bribe/threat.”
5. I believe that Confucius said, “How can a virtuous man understand the world of ghosts and spirits when they can’t even program a VCR to stop blinking 12:00 on its clock?! Oi vey!” or thereabouts.
6. The Protestant “priesthood of believers” revived an ancient concept of a direct link to God(s) without the mediation of professional priests (who still have a role).
7. Members of the RDNA appear to be very careful not to vaunt the offices of the three orders; and we certainly don’t get paid well enough to make a living off it.
8. I, personally, see them more as undertaking extra responsibilities rather than as an achievement of “perfection” or “completion” of Druid-ity.
9. In other words, a life-long First Order might just as speedily reach enlightenment or Awareness as a high

muckety-muck 9th Order Patriarch, without vigiling or drinking the Waters of Life every weekend.

10. Surely, the Earth-Mother knows her own, and all our fancy titles won't bias her relationship with us.
11. More than likely, according to the ARDA history, these orders were both an attempt to overthrow Fisher's control of the Carleton Grove, plus a carry-over from the Fraternal groups that David Fisher wanted to simulate at Carleton.
12. Yet, I believe they still have proponents who've found a use for them.

Chapter the Ninth

1. Going back to the "Reform Sermon";
2. "In theory, Protestantism has stood throughout its history for a principle of protest that calls under judgment not only the beliefs and institutions of others but also one's own movements and causes. On those grounds, however, most students of Protestantism would recognize that the Protestant tradition has not been substantially more successful than have other faiths at remaining self-critical or at rising above institutional self-defensiveness."
3. This last aspect seems the firmest legacy of Protestantism for the RDNA.
4. I have heard, "Show me two Druids and I'll give you at least 3 opinions on any topic."
5. Well, in my opinion, we are a rather argumentative, critical bunch of curmudgeons, who take matters into our hands, and are fiercely suspicious of hierarchy and the institutionalization & fossilization of religion. (And some aren't.)
6. Our name does have a potentially empowering meaning that could encourage activism and rebellion, without demanding it. Yet, like the last part, we also sometimes slip into ruts, avoid hard choices, resist natural adaptations and don't seek to know or correct our errors.
7. Remember the expression that, "It is easier to see smoke coming from a neighbour's kitchen window than to notice the burning roof on top of our own house?"
8. At the end of the ritual, we have to go home, sweep our corners, air the linens, and wash the dishes like our other fellow mortals.
9. I would add one last shade to the word "Reform" as in OED's 1A definition; its first meaning. That is to change into a new form.
10. As Nature breaks down and rebuilds all things (vegetable, animal or mineral), there is no "eternal," only change and adaptation.
11. Again, in my opinion and twelve years of experience, the RDNA's greatest power has been the power to take older diverse creeds, traditions, rules, and faiths and transform them into a new product (perhaps even "improved") by using our humor, reflection and piercing inspection such that could meet the current needs of our grove members.
12. As Brother MaDagda states, "As a reformed druid, I take what I can from our ancestors of the Oaken Brotherhood and reshape, reform it to fit within this time, this age."
13. Until now, the usual response to "Why are you called Reformed?" has always been (and Brother Mike just loves this joke), is "Because we also worship bushes... except elected ones..."
14. I hope that this essay will help you to go beyond that sort of reply in some way and start a good dialogue with other faiths.

Peace!
Mairi Ceolmhor

P.S. Proudly call yourself Reformed Druids when the Celtophiles criticize you. We can stand up to them also. Perhaps you can console them that without a "Reformed Druid" you can't have an "Orthodox Druid"?

Responses to Mairi

(Various Authors, 2002)

(New to ARDA 2)

Chapter the First

1. Date: Tue, 16 Apr 2002 07:09:28 -0400
2. In the Vernal Equinox edition of the Druid Missal-Any, Mairi Ceolmhor speculates that Reformed Judaism "sounds quite a bit like us!" (in reference to the RDNA).
3. Though this may be only one perspective on the historical similarities between the RDNA and other "religious movements" throughout history, and not to reflect on other Groves beyond an historical anecdote, Silent Grove does not in any way, past or present, draw parallels to any aspect of Judaism, whether Reformed or not, or it's natural extension - Zionism.
4. Indeed, Silent Grove strongly disengages itself from the current atrocities committed by the Zionist regime, and does not wish to have its Grove sullied by any suggestions of connections, associations or similarities with historical or contemporary Judaism/Zionism in part or as a whole.

-Glen
Silent Grove

Chapter the Second

1. Dear Glen,
2. I'm glad you've broken your silence to speak out on issues that matter to you. :) The following, is of course, my personal opinion in reply to your personal opinion for the possible benefit of the readers' opinions. :)
3. Each grove in the Reform is naturally free to choose its sources of inspiration, and equally free to choose which one's not to be inspired by (if it is possible to ignore a "purple rhino" once the idea is mentioned to you.)
4. I believe what you most object to here is the collaboration between politics and religion.
5. Any religion, once it has a desire to achieve and keep political or military power, will then proceed to protect that power, usually against rival religions.
6. This is the sad fact of Northern Ireland, Cyprus, Sri Lanka, Israel/Palestine, Timor, the Wild West and numerous other locales.
7. I understand the dilemma that possible association or resemblance to any group can bring about unfavorable comparisons.
8. I'm still proud to have German ancestry, although I disdain the Nazism of the 20th century.
9. I'm proud to be part Irish, but deplore the violence of North Ireland.

10. I speak English, despite the millions of Celts killed, disenfranchised or enslaved (etc.) by Anglo-Saxon & French descendents.
11. I doubt that any western institution (especially a religious one) or academic environment that hasn't been affected, influenced or involved with Judaism or Christianity (which is Judaism blended with Mithraic and Greek Mystery cults) or Islam for that matter, which was Mairi's argument.
12. While I'm sure some Reformed Judaics support Zionism, I believe the underlying purpose of that movement is to adjust Judaism to the realities of modern life, rather than to adjust the world to Judaism, which is more Zionic to me.
13. If there is one lesson I've learned in Reformed Druidism, it is that there are allies and good lessons in nearly every religion, if you know where to look (the opposite also holds true) and search well.
14. But I will agree with you, that the current situation in the Middle East, with its messy blend of racism/ politics/ religion/ class/ lunacy is just plain discouraging.
15. I hope that America doesn't go any further down a similar road of its own, towards extremism or preferential treatment for population based on religion.
16. But, I do not know enough of the details and history behind these religious conflagrations which touch so many related topics. But I am applying myself to a growing understanding.
17. After all, the last reason why we're "reformed" is that we're trying to fix our mistakes, and we can learn much by relating to and engaging ourselves in the dilemmas of others, and we'll need your help.
18. This reminds me of what Isaac told Carleton-graduates in the 70s about "throwing the baby out with the bath water" (2nd Epistle of Isaac) when it comes to magic and associations with neo-paganism.
19. Interestingly, Isaac (of all people) was accused by several people of being Jewish because of his name (which resembles the founder of Reformed Judaism), involvement with founding the Hassidic Druids of North America, and a few other reasons.
20. I believe his reaction was "I'm charmed, but you're very mistaken."
21. On a final thought, I'm reminded that poem by Issho (Zen Harvest #19):
Over the pond
Every night casts its light
But the water won't be soiled
The moon won't be either.
22. But, I hope you at the very least found Mairi's article to be thought provoking? I welcome other input on dealing with PR issues of association with other groups and movements by the readers.

Yours moderately,

-Mike

April 16, 2002

Chapter the Third

1. Dear Mike,
2. Actually, Brother Mike, all I am saying is that Silent Grove does not consider itself, in any way, influenced by historical or modern Zionism.
3. We despise the situation in the Middle East, as provoked by war criminal Ariel Sharon in 1999 by his visit to a Palestinian holy location. We also despise the fact that your nation continues to fuel Zionist arrogance by providing \$3B/annum in aid to a bellicose nation whose hegemonistic aspirations in the region are a detriment to world prosperity.
4. Any Druid would plainly see that the balance is completely torn asunder by misguided foreign policy that funds 'war brokers' to pad their corporate coffers.
5. This is not the wish of the Mother. As such, and I am sure you feel it as well, things will be corrected in the near future. Divination would tell you as much.

With warm regards,

Glen

Chapter the Fourth

1. Dear Glen,
2. It seemed a poor choice on his part, wasn't it?
3. Canada is a wonderful country, after all, I've thought of moving there. In a way, your grove appears to be negatively influenced by Zionism, as is shown by your outrage.
4. It doesn't take a Druid to realize such matters of the world exist. But it would take a Druid to know how to respond wisely. Without time travel, what would be a good course to take?
5. Most of my divination is about the Earth-Mother's acceptance of my sacrifices, not those of others'. I'm sure the gods hear those.

With warm regards,

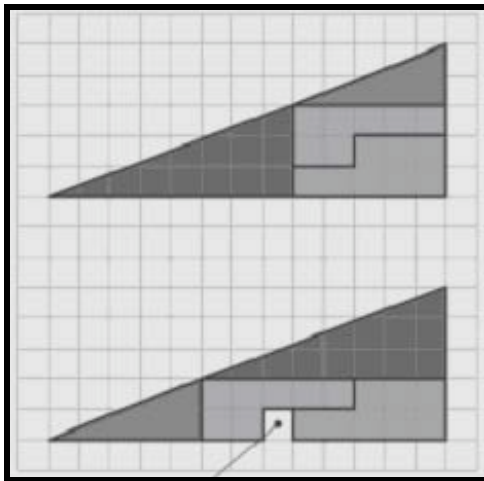
-Mike

Chapter the Fifth

1. All in the Mother,
2. It is in the spirit of good ale, good music, and a good heart, that I need to rectify Brother Mike in his assumptions as to my sunrise message.
3. Indeed, the message is that each Grove delivers unto themselves the deeds they see as fit.
4. It is simple to be an editorial proxy, however to be representative, that has been the downfall of all political/ religious movements.
5. I welcome, each and everyone of you, to visit our website in the weeks to come, as we begin to practice "Druidism" without getting lost on provocations such as, "What is Reformed?" and glorify far more important trivial frivolities from days a' yore! Indeed, you may find our catalogue will soon surpass the "un-official website" of the RDNA.
6. Tsk! Such a shame that your arrogance exudes in statements that extol the self, rather than the Grace of the Mother. An old Taoist once proclaimed, "visit the river and sit there until you forget yourself. Only then can you become selfless."

7. As far as the Zionist regime is concerned, our Grove feels no bitter hatred, only a sullen remorse that such a wondrous group of people could degrade themselves to the pit of hate once again, such that many societies will reward them with violence as they have done throughout history.
8. BTW, I'm glad you left in question marks.
9. A Zen Buddhist once dropped by a pizza parlor called "Zen Pizza."
10. He ordered one with everything.
11. The pizza came, and he paid, but he complained when the clerk didn't give him any change.
12. The clerk quickly pointed out that, "change comes from within"
13. Therein lacks the wisdom.

With the Mother in our hearts,
Silent Grove



The Epistle of Adaptation

(By Dusty White, 2002)

(New to ARDA 2)

Chapter the First

1. From Dusty White
2. All of this spirited thought has caught my eye. It is good to see some serious and intelligent exchanges of thought in neo/pagan (pick-your-favorite term and leave me alone!) circles - as it has been a bit dry around here locally.
3. I most highly agree with "Brother Glen" (hmm.. Can I be different and call him "Unca Glen?") in philosophy and perceived fact (I was not there; therefore I must assume what is reported is somewhat factual).
4. But there is so much more to this. I just wanted to put that in first! :-)
5. In as short of a statement of my view as I can squeeze this:
6. Hmm... "Reformed." I will avoid whipping out the dictionary and will just go straight into my personal diatribe here.
7. The druids of old are dead. (Or they are rrrrrreally old and hiding with the faeries under the cairns!).
8. They were hunted down like so many other wonderful indigenous civilizations of the earth by the "conquering empires" (I blame the x-ians mostly - but that is entirely personal) and most of the records we could hope to have to trace a solid lineage or collection of rituals and purposes are lost.
9. This means that we in a very real sense are indeed practicing one of the most mysterious of all religions of the world in this day.
10. Because no one alive (except for the afore mentioned rrrrrreally old druids) knows exactly what they did and how they did it and why... We have only our best guesses.
11. I hope I do not need to point out the fallacy of "modern science" over the past few millennia to show how mistaken we may be on them.
12. But I like to think we have a pretty good idea of "what drooids did."
13. They like trees. Hey! I like trees! And there we have a start.
14. This reaches into the shadowy realms of Celtic-recreationism and I am bound to (hopefully) offend some here with my line of thought.
15. Anything we do today is nothing more than an educated guess of those who walked before us. But this can be quite liberating!

Chapter the Second

1. With all due respect to my Wiccan(tm) friends - including those I have to meet - Wicca(tm - Gerald Gardner circa 1964?) is a "re-formation" of a collection of beliefs from all over Europe.
2. Pre 1960 there was no "Wicca." There were a variety of indigenous beliefs on every spot of dry land where people resided and the gods there reflected the environment of that locale.
3. Now we have a hundred different official sects and a million different interpretations, blending Egyptian,

Assyrian, Celtic, Hindu and other beliefs and calling it "Wicca(tm)." Hence it is an amalgamation of beliefs.

4. Okay - that's cool as long as we can see it for what it is. Today's Wiccans(tm) are as eclectic as today's fast food establishments. A burger at Mc Donald's is vastly different from one at Burger King ("they use microwaves!") but they are both lumped into the category of burgers or the larger grab-bag term of American "fast food."
5. So my mini-point here is that the systems of beliefs are varied even under the umbrella title of the predominant defacto "pagan" line of thought.
6. So - to bring this all together; "if" the druids are dead and gone (not to worry - we ALL die someday) and most of the records we could hope to enjoy have been destroyed then what we really have is a base of ideas and a completely new era.
7. The planet is the same, but the world has changed. Some of us may choose to be "guardians of history" and keep to what little we do know - calling ourselves purists (I like that term btw) and that is all good.
8. But... Isn't the very essence of life - of nature herself the ability to adapt and survive?
9. As druids we (should) all look around to the grand old lady herself and seek guidance by example. What does nature do? Nature adapts.
10. The lion eats the zebra (yum!). If there are not enough zebras the lion eats something else or starves. Nature allows the cycle to evolve. Where there are fewer zebras and giraffes (for example) the trees grow more plentiful and the grass grows taller.
11. Humans punch giant holes in the ozone and nature says - okay kids; playtime is over - you die now. "Next!"
12. All in all, nature just adapts and keeps going on.
13. So if the world is a different world than it was back in the days of our fun-loving, golden-sickle wielding forebearers, then "could" (note: I did NOT say "should" - do NOT flame me for implying "should") our beliefs not adapt also?
14. Would not those who went before us be disappointed if we did not see the world and create new songs and rituals to honor and bond with nature that are contemporary to our times and world around us?
15. This is not to imply abandoning old beliefs at all - but more that the term "re-formed" could well be taken as: solid ideas based on a sound premise ("nature is good") and applied to the world around us in a contemporary style that has the maximum impact of intended purpose ("nature is cool").

Chapter the Third

1. I mean we could all build a house using only an axe. We "could" make a 'Lincoln Log' cabin of sorts (note that I expressly do NOT condone the abuse, murder or butchering of trees or any plant-life - EVER!!!) but we have air-hammers now that shoot these really cool nails into (ahem) wood and build solid, well insulated houses -- in a fraction of the time -- it took our grandfathers and even more so those before to build homes for their families.
2. Should our personal spiritual beliefs remain in the Stone Age while all of our realities and perceptions advance forward at blisteringly divine speeds? Is this not the very reason that x-ianity has suffered such an attrition of real

followers over the past 600 years and more so in the now deceased "2nd millennia"?

3. The Renaissance came about as the "common man" (a sexist term I know) had more free time from labor and thus better health, more time to learn and thus a chance to look above the rantings of the Church and local nobility and say something to the effect of "screw this! This makes no sense at all!" Europe's collective eyes were opened and the world started a change that has led us to this very moment of internet debates.
4. None of this discounts any basic precepts ("nature is good") but it DID invalidate the forced dogma of the previous generations as they had infected current religious thought of that time ("nature is good because God is better than thou and so is the Earl and therefore thou must toil in the fields of thy Earl in service to him , in all of his holiness, so thou mayest achieve a servile position in his garden in paradise"). I realize this is a lot to chew on - but it is blissfully simple.
5. If we strip away all but the premise of what those who came before us held true then we have a tree (no?). Okay - so let's consider decorating that tree one belief at a time.
6. Add the ornaments of old by examining them to see if they are kept because of their timeless truth - or simple nostalgia. Can some broken and soiled ornaments not be placed in a jeweled box on display at the base of the tree in an honored position while new ornaments that reflect the time and the base notion ("nature is cool") be placed on the tree in their stead?

Chapter the Fourth

1. This is how I see us as reformed druids. I believe we laugh at nothing our forebearers did. If they thought the sun rose every day, and not that the earth revolved around the sun - cool!
2. But we know differently now; our understanding of that fact may negate a certain ritual that is focused on making the sun rise (I am being whimsically hypothetical here for example only) - but our songs of love of the sun rising are an extremely personal expression , as we know that it is to our eyes that the sun rises and that is how we romanticize the moment and draw power from it.
3. The eternal flame has long-been extinguished. Okay - we still know how to make fire. Drop the torch - light a new one. Hell! Use "Hazel" or "Birch cut under the light of the first smiling crescent when Venus and the moon make a one-eyed smiley face just after sundown" if you like - but the fact that the torch is lit and carried and protected from harsh winds seems more important to me than trying to use the same old charred stump soaked in gasoline.
4. I think that we all have our own interpretations of druidism - just as we all have our own beliefs on sex and monogamy/polygamy and polyandry.
5. But one thing I do know for a fact is that whether we choose to like it or not - we all are products of this world as it is - not as it was "back when" and those beliefs are inherent in us.
6. We can no more reject the world as it is today in our spiritual belief systems than we can live without the wonder of toilet paper, washing machines, refrigeration, toothbrushes or readily available soap and hot water.
7. So we are "21st century druids." Cool! I still like trees. But I also like my computer.

8. Okay - enough of my proselytizing! Thank you for reading - please feel free to write and tell me how sacrilegious I am.

Chapter the Fifth

1. One last fun note though:
2. Mike wrote:
3. "I doubt that any western institution (especially a religious one) or academic environment that hasn't been affected, influenced or involved with Judaism or Christianity (which is Judaism blended with Mithraic and Greek Mystery cults) or Islam for that matter, which was Mairi's argument."
4. X-ianity draws from Hinduism as well - this is a fun factoid I always like tossing at Jehovah's Witnesses (because I AM an ass): The "forbidden fruit" of the Vedas (circa several thousand years pre-xianity) was a Banana!
5. So.. if x-ianity is the one and only "true belief" - why did the Hindus (heathen bastards :-)) get the idea first? And what about when Sid (the Buddha) said a full 500 years before Jesus "I am the representation of the Buddha on earth."
6. But I am also the eternal spirit of the Buddha and I am the creator of all of this being the Buddha eternal" (I need to get the actual quote for you scholarly types - but it is there in the lotus Sutra).
7. Ain't life great?
8. Okay... faeries to you!

Dusty the passing druid
April 16, 2002



The Silent Cacophony

(Disgruntled Druid, 2002)

(New to ARDA 2)

Chapter the First

1. April 24th, 2002
2. Our Grove has decided, not in haste, that we share no connection with the RDNA, and since our actions will be fairly robust in the weeks, months and years ahead, that we should singly represent ourselves as the Canadian Druid and Bardic Society.
3. We initially toyed with the idea back in January, prior to Imbolc, but recent events leave us little doubt that this is in the best interests of our Grove.
4. In the Mother, please notify all that we are leaving the Reform, and wish to have little to no contact with your organization, up and beyond the people we have met on a one-to-one email basis.
5. Best of Luck!

Chapter the Second

1. April 29, 2002
2. With good food, immaculate manner, and a belly full of ale we warmly greet you.
3. Just to let you all know, our Grove has broken with the RDNA.
4. The reasons are many, some that we wish to retain for ourselves, but others that should be glaringly obvious to others.
5. The Carleton Grove is nothing more than some faded venture, using its name for some place in obscure history.
6. The facade that each Grove manages itself is diaphanous as the day is long.
7. Most Groves have one member.
8. In essence the whole organization, at least the initial mandate as laid down by the original, founding organization is wind-worn and lichen bound.
9. It is time to shake the moss from your beards!
10. It is time for us to truly encapsulate the love of nature that we so, seemingly, cherish.
11. Am I not to hear so much as a mouse fart from the RDNA when your US government plans on allowing mountain mining ventures to completely ease their dumping restrictions?
12. Or is it just some sort of "past-time" with most of you?
13. How do you do druidism??
14. Everywhere, they all ask the question.
15. Up! All of you!
16. Make your organization again the robust entity it once was.
17. Principles are empty vapours. Seeming wisdom is nothing more than foolishness.
18. It is time to rise all!
19. Let us not miss this opportunity!

The Epistle of Alyx

(By Alyx, 2002)

(New to ARDA 2)

Chapter the First

1. May 1, 2002
2. If you are looking for the RDNA to be an organized protest movement, waving the banner of environmental protection (or any other "protest cause of your choice") in the vanguard of the counterculture, you are doomed to disappointment. It isn't going to happen.
3. You talk of the organization's initial mandate; what you forget is that its founding came as a protest ~against~ compulsory behavior (in this case, religious attendance). Compulsory political protest or even compulsory political ~belief~ is no different.
4. However -- to take the lack of "Organized RDNA Presence" in the protest lines and conclude from that that the ~members~ of the RDNA are likewise uninvolved is an egregious and quite frankly careless error in judgment on your part.
5. Members of the RDNA, perhaps even individual groves, may be involved in all sorts of protests, causes, and yes even organizations of which you know nothing about. How one person or one grove lives out their spiritual belief is not a matter for you to judge, especially when you possess a remarkable lack of factual information about them.
6. If your concepts of "druid" and "grove" involve organized and visible political action on the part of and in the name of same, then perhaps it ~is~ best for all that you have disfellowshipped yourselves to form your own body.
7. I truly wish you all the best.
8. But to make sweeping and ill-informed judgments about the group, its members, and the validity and expression of our beliefs (even stooping to compare us to Nazis and Aryanism) because the RDNA does not meet your own personal expectation of "What It Really Means To Be A Druid" (or even a Reformed Druid) is in my opinion childish, inflammatory, and wholly unproductive.

Chapter the Second

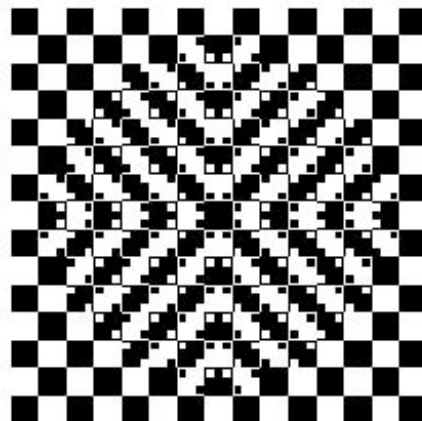
1. Back in my more-or-less conservative Christian days (well, okay, a little bit on the "less" side by this time) and during my several year stint as a "career temp," I found myself coincidentally assigned to the headquarters of a national conservative men's ministry, which was located in our city and used my temp service.
2. During a lunch conversation with a Hispanic coworker one day, I discovered that the name "Chui," (pronounced "Chewie"), was a nickname for "Jesus" (pronounced "Haysoos"...). Inexplicably (and rather wickedly) delighted by this revelation, I wondered out loud if that meant one could then pray to Lord Chewie Christ....
3. I got some very odd looks around the office for a while.
4. But my intent, both then and now, was not to be disrespectful or sacrilegious.
5. There are many religions floating around these days, and many personal beliefs and faiths of people within those religions. And many people argue, fight, and even war

over which religion is "right" or "correct" or "The One True Way."

6. But if one's beliefs are so "sacred" as to allow no examination, no questioning, (or dare I even say, no fun) then what on earth good are they?
7. It's not the form of a religion that is the useful part - it's what is inside.
8. To me, religion is like a pinata. On one hand, a faith or belief system that can't withstand some thumps or whacks is nothing but an empty shell; although it may look pretty hanging from the ceiling, but in the end it's nothing more than a decoration.
9. But more importantly, it's not the container that matters, but what's inside. Like the pinata, no matter what shape it is, how fancy it's made, or how elaborately it's decorated, religion is ultimately of no use to you unless you smash it open to get to the goodies inside.
10. And whether the stick is need, hardship, or even humor, eventually you're swinging it blindly until, finally, you connect.

Chapter the Third

1. "In the old days men used to worship sticks and stones and idols, and prayed to them to give them luck. It happened that a man had often prayed to a wooden idol that he had received from his father, but his luck never seemed to change. He prayed and he prayed, but still he remained as unlucky as ever. One day in the greatest rage he went to the Wooden God, and with one blow swept it down from its pedestal. The idol broke in two, and what did he see? An immense number of coins flying all over the place."
2. ("The Man and the Wooden God," pg. 268 of ARDA, pg. 46 of Part Six The Green Books.)



The Second Epistles of Norman

(By Norman Nelson, 2002-2003)

(New to ARDA 2)

Chapter the First

1. 12 Nov 2002 12:58:26 -0700
2. I've been waiting a couple days for someone to come up with a definitive reply to you, but Druids, too, have a bad case of manana syndrome.
2. Let me introduce myself briefly, I'm Norm, and I'm about to turn 61. I'm one of the "Founders" and was the second Archdruid. [However, as you'll see below, that doesn't mean that anything I say is definitive!]
3. There is no single route to being a "Druid"; in fact, I would believe that every individual has found his/her own path. The Reformed Druids of North America have no creed; we used to say, "Look around you at the natural world; there must be something bigger than we are, and we choose to honor it as the Earth Mother."
4. That honor may be called worship, or just appreciation, or _____ [You fill in the blank]. The RDNA has *never* required anyone to give up another faith to become a Druid. We've always been complementary or supplementary, not exclusive.
5. Similarly, those who have attended RDNA services (or had other contact with RDNA) have either agreed with our premise and added it to their own beliefs (I know there are Druids with Jewish, various Christian, Shinto and Wiccan backgrounds, and there are probably representatives of other faiths, major and minor) or else have gone away and had nothing to do with Druidism. For a few, it has become their only religion; that's okay, too.
6. The whole RDNA "religion" started as a joke, anyway; a protest against required attendance at religious services at Carleton College in Minnesota. The day I graduated in 1964, the Board of Trustees repealed the requirement, thereby rendering RDNA moot, but to the surprise of the Founders, RDNA kept on going, and is now approaching its 40th birthday!
7. For some, including me, it remained a "supplement" to another belief (e.g. a way of getting in touch with the feminine, creative side of a patriarchal god, or whatever).
8. For others, it became their core belief because it answered their questions [which seems to me to be the real function of humanity's need for any religion].
9. If someone were to take a poll of RDNA today (don't worry, it won't be done because most folks wouldn't bother to reply!) I think you'd still find a whole spectrum of beliefs.
10. Consequently, there has never been a successful attempt to codify what Druids believe. As the joke goes, if you have two Druids together, you have at least three belief systems!
11. Imagine!!! A do-it-yourself religion that lets you pick and choose from a whole buffet of options. Start doing some reading (Mike Scharding's book is the obvious place to start) and devise your own "book" of readings, etc., to answer the questions you have. It won't match anyone else's, but it'll be right for you.
11. And, as I like to say, "Funny, you don't look Druish."

Chapter the Second

1. 21 Dec 2002 12:34:24 -0700
2. I concur that there is no authority that can "unmake" a Druid, just as there is none that can make one. You're a Druid if you feel Druish. I guess you could be kicked out of a particular (pun intended) Grove, but that doesn't mean you cease to be a Druid.
3. In the early days, everyone who partook of the Waters was automatically made a member of the Carleton Grove, including John Nason, the then president of Carleton, and his wife, to whom I served the waters the weekend before my graduation (with my fingers crossed, on a campus where the discovered possession of alcoholic beverages was an automatic 10-day suspension). By that standard, there are a lot of Druids out there, even if they don't know it.
4. The long-defunct Council of Dalon ap Landu never, to the best of my memory, ever tried to excommunicate anyone (even Isaac!). Given the above criterion, I don't think we even thought it possible.
5. The closest thing to a "head of the RDNA" would probably be David Fisher, since I think he's the highest ranked Patriarch. However, he's no longer practicing Druidism (at least officially he's not) and the opinion of any Patriarch is worth just as much as the opinion of any member of RDNA. For us to have a "head" would be the tail wagging the dog!
6. "The optimist proclaims that we live in the best of all possible worlds; and the pessimist fears this is true." -- James Branch Cabell

Chapter the Third

1. 28 Oct 2002 16:16:36 -0700
2. Excommunication? Can't have that unless we first have communication!
3. As I noted to someone recently, the "founders" didn't give up sacrifices. We gave up virgin sacrifices (couldn't find anyone willing to lose theirs in public), but we sacrificed plant life.
4. Given the cannibalistic overtones of the Christian communion [there's that word again!] sacrifice of some sort seems to be integral to most religions, serious or otherwise, be it a literal shedding of blood or the sacrifice of self during Lent or Ramadan.
5. Meseems that the Reform can stretch far enough to encompass almost everything. I'd qualify that by saying that "everything" should be limited to what's legal, but I also remember that I once served the Waters of Life to the president of Carleton on a campus where possession of alcoholic beverages was an automatic 10-day suspension (and the pop machine in the dorm parlor sold lemon sour and club soda!), so we've been stretching the limits since the Founding.

Chapter the Fourth

1. Sun, 4 May 2003 18:38:16 -0600
2. I'm just back from the reunion at Carleton; I'll tell you more later, if anybody is interested.
3. During the weekend, I had an insight that I want to pass along: one of the things that has attracted people to RDNA over the years is that, when we put it together, we forgot to include something that is a major aspect in most other "religions" - guilt.
4. While the service begins with "forgive three sins" (some modern versions say "three errors"), there's none of the "I'm a miserable sinner and have to spend the rest of my life trying to atone" that's a major aspect in most of the other major faiths.
5. Ergo, Druids are free to enjoy all the aspects of Nature, and to revel in them, without having to worry about crossing some invisible line and winding up among the damned. We don't have a hell... nor a heaven.
6. We don't object to those faiths that do, and if an individual believes in them, that's his/her business. We won't criticize them, as long as they don't try to demand that we share their beliefs.
7. As I said, this came to me this weekend as a genuine insight, one I'd never thought about before. Just thought I'd pass it along to see what others think about the concept. Several people to whom I mentioned the concept over the weekend agreed that it was a good point.
8. Right now, though, it's still "firmly carved in Jello", so if you want to dissent, go ahead. On the other hand, I think it could be a real revelation about what RDNA has meant to so many people from so many backgrounds.

Chapter the Fourth

1. Sat, 11 Jan 2003 12:05:11 -0700
2. I'd bet that each of us has had similar feelings at one time or another; it's one of the things that has led us to seek answers in Druidism, in communication with and honoring of Nature.
3. I've been extremely fortunate in finding another person who feels about these things as I do (although I don't think she's ever considered Druidism).
4. She used to live here, and now lives in Delaware, but she tries to arrange her schedule so that she can spend a month every summer at my family's cabin in one of the most beautiful spots in the Black Hills. And, as she likes to say, she just sits on the porch and stores up memories to hold her for the rest of the year when she's not here.
5. I've often found myself seeing something special, from a dew-spangled spider web to a lone pine tree growing out of a solid wall of granite, and showing it to her or telling her about it.
6. We don't use any mystical language to try to describe these things; in fact, we often don't use any language at all but to nod in appreciation. With her, I know I've found a kindred soul to whom such explanations are unnecessary.
7. Keep going out into Nature. I second the suggestion to get linked with some sort of group (mine is Sierra Club) that takes like-minded people into Nature, perhaps you'll find such a friend there.
8. Sierra Club also has something they call "Inner City Outings": they take young people from the inner city out on camping trips, etc. Such a trip could give you an

excellent chance to pass along to others (it's easier with strangers) some of what you feel without worrying about being thought odd.

9. Most of all, keep seeking... spirituality is not something you find, it finds you. It has found many of us, in one form or another, and somewhere out there there's a person with whom you can have that silent understanding I feel you're seeking.

Chapter the Fifth

1. Sat, 18 Jan 2003 13:14:49 -0700
2. Here's a suggestion for "following your own path" in a contemplative way. An ancient (Celtic? it looks like it) tradition in Christianity is the Labyrinth, a pattern laid out on a cathedral floor or paths in a garden, etc. I've even seen one made with duct tape on a carpeted floor in a church "parish hall".
3. There's no reason you couldn't make one in your own living room or yard. It's NOT a maze, just a winding walk from outside to the center and back again.
4. The concept is that tracing the pattern allows you to center yourself, to think the necessary thoughts; it can be used for prayer, or meditation, or just relaxation. It can be very powerful to use.
5. (Also, it is customary not to acknowledge someone if you meet in one; they're there for their own reasons, and shouldn't be interrupted.) It's also something that would fit well into Druidism! Look into it, one and all.
6. [I haven't looked, but I'm sure that a search at Google, etc., would lead you to more information. I first encountered the idea from a young Episcopal priest who was heavily into Celtic spirituality; she laid out one at our church for a couple weeks.]

Chapter the Sixth

1. Sun, 19 Jan 2003 13:21:14 -0700
2. Ineffable is not secret, it's just impossible to describe. Words can not communicate individual experiences, because there aren't the right words for that.
3. Make up one and give it a specific meaning, and you can use it to communicate, but the subtle nuances will never be there.
4. Perhaps this is why many groups use metaphor to discuss internal experiences. I remember a group that once spent two hours discussing "having the chair pulled away as you're sitting down" to describe various experiences in their lives. Each had an ineffable experience, but all shared the common feeling(s), and true communication happened.

Chapter the Seventh

1. Tue, 21 Jan 2003 11:59:24 -0700
2. It will be interesting to see the interchange on this. I don't think I've ever sat down and tried to define it for myself; could be fun to try to work it out.
3. A good discussion group (or bull session) can force you to do that kind of thinking. You can't express [to others] what you've not found the words for.
4. Breathing is certainly part of it (if you don't breathe daily, you'll have a hard time worshipping), but worship is something more. Perhaps that sharp intake of breath when something really hits you, like the autumn tree.

Interestingly, the Greek word translated as spirit in the Bible is *pneuma*, breath.

5. Falling down prostrate when struck by something special is optional, obviously. Getting a little weak in the knees is pretty common, at least for me. Awestruck is one word that comes to mind.
6. Finally, I'd note that worship is not just something done in your church, mosque, synagogue, or grove. If the *pneuma* is there, you're worshipping. If you're just tracking along through life without being aware, you're not.

Chapter the Eighth

1. Fri, 24 Jan 2003 11:48:49 -0700
2. From the very beginning, RDNA was *not* (yea, verily, *never*) intended to replace any other "religion", but merely to be a supplement recognizing the importance of Nature in the individual's life.
3. For some, it has become their sole belief, but many others find no conflict between Druidism and whatever else they practice.
4. I once said (literally giving the sermon from the pulpit on an Earth Day Sunday!) that until the 1979 revision of the Book of Common Prayer, when Episcopalians heard the word "stewardship" they knew it was Pledge Sunday. The new BCP has a dozen or so references to stewardship in the meaning of caring for the creation.
5. My favorite is from a section of additional prayers and thanksgivings in the back of the BCP. Thanksgiving #5 [For the Nation] is probably a good one (with appropriate changes) to use for Druid meditations. {incidentally, I usually refer to it as "the zingers"} In usual usage, the leader reads each paragraph, and everyone joins in the responses. It is not copyrighted, so if you want to use it, feel free.
6. For the Nation [p. 838]
7. Almighty God, giver of all good things: We thank you for the natural majesty and beauty of this land. They restore us, though we often destroy them.
8. Heal us.
9. We thank you for the great resources of this nation. They make us rich, though we often exploit them.
10. Forgive us.
11. We thank you for the men and women who have made this country strong. They are models for us, though we often fall short of them.
12. Inspire us.
13. We thank you for the torch of liberty which has been lit in this land. It has drawn people from every nation, though we have often hidden from its light.
14. Enlighten us.
15. We thank you for the faith we have inherited in all its rich variety. It sustains our life, though we have been faithless again and again.
16. Renew us.
17. Help us, O Lord, to finish the good work here begun. Strengthen our efforts to blot out ignorance and prejudice, and to abolish poverty and crime. And hasten the day when all our people, with many voices in one united chorus, will glorify your holy Name.
18. Amen.

Chapter the Ninth

1. Wed, 29 Jan 2003 11:17:31 -0700
2. But I heard just last weekend that they're ice-fishing on Lake Wobegon... Did you hear about the [fill in your own favorite ethnicity] who went ice-fishing?
3. Caught two 25-pound blocks and a sack of cubes!
4. Wed, 12 Mar 2003 15:07:53 -0700
5. This Explains Everything!
6. In preparation for the Earth Summit, the UN conducted a world-wide survey. The only question on the survey was: "Please give your honest opinion about solutions to the food shortage in the rest of the world."
7. The survey was a complete failure. The Chinese didn't know what "opinion" meant; the Middle East didn't know what "solutions" meant; the East Europeans didn't know what honest" meant; the West Europeans didn't know what "shortage" meant; the Africans didn't know what "food" meant; the South Americans didn't know what "please" meant; and the USA didn't know what "the rest of the world" meant.

Chapter the Tenth

1. Mon, 3 Feb 2003 10:48:36 -0700
2. I don't think it's a benefit to ANY religion to make it compulsory that one must attend the services.
3. If you're getting something from it, you'll go to services or practice the rituals or meditate on your navel or whatever. If you're only there because somebody made you go, you're going to become restless and rebellious - dispirited in several senses of the word.
4. I would guess that exactly that happens to a majority of teens, for a shorter or longer period of time. I'll further guess that many in this discussion quit going to "church" for exactly that reason.
5. In other words, if you want someone to NOT practice a religion, make them do it.
6. RDNA was not started to protest religion; it wouldn't still be here if it was. It was started to protest making people practice religion. As I've noted before, at Carleton even the atheists had to meet to get chapel credit!
7. Carleton was founded by the Congregationalists, and the requirement was a left-over from the 1870s, when the population was much more homogeneous.
8. To end on a lighter note: I once was in a town where the Congregationalists and Baptists had combined; everybody called it "the Congo-Baptist Church", which always gave me some really great mental pictures.

Chapter the Eleventh

1. 5 Feb 2003 12:34:35 -0700
2. Phrased that way because we wanted everyone to be able to participate. Most religions are either/or -- you're a Christian or a Jew or a Buddhist or a Muslim or whatever, and can't be true to any combination thereof; you've got to pick one.
3. In that Tenet, RDNA very carefully described itself as a "supplementary" religion -- it was not necessary to give up any other beliefs to participate. We were consciously trying to be non-threatening to any other belief system.

4. And when I read that last sentence, I realize again that we expected RDNA to be ephemeral, and not to continue after its purpose was completed.
5. Please don't try to make RDNA one of those either/or types. You can believe almost anything and still get the benefits of contemplating the lessons of Nature, the Earth-Mother.

Chapter the Twelfth

1. Thu, 13 Feb 2003 11:00:11 -0700
2. Rather than respond to several postings individually, here's a sort of all-encompassing string of answers. You are cordially invited to thank me for not filling up your mailboxes with 4 or 5 postings!
3. If you'll check, you'll find that in the early 1960s the Christian fundamentalists were a very small minority, not the behemoth they've become today.
4. I very much doubt that any of them ever saw the Chronicles. They wouldn't read anything that smacked of paganism, anyway. [And remember: the Religious Right is neither!]
5. As for the "style" of the early Chronicles, bear in mind that they were written ONLY for the few of us who were at Carleton at the time; since most of us were also practicing Christians, the parody of the Biblical style only added to the fun.
6. Frangquist may dispute this, but I don't think they were meant to be enduring. I certainly never thought so. They were just a little "in joke" for us, because we could read between the lines and know what was actually being referred to.
7. For example, the "altar which was small and portable" was a wire phonograph stand from somebody's dorm room, draped with a sheet.
8. I don't think anyone outside our little group ever saw them when they were first written, so it was not necessary to write in a style intended to be "taken seriously".
9. Only when it became obvious that RDNA would continue to have real meaning for some did they become our "scriptures", subject to all sorts of interpretations. The theologists among us still enjoy that game.
10. I don't think that at the "founding" any of us thought that RDNA would have any life after we beat the religion requirement. Remember that it took more than a year to accomplish that goal. We held services in the spring of '63, fall of '63, and spring of '64.
11. By that time, all of us began to realize that we'd hit some sort of a chord that had real meaning to some folks; this is when the exploration of antecedents and meditations, etc., became more than a joke.
12. I'd say that it was also the time when the Chronicles evolved from the parody to serious thinking about our relationship to the world. I believe that it was also at this time that we began to realize that RDNA might continue to exist.
13. When you are reading the meditations, etc., which were recorded for use at services and as individual exercises, you're looking at RDNA after some people began to take it seriously.
14. Dr. John Messenger, who became our "faculty advisor", contributed some of the Celtic poetry which made it into the book. It became part of the service to read some meditation (including much not in the Chronicles--I sometimes used appropriate portions of the Psalms when I

was A-D) aloud, and have a period of silence for people to think about it.

15. We didn't have a "sermon", with some leader telling us what to think, but each person was free to make his/her own interpretation (or just twiddle thumbs during the silence).
16. In the initial stages, only a Third Order could consecrate the Waters. (Actually, he/she didn't *do* it, just verified that they had been consecrated by the Mother.)
17. Everyone who partook of the Waters was considered a First Order, so there were lots of people who only attended one service but (usually without their explicit knowledge) became First Order Druids, including the Nasons.
18. As I recall, subscription to the Tenets was only necessary for Second and Third Orders. Again, note that the Tenets were written to be supplementary to other faiths, not exclusionary. [And remember that the Tenets weren't written until after the first few services.]
19. I hereby add the disclaimer that the above are my own opinions and memories. Others may have differing viewpoints. After all, it was 40 years ago!
20. I still think that the RDNA we know today was a process of evolution from joke to serious Weltanschauung. What's important is not what it was meant to be, but what it means to each of us today. If it still has validity, it lies in that.

Chapter the Thirteenth

1. 5 May 2003 11:03:44 -0600
2. The vigil, I'd say, can be any of these, although I think your "chapel in the woods" is closest to the intention, unless you have a nearby Bo Tree where you can find enlightenment. You need to spend the night thinking about Nature and your place in it. (This would presumably rule out a snipe hunt.)
3. A few hours of personal meditation and contemplation. A few hours of finding out WHO you really are. A few hours of finding out who the other people in your life are. A few hours of finding out WHY you are. A few hours of finding out WHAT you're here on earth to do.
4. Do a little digging and find out about the vigils of young men about to be knighted. There are some obvious similarities in intention, if not in rituals.
5. An unexpected side effect of being a Third Order is that, in the eyes of others, you become oracular. You're expected to know "the answers" to life's questions (and "42" doesn't count!).
6. You've got to find the answers inside yourself, for yourself. This will NOT equip you to counsel others with "the" answers, since the answers you find will be personal, but it'll give you some insight into how to help others find their own answers.

Chapter the Fourteenth

1. May 25, 2003 3:11 PM
2. It is a curious phenomenon by which, when you learn something new or get into a good discussion about something, it starts popping up all over the place. I remember once learning a fancy new word in 4th grade, and there it was in the funny paper that night!
3. I suspect that the "something" has been there all along, but you're newly sensitized to it, so it jumps out where

previously you wouldn't have noticed it. I think we've all experienced it, though. Which brings me to:

4. As we were having our discussion on morality, I was reading a science fiction book, *The Parafaith War*, by L. E. Modesitt. In it, I found the following, supposedly taken from the sacred text of one of his future societies. It seems worth passing along.
5. "...As cultures advance in knowledge and power, the conflict between reason and faith becomes apparently greater. Not only have people attained through technology the powers of old gods to cast thunderbolts or to heal or to destroy, but they have exercised those powers, and they know that divinity is not required. They can determine that sufficient power determines destiny.
6. "The problem with technology is that it rewards the able while also empowering those who are less able. A man who cannot fathom a computer or an infonet can destroy those who can, and who have been rewarded for their skills.
7. "Yet, if each individual obtains and wields the power within his or her scope, few individuals will survive. By placing power in a greater being, a deity, in some force greater than the individual, or even into a belief that the community is greater than the individual, an individual is expressing a faith in the need for an entity greater than mere personal ambition or appetite. That faith ... allows the individual to refrain from exercising power, yet it also places such an individual at the mercy of those without such faith.
8. "While it can be and has been argued that all people are created equal, genetics and environmental analyses have verified that such equality ceases at birth, perhaps even earlier.
9. "With unequal power and unequal ability the lot of humanity, religion has sought to establish a common ground by subsuming all to a mightier god, yet reason and technology have conspired to communicate that no such god exists -or that such a god does not interfere- and that some form of might makes right. And no god has, in recent historical times, destroyed the side with the bigger battalions and mightier technology.
10. "So ... how can a rational individual confront the problem of power? In the same way that all the faithful have throughout history - any sharing a set of ideals and a spirit of community more highly valued than individual application of power....
11. "One of the cries of the true believer is that there are moral absolutes that can only be set forth by a deity. Yet if life is sacred, as many deities have proclaimed, how can a deity command people to kill in his name, as most deities have done? How can we even exist, since we must consume, in the natural state, some other organism, and that means killing? Likewise, if life is not sacred, then the injunction to be fruitful and multiply is a military command, not a deistic one...."

Chapter the Fifteenth

1. June 19, 2003 1:22 PM
2. Everybody has/had two parents. Each of them, two likewise. Run this logic
3. back a few generations, and the number of ancestors of each of us is greater than the population of the whole earth at that time. Ergo, we're all related, in one sense.
4. The path that is right for you is not necessarily the path of your people", even if you know who they were. It's

probably not even the path of your own parents. It's your path, and it's probably pretty eclectic.

5. I've maintained for years that much of the famous "adolescent rebellion" we all went through (and some of you are now seeing from the other side!) is a process of questioning the beliefs (not just religious, but almost everything) that have been handed down to you; from the whole buffet available, you eventually pick your own, personal, set of beliefs, and when you've internalized them, they're your own beliefs.
6. (Most of the time, for most people, they wind up being very close to the parental version, but by being tested, they've become internalized, instead of imposed.)
7. Accretions to your own personal beliefs can come from anywhere, and usually do. This one reason some people find Mike's books of meditations so fascinating. Just pick out the parts that fit!
8. I doubt that you could find two pastors in the same Christian denomination who share identical personal beliefs. Then throw in all the other denominations that call themselves Christian, and consider the number of individual paths involved! Yet they're all aimed at the same end. [Or do the Catholics believe all roads lead to Rome?]

Chapter the Sixteenth

1. Wednesday, July 2, 2003 1:01 PM
2. Some time in the late 70s or early 80s, I was up at the local mall and met a guy in a Carleton sweatshirt; I ask if he went there, and he said "Yes". I told him I was Class of '64, and he said, "Wow! We really admire your class, because you were radical before it was fashionable!"
3. The founding of RDNA was only a small part of what was going on there at the time... lots of other revolts against the Administration and the archaic "in loco parentis" rules (of which the religious attendance requirement was a part). Women's hours were enforced at almost every college in the country at the time; remember, we were only a couple years away from the 50s!
4. >Of course the whole chronicles are a biblical allusion in language, esp. book 5 which is something like the druids "sermon of the mountain".
5. The earliest part of the Chronicles was a deliberate parody of the Bible; it was part of the in-joke we were playing. I've long believed, and finally confirmed from Frangquist's own lips at the Beltane reunion, that as a couple years pass, in the later Chronicles you can literally watch RDNA change from a protest joke to being quite a serious philosophical system.
6. The idea of a personal search for "truth", for meaning in life, indeed for meaning beyond one's own life, is (to me) the best explanation for the continuation of the RDNA.
7. For many people, even those such as me who continued to belong to "traditional" religions, that mind-set of seeking for meaning continues to hold a powerful sway.
8. I took a 4-year seminar through an Episcopal seminary to learn about the history and theology of the church, and it was incredibly meaningful to me.
9. If you don't think questioning the articles of your faith is a widespread phenomenon, ask any priest or pastor or rabbi or imam about their own spiritual path.
10. They've all had the questions; they've found the answers that they sought in their faith, whatever faith it is. As has

been pointed out many times before, you cannot find faith by logic; you have to work it out for yourself.

11. Our "mission statement" (if you will) remains "Look around you at the world. There's got to be something bigger than we are." RDNA honors that concept by praise of the Earth-Mother.
12. RDNA may have started rather haphazardly, but at the same time it was carefully crafted to supplement, not supplant, any other faith.
13. For some, it became their sole practice, and that direction has attracted many other people to those Groves or as solitaires. For most of those who were there in the early days, RDNA remains an adjunct to their way of finding their own view of their faith.
14. Given the origin, RDNA really has little control over who calls him/herself a Druid! By announcing to the world (or just to yourself) that you are a Druid, you become one!
15. Originally, we considered anyone who attended a service and partook of the Waters to be a First Order Druid automatically. Today, apparently, to become a First Order requires a ritual of commitment of some sort in many Groves.
16. At the same time, I'll bet that some of you in this class consider yourselves Druids without ever having attended a service. No problem, at least in my mind.
17. Well, this has turned into more of a sermon than I intended. Take it all with a grain (or a block!) of salt.

Chapter the Eighteenth

1. Wednesday, July 9, 2003 12:00 PM
2. I'm reminded of two or three things by this discussion. The Jews, working from some obscure Bible passage (in Revelation?) have as an article of their faith that only 144,000 souls will be saved at the end of the world. When I find them at my door, I ask them to verify this, and then ask how many members their sect has (it's above that number). They usually go away, then.
3. Back in the days when Mormon missionaries were easily recognizable (18-year-old boys wearing suits and hats, with nametags saying "Elder So-&-so"), my dad was sitting on the front porch when a pair of them approached, and politely asked if Dad would be interested in learning about their church. Dad, equally politely, replied that he wasn't interested, because he "belonged to a church that was in the apostolic succession".
4. They then made the fatal mistake of asking, "What's that?" For the next 30 minutes, my dad gave them a lecture on the history of the formation of the Christian church, the apostles having laid their hands on the bishops to pass along their "powers", the bishops ordaining the priests, etc., etc. The poor Mormons were too polite to interrupt him! They, too, went away as soon as they politely could.
5. I've also found that you can get rid of most door-to-door missionaries by telling them either that you're a Druid or that you're a Roman Catholic. They're afraid of the former, and know that it's hopeless to try to convert the latter!
6. And, of course, there's the option that's been discussed here: politely invite them in, start to undress, and ask them to assume the missionary position!!! [If that doesn't work, at least you'll have some fun!]

Chapter the Nineteenth

1. Sat Jul 26, 2003 11:56am
2. Some important points here. Every faith has something to contribute to the personal growth of one who reads their writings. Western civilization tends to be Bibliocentric, but that's unavoidable, given European history.
3. I once saw a very neat (and very hard) quiz which presented short quotations; all you had to do was decide if each came from Shakespeare or from the Bible. I consider myself well educated and well read, but I only got about half of them!
4. I strongly urge each and all of you to start your own "Green Book" - there's an old word for it, "chapbook"; a collection of quotations, etc., that have particular meaning to you at the time you collect them.
5. Your book will evolve, of course, as you do; today's incredibly apt words may be meaningless next year, but if you've gotten a year's worth of value from them, you're ahead!
6. The collections in the Reformed Druid tradition are items that have, at some time, appealed to somebody, and been deemed worthy of being passed along. Bear in mind that you were not the compiler(s), so some of them will have no relevance to you. Others will strike just exactly the right chord for where you are in life right now. And you'll add your own gems to your collection.
8. Some traditions are shared by RDNA and others. In fact, it's possible that our practice had its origin in a practice with which I was familiar before the founding.
9. Our family has a cabin up in the Black Hills, along with several other cabins, all owned by Episcopalians, and there's a little chapel there where they've had services every summer since the early 1920s. It's beautiful, with a window over the altar looking out at the Hills and with only waist-high walls and a roof where the congregation sits. [If a priest is not available, I'm licensed to read Morning Prayer, but so far this year I've not had to do it.]
10. Long ago, the then bishop decided that any priest who was staying there was on vacation: if he took the service, he shouldn't be asked to prepare a sermon, which was too much like work.
11. Consequently, the tradition for many years has been that after the readings from Scripture, where the sermon would normally be, we just say "be silent and look around you for a few moments".
12. Readings and meditation! In fact, I've been told by some who've attended there that they've never heard a better and more meaningful sermon!



The Epistle of Eric

(By Eric Powers, Feb 2003)

(New to ARDA 2)

Beltane 2003, A Druid Missal-Any

Chapter the First

1. Dear Mike,
2. I apologize for not being able to attend the Reunions at the Mecca of Druidism, but please read this at a service, if you think it of suitable quality.
3. I was inspired, this morning when I was taking out my liturgical ribbons for a service, and noticed that an application for employment was being yet again delayed.
4. The rest followed naturally.

Chapter the Second

1. On Beltane, the Reformed Druids have a custom of switching from white ribbons to red ribbons, for the six months until Samhain.
2. My understanding of this custom goes back to the origins of the RDNA, which was a protest against the unreflecting organizational tendencies of religion, and the tendency of authorities to categorize and vaunt past practices over current experience, by the liberal use of red-tape.
3. Since the 1700s, bureaucrats had the habit of tying up legal documents with red string and whenever they needed to reread them, they had to be cut open again; which they were reluctant to do. As a result many thing were never examined again.
4. In the Reform, it is the Third Order Druids who are most beset and bound by self-imposed restrictions, copious literature, and the encrustation of customs, many of them conflicting.
5. If you notice, most Druids loosely hang their red ribbons around their neck, this symbolizes that they have not locked away the sources of their tradition, but keep them open to constant review.
6. Indeed the constant questions by new Druids, keeps them on their toes, and their understanding timely.
7. The ribbons are more than a decoration; they are a tool held in reserve.
8. What you choose to bind, will be bound, for a while; and what you unbind, will be unbound, for a while; so speak with caution, but with a full heart.
9. And don't forget, even the newest of Druid will wield the colorful ribbon of Beltane's maypole; wherein the beauty is in the motion of weaving and unweaving; not the unfocused ribbons in the beginning, nor the snug final pattern.
10. During the Season of Life, we also add the whiskey to the Waters of Life, and should remember that alcohol too is a poison, but one that in moderation may stimulate, assist in the expression of joy, and build communion; yet used too much, and it often brings sickness, despair and discord.
11. And the basis of those Waters, is simple water; the universal solvent and the supporting medium of life through our liturgical year.

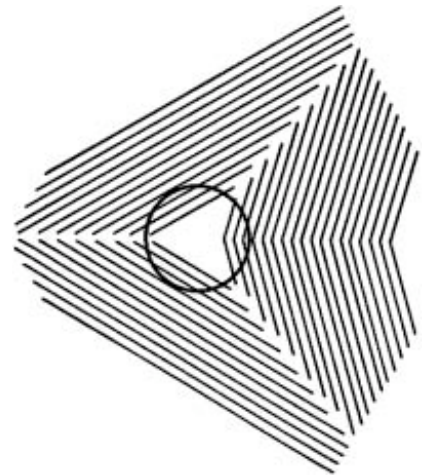
Chapter the Third

1. The hand that is always clenched, or always open and flat, is considered deformed, but a healthy hand is one that opens and closes when bidden.
2. We understand that some rudimentary organization is necessary to function, but we leave the options open and flexible to the current needs, rather than building a structure that will outlast our purpose.
3. We cannot always be celebrating and carrying out duties, for we must also have periods of inactivity and contemplation.
4. The Earth is a good example, in which the forces of life themselves have a period of rest during the winter, coming out leaner and hungry.
5. And so we have the Season of Sleep, in which groggy Druids do not partake of the grog, but rather pull up their settled thoughts for review and purification.
6. This is the meaning of the white ribbon, that of cleansing, crystallizing and reinvigoration, whilst the white snow blankets the earth, storing waters that will melt and flood the streams and fields in the spring.

Chapter the Fourth

1. These are my thoughts that I wanted to share.
2. So I ask you on this 40th Anniversary to think about those ribbons when you put them on your necks, what do they mean to you?
3. There are yet many more mysteries in them.

Yours in the Mother,
Eric Powers, O.D.A.L.
February 10, 2003



Wind Borne Seeds

(By John Slattery, 2003)

(New to ARDA 2)

Chapter the First

1. After reading several messages posted here dealing with paths or religions, if you will, I'm struck by the thought that everyone's point of view contains some grain of truth.
2. I feel that I must stop here to state that I follow no strict path or religion. Please don't misunderstand. I do believe in a power greater than the human race. If pressed I'd have to admit that I believe in the religion of nature.

Chapter the Second

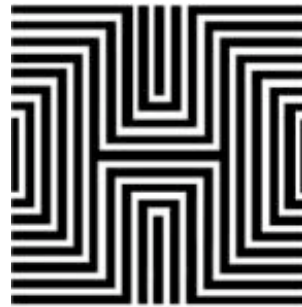
1. Take a moment and look to the trees. They will easily show you the religion of nature.
2. Sure, you can say that trees stand alone or in clusters of their own kind. I'll agree.
3. I've seen stands of Pine or Oak or Maple tightly grouped as if guarding against intruders. But in truth they're not.
4. A gust of wind could carry the seed of a Maple amongst a stand of Oak. The groundcover consisting mostly of oak leaves and downed branches will freely nurture the maple seed.
5. As a seedling the maple will be protected from the harmful direct rays of the sun, by the mighty Oaks towering canopy. That same canopy will soften a downpour into gentle thirst quenching raindrops.
6. Another concern of the sapling is erosion, but once again the Oak plays a role. This time its extensive root system holds the ground fast.
7. They live together in harmony for years until finally the oak dies. But not before it drops an acorn. Now it's the Maple's turn to nurture and protect.
8. Through all this shared life, they are still different, one never wanting or able to grow to become the other, the stronger never forcing the weaker into change, neither thinking themselves the better.
9. In this way they share the world as one. Giving freely of their resources. Teaching the right of it through example.

Chapter the Third

1. You might say it's just the way of things. You may well be right.
2. I, on the other hand, think of it as that higher power giving us guideposts, examples of the way.
3. On the path through the woods one should never focus on the path. The true knowledge is gleaned from the woods.
4. When dealing with narrow-minded people it'd best not to buy into their agenda. Rather, look to the whole for something of value.
5. When dealing with good people learn as much as you can. Absorb the knowledge.
6. Don't think you have to change yourself to receive the knowledge. Knowledge is a nutrient of growth, and growth brings change naturally.
7. Remember the Oak and the Maple.

Chapter the Fourth

1. By applying what I've noted of nature's ways to the people I encounter I'm able to sift the good and the valuable unknowns from the chaff.
2. Walk in the woods every chance you get. Feel the harmony.
3. Look for more of the connections that I've touched upon today.
4. If you know that, along with knowledge, friendship, kindness, understanding and tolerance are the food of growth, then whatever path you're on will be smoother.
5. I wish you enough.



When Leaves Leave Us

(By Mike the Fool, 2003)

(New to ARDA 2)

Fall Equinox 2003, A Druid Missal-Any

Chapter The First

1. Those of us in the northern half of the American continent are treated to the spectacular cycle of the four seasons.
2. With our Druidic tendency to learn from trees, I thought it appropriate to write a little about what I've raked up from our teachers.
3. Trees and plants offer so many possible models to understand the world and our place in it.
4. Naturally, this consists of only my own opinions.

Chapter the Second:

The Science of Leaves

1. Leaves amaze us. They come in many shapes and sizes, some are single leafed, others are compound (like an ash or locust).
2. It appears that the shape has much to do with strategy. The vascularization of the leaf (the plumbing) tends to be radiative from the stem and spine, and the farther you are from that "backbone," the harder it is to supply and receive nutrients.
3. It's more efficient to keep the edge of the leaf equidistant from these veins. Thus you tend to see lobing like oaks, maples, and such rather than just round leaves.
4. No leaf can utilize all the sunlight that falls on it, and by being slightly transparent and lobed, lower branches can pick up the excess that is missed.
5. If they are so wonderful, then why do leaves change color and fall off in the autumn?
6. Actually leaves are never constant, they change from the first pale greens of spring, to the dark greens of summer, and then finish in a blaze of rainbow glory.
7. This is all due to the varying concentration of chlorophyll, a vital green pigment, that is present in the leaves.
8. This chemical aids in transforming water and carbon dioxide from the air into sugars and starch that will feed the rest of the tree, something science is still trying to imitate.
9. There are also yellow to orange pigments hiding in those leaves, which are completely masked from view by the abundance of chlorophyll for most of the year.
10. In the fall after the fruits, nuts and seeds are ripened, due to dropping temperatures and declining sunlight, the tree turns off the mechanisms of the leaves, and begins to withdraw the sap from the leaf, and the chlorophyll is allowed to degenerate.
11. The more hardy pigments like orange (carotene), yellow (xanthophylls) or red (anthocyanin) gradually become more visible.
12. Different trees tend to have different colors in the fall, and the amount of sunlight or water and temperature will also affect the display. Aspen, birch and hickory tend to be yellow.

13. Oaks are usually brown from the tannin. Beech can be bronze. Dogwood and sumacs range from purplish to red due to the anthocyanin formed by trapped glucose.
14. In order to slowly suffocate the leaf and protect the branch, a fragile cuticle of cells begins to build a barrier from the branch to the leaf. Eventually the leaf will be broken off by the wind or from its own disintegrating weight.
15. Much can be understood about Druids by contemplating these matters.

Chapter the Third:

The Philosophy of Leaves

1. Leaves are the faces of the trees. Such tender, thin, flexible and fragile on the fringe of the organism.
2. If they were made of the same sturdy materials as the branches, they would be unable to accomplish their tasks.
3. It is their short, sad duty to be bombarded by the sun, munched on, blighted and live short lives; while sustaining the larger organism.
4. For me the leaves are representative of our interaction with the environment.
5. We all have these little "antennas" out to bring in nourishment to different parts of our lives raining on us in all directions. Some of these leaves are attuned to sports, love, religion, food, politics, relationships, environment, entertainment, music, etc.
6. The new ones on the top of our consciousness, tend to get more attention and sunlight, while the older ones down a few stories, live in shade, doing the best they can to get the sun's eye. In such a way, our irregularities can nourish others near to us, allowing them to supplement our weaknesses with what they pick up.
7. Every season of the year has its rough storms and strong winds, but most of us have gone through a few periods of "autumn" when we have pulled away from our outer world, shunned tradition sources of comfort, withdrawing resources inside ourselves away from extremities, and hunkered down for a long winter of re-examination of our identity and roots.
8. But these leaves, when they fall, also will land on the outside of our roots, enrichening the exterior soil; and next spring, new leaves will likely emerge in most of the same spots as before on the branches.
9. Sometimes a branch or limb may not grow back in the spring, but that's the changing palate of life.
10. I now must leave you with these thoughts.

The leaves never know
Which leaf will be the first to fall...
Does the wind know?
--Soseki



Thoughts on Chaos

(By Fearadyn Arendelinn, June 2003)

(New to ARDA 2)

Chapter the First

1. TAG all, *good read by the way, I enjoy tongue in cheek and Norm, I am very glad you are here, my thanks.
2. Ok, I'll start. The beginning's of this movement interests me first as a part of the larger whole.
3. The cogs of human evolution had pretty much slowed to a rusty stop in the fifties. Or you could say the mass consciousness creative juices had begun to stagnate.
4. I am very much a chaos theorist. And any period in history that reaches this state of stagnation is a prime target for rebellion of youth, who are designed for just such a thing.
5. Chaos is something handled much better by the young, whose lives are usually this. Once a certain age is reached, comfort of the known becomes more important, except by the few oddballs who are goaded by something in their lives to produce radical change.
6. Our parents accepted what they were taught, by society, government, and established religion, and this was pretty much across the board. They lived a known and comfortable life, they knew what to expect down the road.
7. Any 'rebels' were extremely visible. However as the sixties rolled in, a few strategically placed adults planted seeds that were tailor made for the now simmering pot of mass chaos that was fixed to boil over. This who and what fueled the pot is of especial interest to me.
8. Once the ball started rolling and youth realized that adults could truly only do so much - then many 'stagnant' ideas were questioned and discarded as being mostly useless for the growth spurt needed to propel us to where we are now.
9. In a word it was needed. The mass conciseness of humanity desires to evolve. The only way this can occur is to keep stagnation to a minimum.
10. Now granted any form of chaos will fist turn all in its path upside down and inside out. Only the strongest creatures or ideals survive this. The ones that do are the next step.

Chapter the Second

1. Creativity flourishes in such an environment. However stability always will occur. This is balance - my species represent balance. This is good. (Just realize chaos is also balance.)
2. But all too often the flows of such are dammed by those who have an extremely difficult time riding the waves of chaos flows.
3. These creatures also happen to be ones who are really really good at organizing. (its is like being an accountant-I don't see it as a fun job - so there are not to many who are good at it)
4. And so, as most really good ideals are something the authors wish to share - a group occurs. Groups can only move in unison by organization.
5. Any visionary or dreamer will happily give the responsibility of organization to someone else - "Good to and make it work, I want to dream and have more visions."

6. Organization is held together by rules. Rules tend to become dams of creativity. And progress of such groups tends to become measured in how well you follow the rules.
7. Which means the members of the group are kind of discouraged from independent thinking and urged to follow the now well-trod path to whatever. This leads to allowing oneself to become spoon fed.
8. Once this begins to happen, beings who are leader types (usually the good organizers, the dreamers having wandered off somewhere else confused as to why the dream is not taking shape as he first saw it) take the ropes of such to hold those under them together.
9. The leader then usually holds the keys to any new creativity and rules are changed or broken according to what he or she finds. Their group most of the time will follow, if what is changed is not damaging to them.
10. Which will eventually lead to stagnation.

Chapter the Third

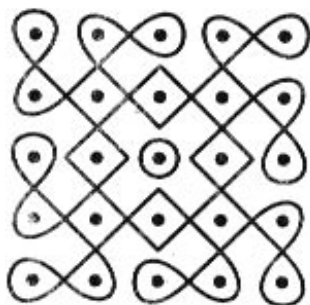
1. The next thing is the rules to keep a group like modern druidism together and growing in numbers are copied by studying other groups to see what works.
2. The uncertainty of this early group to decide if it was a religion or not shows how we tend to copy what works. I am comparing "A spring Thaw" by David Frangquist-passage where he is claiming RDNA is a religion to be counted among the others. "Yet several churches have not been granted the privilege of credit. Among them is the Reformed Druids of North America."
3. As opposed to 'The Book of Faith' David Fisher- passage # 30 - where he states "Since Druidism has never claimed to be a religion."
4. A 'religion' tends to carry more weight than just an organization. It (this weight) was needed to make a point. So, I see this as normal seesawing.
5. Though it is of immense interest to me to see a 'nature based group' that accepted so many norms of organized religions. Nature is chaos in action. It never stops. Life in such is dangerous. Long life is rare is such an environment.
6. And yet almost one of the first things they did was to make an altar the Monument Hill "over a ton rock." Altars are not needed in nature. But they are in most religious models we have.
7. Ritual was also an almost immediate addition to this- and I disagree with David Fisher in 'The Book of Faith' passage33-38 where he says " It has been asked, and again with good reason: if your purpose is to ask and to inquire, they why your use of ritual? Can not men seek for answers without the crutch of a ritual, which has no real religious purpose? I can only answer that the Druid ritual has a value because it can be used by different men in different ways."
8. Sure it can and all with the same base of purpose. I see ritual the same as I do the medical language. Those that know it can dole it out to those that do not.
9. There is always someone who knows it more than the one who comes after- if only because the first guy has had more time to learn it. It keeps power in certain places or with certain people.
10. There are always those who have a talent for this. And those that don't. Just as creatures who love to organize will always find their way to disorganization.

11. Why, because they are good at it. And it feels good to do something you are good at.
12. I think the pendulum of druidism leaned more into the religions category than just an organization.
13. There is the wording by David Fisher in 'The book of Faith' passage 34-10 where he calls himself 'priest', and again in passage 34-10.
14. And then when we get to David the chronicler we have Bishops. And this guy by now is dead serious. As compared to the more easy going Norm who he has some (well more than a few) concerns for.
15. He clearly by this time surrounded himself with all the trappings of organized religion- and you better damn well follow the rules buster!! Lol
16. He goes on to show that he has swallowed all the garbage most religions use to keep power to themselves.
17. The religions we know of are most likely composed of two parts (chapter the Third) 63-1) philosophy and the ritual.
18. I mean hey, it works. But, I argue that it is not essential. Philosophy can be completely free flowing changing as the flows change.
19. If we keep a (third) eye open all the time for opportunity to learn of our truer selves, worship can occur every second we are aware.
20. It is all and only a matter of perspective. But if you allow this, don't count on numbers of followers. It is a one on one thing.

Chapter the Fourth

1. I have to say in admiration- there were enough loopholes and creatures who allowed chaos in this mix so that it could be a manageable organism.
2. And so we see mutations of it without too much flack from the group the mutation occurred from or at least this is what I am gathering so far.
3. This being very healthy.
4. And I love that a person need accept nothing else except the truth of "nature is good."
5. Ok, dig in guys! Lol I'll come back at it in another perspective, but not tonight.

huggs
feara



Thoughts on Discord

(By Anonymous, 2003)

(New to ARDA 2)

Chapter the First

1. From: C de Malmanche <mist42nz@hotmail.com>
2. Date: Saturday, April 12, 2003 3:19 PM
3. Subject: Re: [druidcraft202] Are We Alive?
4. I've just finished reading of the Isaac affair.
5. I do think we're moving through this way too fast for the volume of reading material that there is to absorb. It takes a while to swap mindsets to see where people are coming from in their Epistles.
6. It would be easy enough to skim through and treat them as "just someone-else's opinion." But that would, IMHO, destroy the Druidry woven into each letter.
7. People have put time, effort and their life position into their replies. No matter how simple or not-particularly-heavy the persons thoughts on their druidry, each piece is truthful and honest. Is that not amazing... and worth taking a moment to understand?
8. For those with a background in the people, the organization or the druid philosophies, it might take them much less time.
9. For example, as I mentioned I have a long neo-pagan history - yet I formed completely the opposite opinion to the one Isaac formed.
10. The strength of the RDNA is no dogma, no groveling teachings, and all "outside" religions are welcome (encouraged even).
11. That is why I think this method of teaching is quite clever.
12. Once we understand the formation and history of the group then we can understand the dilemma that occurs when Carleton's Compulsory Religious Service is revoked.
13. Sure RDNA looks and acts like a "real" religion. That was its purpose, no?
14. If it had not had the appropriate parts then the Universities Administration would have stopped it.
15. So what parts did it have? The simple, most reductionist pieces of religion (and Carleton qualifiers.)
16. Surprisingly enough, they seemed to have stumbled onto the core consciousness that builds "real" religions.
17. So what to do with it when the initial purpose of its creation is gone? Forget it? Destroy it? Bury it in Bureaucracy in an attempt to keep it? hmmm...

Chapter the Second

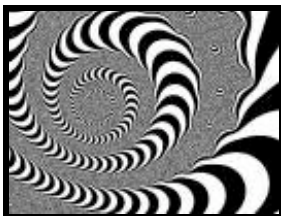
1. And of young Isaac. He so reminds me of a neo-pagan in their 2 to 5 year period. so so sooo reminds me :) IMHO, with my background.
2. He didn't throw the baby out with the bathwater - he just kept the bathwater and threw out the baby!
3. Of course RDNA looks like neopaganism. RDNA created a real religion. It *should* look like *any* other religion. It was created that way!

4. If anything, RDNA looks like the spiritualist (i.e. non-authoritarian/heirarchical. i.e. community-based not clergy based) versions of its founding faiths.
5. To say druidry is "this" religion, is the anti-thesis of the original intent if I read the histories right. If I read the forming of the church and the liturgies correctly. If the description of the rituals and attendances are accurate.
6. The founders were of different religions and they laid aside there differences in favour of what they agreed on (in the Mother :)
7. They declared all was good, and that only those who wanted to destroy that union (i.e. the anti-druids initially or latter those that decided others could not have their own druid path) did not understand what the druid path was.
8. I'm glad the schism occurred as it did. It would have been a sad day had it resulted in the eclipse of the original purpose by evolving the existing RDNA.
9. This way Isaac could have his own religious path as he should (called Druidry just to confuse the issue) and the others stayed on their own religious paths.
10. This, as I understand it, is the nature of it, of RDNA (and possibly of Be'al?)

Chapter the Third

1. All very heavy. Yes I'm catching up.
2. Near the end I find Norm's comment important. That the rituals were supposed to be fun, lighthearted.
3. It is hard to be fun & lighthearted, and oppose somebody or create a mission of conversion.
4. In this we can see that the RDNA was not to be a teaching institution (as people already had their faiths), it was not a body to perform formal duties (marriages, funerals, etc) and it was not a place to force people to observe correct religious protocols.
5. All things that are bogging down and destroying the spirit of modern churches.
6. All things that Isaac was promising (threatening?) to bring to the RDNA.
7. I'm not surprised there was such a reaction.
8. Yet how could a druid reply? Force? Teach? Over-rule?
9. The only way I see to stay true to the original principles (non-coercion, non-dogmatic, nature is good) was to let the vine grow on its own path.
10. I wonder what Isaac's learning on the RDNA is these days?
11. I wonder whether he has got passed his 2-5 year rush and matured into a druid Druid, or whether his hiding of his own sight has blinded him further (as happens to other churches that take on the principles that RDNA left at the door when the founders sat to their first meeting?)

Yours in the Mother,
Anonymous



A Whole of Druidry

(By Dana Felber, 2003)

(Reprinted with Permission)

(New to ARDA 2)

Summer Solstice 2003, A Druid Missal-Any

What is the "whole" when it comes to Druidry? Since Druidry is a spirituality that largely looks to the past for its practices and beliefs, this begs the question of, what was the whole of Druidry when there were actual Druids in the world? We tend to romanticize our ancestors, certain that they were not stumbling around in the dark as we are, wishing they were here to teach us their supposed certainties. But...is there such a thing as a One True Druidic Way to seek for? Did such a thing ever exist?

The Celts were a dominant force in Europe for the better part of a thousand years. As moderns in a culture that changes significantly from one decade to the next, we tend to telescope time when we think about the past and speak of Celtic culture and spirituality as though it were a neat, easily-defined package and that what was valid at the end when things were actually written down was bound to be already in place in the beginning. But no culture, especially a fragmented tribal one such as the Celts' is going to ever be consistent across the board, let alone over a period of a thousand years. Moreover, Celtic spirituality is rooted in venerating the spirits of place, which can differ drastically from location to location and even change over time. The nature of those spirits—temperament as it were—will also effect that particular tribe's outlook.

A lot of people today base their Druidry to a greater or lesser extent on the Irish materials that date to around 400 CE and later. It's very tempting to do so because there's a lot of it, more documentation than for any other place or time. And this is fine of course if this is what truly calls to an individual. But to exclusively focus on this material as what should define Druidry for everyone contains some inherent and flawed assumptions.

One assumption is that, coming as it does from the period when Druidry either died out or went underground, the Irish material represents all that was best in the whole history of Celtic culture, a synthesis and summary as it were. This in turn contains an underlying--erroneous--assumption of its own: that a culture or spirituality "progresses" in a linear fashion, i.e., that what comes first is "primitive" and what comes later is "advanced" and therefore "better." But is this in fact the case? If it is, then it would logically follow that the spirituality we possess today is what is truly superior. Why on Earth are we looking back to a "primitive" past for anything worthwhile or valuable? Or...perhaps our more remote ancestors possessed wisdom we have in fact lost, but that could be regained, if we make the effort.

Another assumption is that one Celtic culture is interchangeable with another because "we're all Celts." Yet Irish culture is very distinctive from Welsh, Scottish, Manx, Breton or Cornish culture, as anyone familiar with them or living within them would explain. Indeed, those could be fighting words to actual individuals living within these cultures today and seeking to keep them from being overwhelmed and lost. It's also frustrating and ultimately offensive to the many people living outside the Isles on the European continent who are reaching back to their ancestors of the Celtic tribes of their region. Some of these people are working very hard to discover that culture, their sacred sites and local spirits, yet when they reach out beyond their locale to share or to learn from other groups, they

are often met with indifference or dismissal or an attempt to assimilate them into a thinking they have no resonance with.

So...what is the whole of Druidry? That which, by rights, we should be giving our allegiance and devotion to even as we seek to uncover what it is out of the obscuring mists of the centuries? I think most people here would agree that no modern Druidic group has the exclusive corner on our wisdom. In my experience of the larger groups, the leaders themselves would agree with that. And Celtic culture itself was so steeped in intense individuality as to preclude such a thing. Yet one continues to run into this notion in the broader modern Druidic community. How does it come about?

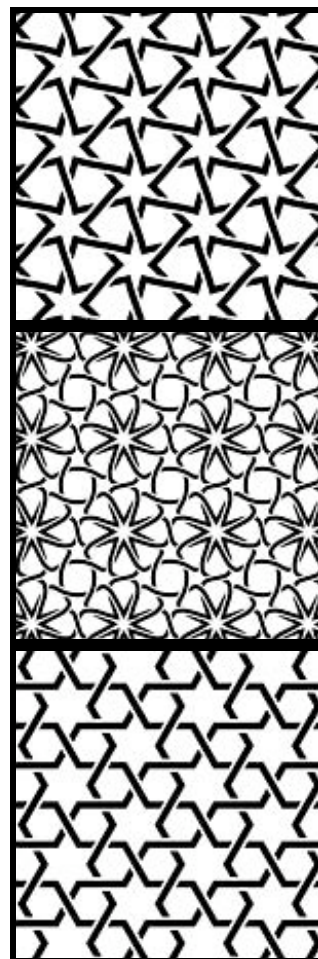
A lot of people come to paganism and/or Druidry with the Judeo-Christian model of spirituality/religion so embedded within them that they can't conceive of something significantly different that can legitimately be called "spirituality." There must be deities, there must be hierarchy, of both pantheon and clergy, there must be set rituals, liturgies, practices, prayers, creeds and beliefs common to the whole group. So that's what they go looking for—and it's easy enough to find exactly that in certain segments of Druidry. But what about the rest? What about the people in the next newsgroup, next email list, next Druid organization? Are they wrong? Sometimes that's the reaction that occurs—we've all seen it. But that gets right back to attitudes found in Judeo-Christian thinking, the Protestant who tells the Catholic they're going to hell because they pray to saints, or the Jew who smiles smugly at the Gentile neighbors because he/she is certain of being one of "God's chosen people." Why do people who have - apparently - broken free of these molds want to go there? There's so much more to Druidry and Celtic culture and history than any one tribe's piece, or one person's interpretation of that piece. But it demands that we stretch ourselves, be willing to take some risks and be willing to think outside the box we've grown up with. Ultimately it's a quest for a Grail that will heal the very real Wasteland that's all around us. But we have to strive for what the warriors of the Red Branch and Arthur's Logres had: courage to step into the unknown. In this day and age, this kind of courage is less about facing a challenging enemy or dangers in a physical contest and more about opening our minds.

It's tough. We come to a new spirituality not knowing the ropes, uncertain of what we're doing. If someone takes a stance of authority and declares, "This is the way it is!" we often don't know enough in that neophyte stage to be able to judge whether or not the pronouncement is valid for us. Add to that that we want to belong, be a part of a group, a community. Accepted, validated even, in what is often a scary decision taken in defiance of friends and family. So even if these authoritative pronouncements strike us as not quite right, we tend to say, "Well, that's the way it is. The group needs me to go with them." Which all right as long as there's an adequate comfort level. But that doesn't mean we should stop seeking for our personal Truths (and we all have them) or refuse to accept them when they lead us away from the group, however difficult that parting might be. Because putting acceptance in a group above that seeking flies in the face of the Druidic maxim "The Truth against the world."

I think it's no accident that the hero who goes on a quest into unknown and dangerous lands is revered in the Celtic cultures and held up as an ideal to emulate. Imagine someone like Cu Chulainn or Gawain coming back home, eager to tell of his adventures and the strange things he saw and experienced—and being told to shut up because he might upset people. Or being called a liar by the elders because they've never seen or heard of what he's talking about, so of course it doesn't exist. The seeking of adventures was expected of Celtic warriors and was encouraged by the institution of set occasions when the tribe would gather to hear--and praise--what had befallen them.

Perhaps it's because our ancestors didn't have the kind of access to information we do today—we tend to think we can know it all, or at least be able to look it up. They lived in a world full of unknowns and, if the tales are true, valued an eagerness to learn about what lay outside their sphere, an open-mindedness and acceptance of the unexpected that anyone would do well to emulate. The Druids were acknowledged the intellectuals of their day, and as modern intellectuals on a Druidic path, we too should be always striving for the open mind, and be alive to the spirit of inquiry that is part of the concept of awen/imbis. It's true, this may take us outside our comfortable notions of who and what we are, but to me this is what every story ever written about a quest is all about: leaving what is comfortable to take risks and achieve something. It's no accident that overcoming fear is an integral part of these stories. Fear is what keeps thinking narrow and what truly breeds differences, persecutions and wars, what alienates people and causes their voices to fall silent. Water needs to flow free to be clear and healthy; trapped, it stagnates, grows foul and breeds poisons.

So what is the Druidic "whole"? What else can it be but every person who comes to this path heeding a call of ancient voices with a sincere desire to learn and a willingness to be open to new ideas and teachings but who also has the conviction to hold to their own Truth against the world, however nascent and unarticulated it might be to begin with. They may come by unlikely or unpromising paths, enamoured of teachings they will later discard in quiet embarrassment, but the point is that they do come and they should be welcomed with encouragement rather than contempt for their ignorance. For the wisest person who ever reads these words will remember that he or she once knew no more than they.



Sacrificial Sentiments

(Dialogue of Various Druids, 2003)

(New to ARDA 2)

From: Oriana May 13, 2003 4:01 pm

Here is one that's been banging around in my head a lot lately, it kind of goes along with yours... What is morally/ethically correct/incorrect? And once you figure that out, does it stand for all cultures? If so, why? and... If not, why?

Does it really boil down to...if it harms none? What about human rights issues? Other countries have far different views on what is ethical and moral.

-O.

From: Tegwedd May 14, 2003 5:32 pm

There may be some universals but as fragmented as we are, we don't know the answer to that yet.

"An it harm nane" is as good a place to start as any but you can't carry it to extremes. Balance in this, as in all things, is vital.

Tegwedd

From : gandald952 May 18, 2003 10:49 AM

But then we come to the thorny task of defining "harm."

There's also the issue that, since we never know the full ramification of any activity (the snow flake that starts an avalanche), there is always a possibility that the best intended action will ultimately end up causing harm.

I think that we are essentially obligated to making a "good faith effort" to cause no harm.

-Gandalf

From : sybok33 May 18, 2003 3:11 PM

I don't believe we are obligated to any such thing.

"Harm none" is from the Wiccan Rede. WE are Druids, not Wiccans.

The rule simply does not apply to us. Culturally, we Druids come from the ancient Celts, whose idea of tasteful decorating included the heads of their enemies displayed on staves.

Not exactly a "harm none" culture, eh?

nt -- Sybok /\

From : Ric Knight May 18, 2003 3:46 PM

True, Wiccans we are not, but "Reformed" Druids we are (though some too be Wiccans, yet I digress greatly as always)...

What distinguishes us from the Celtic Druids of ages past is that we don't do those "icky" things or to quote "The 15 Lousy Lessons of Merlin the Schlep":

"No Bad Stuff. Well, we've succeeded, so far, at least. Like the vast majority of Neo-Pagans; we don't do blood/animal/human sacrifice (although we occasionally offer a carrot or zucchini) because we are "Reformed" and we think that's yucky. We are however divided on whether fungi should be ritualistically categorized as animal or plant because they do possess characteristics of both. Likewise, we don't do such uncool things like brainwashing (who wants a clean mind?), orgies (which is obviously a fast way to get STDs), take money/property, or abuse our members (who'd want to be in such a group?). We treat our members with respect, and they freely come and go."

And does not the Fifth Chapter of Early Chronicles demonstrate the reluctance of the Druids to engage in animal sacrifice?

I refer you to verses 9-13 and the wisdom of Howard the Preceptor and the compromise of Jan.

These things from our RDNA culture form the basis of our obligation.

Thus endith the lesson

Blessed be Dalon Ap Landu...

Cheers, Ric

From : Norm Nelson May 18, 2003 4:18 PM

Well put! But I keep thinking these sniggly little thoughts, such as "If we don't do human sacrifices, why do I have a mental list of candidates?" :-) [Norm hums Gilbert & Sullivan... "I've got a little list..., they'll none of them be missed..."]

Or as I sometimes say, "Not only do I support abortion, I have a list of people for whom it should be retroactive!"

From : sybok33 May 18, 2003 4:55 PM

Ric Knight wrote:> or to quote "The 15 Lousy Lessons of Merlin the Schlep"....

I'm giggling uncontrollably at the last line..... But "nature is good." In nature, we have the Cougar, who has no qualms about taking down the innocent, vegetarian doe.

We also have the owl, who feasts on innocent, vegetarian rabbits, and mice, and (if we didn't keep ours in the house at night) pet cats.

By living and being a part of nature, we harm other beings all the time. Every time you walk out the door, you risk stepping on something smaller than yourselves. Every time you take a breath, you inhale countless numbers of microscopic organisms who die a horrible death.

How many spiders have you killed on purpose because they got into your house? How about wasps? Yellowjackets?

We rip innocent radishes and lettuce and cabbage, etc., out of the ground, torture them to death in steamers, or eat them alive in salads.

We eat meat -- sure, most of it's from Safeway in nice sterile plastic wrapped trays -- but still, we know where it comes from.

"Nature is good." So the tornadoes, floods, earthquakes, wild fires, tsunamis, etc., that kill millions every year, are "good" also. It's all part of "nature." And we, as Reformed Druids, celebrate this nature we are part of. In fact, celebrating nature, proclaiming it's inherent "goodness" is our entire raison d'etre.

Yes, "nature is good," but it's not "harm none." And neither are we. At best, we are "humane." We're for the most part anti-war, or at least we are against killing others of our own species.

But "harm none" is both far too broad of a brush, and impossible to live up to.

nt -- Sybok /\

From: "Dee" May 14, 2003

I agree wholeheartedly. We have had this debate in our own group, and I'm glad that we have people who are able to see beyond black and white. Sometimes you must choose a lesser evil, or a greater good.

B*B Cerrulis /\

From : Mike, A Capitol Fool May 19, 2003 8:06 AM

Dear Sybok,

I always preferred "Nature is complete and instructive" as a short hand for the basic tenets. As for the Wiccan Rede "An it harm none, do as thou wilt," I first heard it and immediately asked, "an it harm one, what should I do?" and my friend answered me, "be careful, consult, and considerate."

I also believe that the bad after effects of the "three-fold law" of cosmic karma, does not rebound on the individual, but on the community; which if you are "one with them", will affect you as if it hit you individually.

For the ostracized loner, the effects are not felt as strongly.

-Mike

From : Norm Nelson May 19, 2003 1:16 PM

To me, animal sacrifice is simply the taking of the life of an animal (people are animals, too, but that subset is usually called human sacrifice) as part of a ritual.

Whenever the topic comes up, I visualize some small, furry creature (for some reason, I usually think in terms of a gerbil!) having its throat cut and the blood spilled on the altar with some sort of incantation.

Invertebrates don't count, in my thinking at least. Stepping on an ant in front of the altar wouldn't be a sacrifice, unless it was done deliberately and with some ritual calling attention to the sacrifice involved.

Thus, stepping on it accidentally during the course of doing the Booty Sigil wouldn't be, because that ritual is not a sacrificial one.

I don't know how we would have considered the famous grasshopper that jumped into the chalice, had it not been removed before the waters were shared. Can suicide be considered a sacrifice in the sense discussed here? Until right now, while writing this, I've never thought about the possibility of sacrificing an amoeba or a lobster, although both are obviously invertebrates.

The sacrifice of vegetable life, on the other hand, seldom means the death of the plant, since I've always used only a few leaves or a flowering stem.

From : Mike, May 19, 2003 4:54 PM

The atheist would ask if it was to appease various psychological elements of the worshipper. By the way, would religious preparation of animal food products (holy butchering) be considered animal sacrifice?

I still consider capital punishment as a continuing indirect form of human sacrifice to the Gods of Justice and Revenge.....

-Mike

From : Ric Knight May 19, 2003 1:39 PM

You are giving the Cougar and Doe elements of morality they cannot possess. The Doe cannot be guilty or innocent as it lacks the moral agency to do so. Likewise the Cougar cannot have qualms.

The Cougar eats the Doe. It is neither good nor evil. It just IS. Nature IS Nature. The rest is pathetic fallacy. We however are moral agents. We divide actions into good and evil and order our communities along those lines.

Is there a RDNA morality? What is it?

Cheers, Ric Knight odm

From : popinjay June 16, 2003 4:25 PM

I have to agree with healingline and Ric.

"Nature is nature" is a Schardingism. You *can* adopt that philosophy as your own but it does not apply to all of RDNA.

Stacey, Weinbergerisming

From : sybok33 May 19, 2003 6:27 PM

The Cougar's morality is survival. That's its entire raison d'etre.

We don't say "nature is nature," we say, "Nature is good." We've assigned "nature" (and all its complexities, whether beneficial to us or not - whether nature kills us or not) a value -- "good." Therefore we are saying all that nature does and is "good."

Therefore killing another being for food is "good." Morality is a human invention, and changes from culture to culture and from religion to religion, and even, from person to person. There are no absolutes.

You asked, "Is there a RDNA morality? What is it?"

Good question for Norm I think. I would say that the RDNA is amoral, but that is strictly from a study of the ARDA, which doesn't seem to have any moral guidelines (but I haven't seen the new ARDA yet). But in general, religions without dogma tend to be amoral as well.

nt -- Sybok /\

From : Ric Knight May 19, 2003 10:28 PM

We actually do say Nature is Nature... It is simple and brings about less debate than the entire 2 basic tenets.

Good is subjective, but only in the eyes of a moral agent. Beings incapable of moral judgment don't see the "goodness" they see the "being." If Morality is Human then the Cougar's Morality cannot be the Cougar's... but rather the subjective view of the human watcher.

The question of absolutes is yet to be determined. Various sides in the debate may choose to believe or not depending on various factors.

It changes with the whims of the Humans and the gods, but in no way do the animals and plants share in this. ARDA points out several moral incidents of morals.

The decision not to sacrifice animals and avoid the first schism. The decision of the Druids to refrain from ever using the Druid's Curse again. These are moral choices made by the founders. An amoral group would not have cared.

Cheers, Ric Knight odm

From : Oriana May 19, 2003 10:33 PM

There is also the discussion of acting "contrary to nature."

It is the Cougar's nature to kill the doe.

If the doe were to turn carnivorous, would it then be evil, or amoral? So, then, what is "human"? Nature? Cruel? Benevolent? Immutable? Changeable? Is simply acting against our nature, be it good or evil, immoral?

B*B*, Cerrulis

From : Ric Knight May 19, 2003 10:57 PM

Nature is good the same way Beer is good. Both are pleasing to humans.

It is not a comment on the moral state of either nature or the nectar of the gods. Contrary to nature is hard to nail down as nature can oft be so contrary.

A carnivorous doe (or rabbit with huge sharp gnarly fangs) would be neither good nor evil since it lacks the moral capacity to choose between the two concepts. I agree with Sybok that morality is a human thing, but I disagree that nature is a good teacher of morality.

Nature can be inspiring, it can uplift us, and fill us with wonder and awe, but only after humans apply intellect to the sensory inputs.

Were human morality to be solely based on nature... woe to the infirm and weak. Human morality can make allowances for the weaker and infirm... Nature does not.

Cheers, Ric Knight odm

From : gandald952 May 19, 2003 3:53 PM

Is it your position that deliberately trying to cause harm is acceptable?

I consider the "cause no harm" concept to be universal. I believe that we all have an obligation to make a conscious effort not just to avoid causing harm, but to help each other. The evils of this world will not be solved by any dramatic revelation.

Instead, it will take all of us making small contributions whenever we can.

Gandalf

From : Mike, A Capitol Fool

Sent : Tuesday, May 20, 2003 8:47 AM

>An amoral group would not have cared. Maybe moral decisions can be made by individual practitioners, while the teaching and group remains amoral?

-Mike

From : Ric Knight May 20, 2003 11:24 AM

Possible, but I rather think that, as with most groups, the morality of the group is molded by the collective morality of the practitioners.

If a particular group decided that animal sacrifices were OK, then RDNA would become known as the group that practices animal sacrifices.

Group literature would need to be altered... the whole "Less is More" document on the unofficial website is rife with non-amoral statements.

I think a RDNA morality of sorts exists even though it is understated and subtle.

Cheers, Ric Knight odm

From : Norm Nelson May 20, 2003 1:04 PM

Aren't the moral agents the guys who work for Atty. Gen. Ashcroft? Abetted, of course, by the Religious Right. (Which is neither.)

From : Norm Nelson May 20, 2003 1:49 PM

>Maybe moral decisions can be made by individual practitioners, while the teaching and group remains amoral?

There was, as I recall, no specific discussion of moral issues at the founding.

Since we all came from "the Judeo-Christian tradition", there were obviously certain unstated assumptions, such as that sacrificing people was not a good thing.

Since (as we understood it) the original Druids were nature worshipers, and since it therefore seemed like the services

should include a sacrifice from and to nature, it seemed appropriate to choose the sacrifice of plant material, rather than animals or humans.

The assumption that there was a superior power (we phrased it, "Look around you at the world; there's got to be something greater than we are; we choose to honor it in the name of the Earth Mother.") clearly implied that we were subordinate to something.

The word "honor" was specifically chosen as an alternative to "worship", since we didn't intend to supplant any other faith.

The whole "do no harm" mantra opens a wide area of philosophical discussion (as has already been demonstrated here!).

To me, the implication of "do no harm" is not to do harm *intentionally*. [Thus, when the (in)famous Druid curse seemed to work, we agreed not to pass it along to our successors.]

I referred to this in my previous posting about "sacrificing" an ant. There is, to me, a world of difference between stepping on an ant unintentionally and doing it with intention. I must admit that I do sometimes step on them intentionally, but I don't do it as a sacrifice in the context of a ritual. When I'm walking down the sidewalk, I usually don't stomp on them, but once in a while,... But is it "doing harm" to stomp the scorpion that you find in your boot at the campground in the morning? The implication of that question is that there must be a hierarchy of harm, no? Can you blame the snowflake that starts the avalanche? Or, in the metaphor I prefer, the straw that breaks the camel's back? That comes closer to the question of intention.

Does the drover load a little more fodder to kill the camel, or to save its life in the event that the trip is longer than planned? Since, as someone else mentioned, each of us has worked out his/her own morality, I would venture that RDNA is not amoral, since it assumes a certain widely-accepted morality among its practitioners; it just doesn't spell out its morality explicitly. I didn't intend to be so long-winded here, but this is a topic in which each thought seems to lead to another.

A pity we can't get together in a chat room and toss it around with each of us being able to toss in the thoughts as they occur to us!

From : gandald95 May 20, 2003 4:00 PM

For some, all food preparation has religious significance. If an animal is going to be slaughtered, then thanks to the Gods were in order.

The part that I disagree with is using animal sacrifice (or any ritual for that matter) as supplication to the Gods for them to grant some kind of boon.

Gandalf

From : sybok33 May 20, 2003 4:10 PM

>Is it your position that deliberately trying to cause harm is acceptable?

That depends on how you define "deliberate."

But I think "intent" is more important.

If men come into my village, armed to the teeth, with the stated intent to harm my family or my tribe, then it's acceptable for me to attempt to disable (not kill) as many of them as I can (unless one proves to be sufficient).

OTOH, if I walk into a neighboring village, and decide to punch out the first person I see, just for fun, that is unacceptable. In either case, I have deliberately chosen an action, but the intent is different.

> I consider the "cause no harm" concept to be universal. Well, even stated that way, it's still too broad.

Originally though we were talking about "an it harm none," known as the Wiccan Rede. Not the Pagan Rede, not the Druid Rede, not even the Witches Rede. "Rede" means "advice," not law. So it's not even an absolute. "Harm" is abstract. Do we mean actual physical harm? Or psychological harm? Is stress harm?

If I, a Pagan, move into a neighborhood and my neighbor on one side is Christian, have I harmed him? He would probably perceive it so. And who is "none?" Humans only? Or any life form? For something to be "universal" everyone must believe / adhere to it. Well, it simply is not. Some embrace it, and some do not, and some fall in between.

>I belief that we all have an obligation to make a conscious effort not just to avoid causing harm, but to help each other.

I agree with that, and that is why I am a Socialist.

Human nature is such that most would never consider the condition of another without it being pointed out, and then they still might decide to follow Ann Rand.

Capitalism will never provide enough adequately paying jobs to employee everyone (and thus eradicate poverty and homelessness) because it's not in Capitalisms best interest.

The law of supply and demand insists that there must be unemployment (over supply or under demand of labor) in order to keep the cost of labor down, and profits up.

>The evils of this world will not be solved by any dramatic revelation. Instead, it will take all of us making small contributions whenever we can.

Agreed: "We're not trying to start the world on fire. We just want to light a few candles." -- Adam Walks Between Worlds

My problem with the whole "Rede" thing came when some began to interpret it way too broadly, so that it became impossible to live a normal life without worrying that some small thing I do would harm another life.

We examine this whole issue early on in *Druidcraft 101. On balance, we try to instill the sense that we value human life, and other plant and animal life as is necessary to sustain human life, but "harm" is too ultimate a value. In order to sustain human life, we have to harm some plants and some animals.

"Nature is good," and the whole cycle of nature, of life and death and rebirth, and of one life ending so that another life can live, is also "good."

nt -- Sybok /\

From : Tezra May 20, 2003 6:31 PM

> Is it that we are squeamish, or that we are in agreement with modern mores and laws, and are therefore "Reformed"? I think it's because animal sacrifices make more of a mess than plant sacrifices, and they're yucky, blood, gore, and guts getting all over the place.

The Founders would have had a lot more to explain had they sacrificed animals, remember they were at a Christian college in a small town..

> Maybe moral decisions can be made by individual practitioners, while the teaching and group remains amoral?

I think you've hit the nail on it, Mike. Groups tend to be amoral or even become immoral when they become a mob.

Tegwedd

From : Norm Nelson May 21, 2003 1:01 PM

Barbecuing sacrifices is an ancient tradition. Reference all the instructions for temple rituals in the Old Testament. I don't recall any mention of small, furry animals there, but it's easy to consider by extension. Of course, such critters would have to be killed in accord with the laws of kosher slaughter...

Naaahh, that's too much work. I'll stick with leaves and flowers!

From : Tezra May 21, 2003 8:31 PM

Norm, thank you for bringing up another consideration that I didn't even think of. But I think that can comfortably come under the "ick" factor.

Tegwedd

From : sybok33 May 21, 2003 8:46 PM

Reminds me of a "Northern Exposure" episode called "A Hunting We Will Go," where, in the opening sequence, Fleishman berates Maggie about the buck she just killed that is laying in the back of her truck.

Her response was timeless:, "You eat meat don't you Fleishman? Well, meet meat."

BTW, those bbq'd animal sacrifices of the ancient Hebrews were eaten by the Priests themselves (I wonder if they had a "special sauce"?). According to my old Rabbi, the "sacrificial" aspect of these offerings was in the "giving up" of property.

Today, the religious generally take up monetary "offerings" ("sacrifice" = "offering"). The extent of the sacrifice" is dependant upon the wealth of the postulant. That also takes care of the "ick" factor.

nt -- Sybok /\

From : Dee , May 22, 2003 10:48 AM

Here's another aspect of the "ick" factor. The Hebrews knew the mystical significance of blood. Their scriptures state that the life resides in the blood, and that there could be no remission of sins without the shedding of blood (theoretically the basis of Jesus' sacrifice).

The ancient pastoral traditions sprinkled blood on the fields for fertilizer, to bless the fields and ensure good crops, and I'm sure that practice eventually came from generations of observing the lush growth that would eventually spring up in fields where battle had been done. Even as children, we knew that a blood ritual would seal friendship between us forever. (Of course, this was before AIDs was an issue).

Cleansing the sacred space at Beltane fell to me this year, and, having reflected on the above thoughts regarding blood, I decided that I would make a personal sacrifice of my own blood in the cleansing and dedication. I presented my idea to the rest of the group. No one was comfortable with it. The "ick" factor hit full force.

So I wonder how we got from acceptance of ritual slaughter and use of blood, to a resistance to a small pinprick and 2 or 3 drops. I think it is because of the society we live in. People who don't live on farms (or work in meat packing plants) are not familiar with the slaughtering process. We find our meat in neat, bloodless packages in a refrigerated bin in the supermarket.

Even the butcher counter is a thing of the past; and I remember that in the early 70's. No more neighborhood butcher coming to the counter in a bloodstained apron. Anyway, that's just my 2 cents.

B*B*Cerrulis/\

From : Norm Nelson May 22, 2003 1:44 PM

It's difficult to gross out a biologist.

Back in the middle 1960s, I had taught a comparative anatomy laboratory in the spring while I was in grad school, and my sister was an undergraduate biology major and had just taken an anatomy class.

That summer, she and I were staying at our family cabin up in the Black Hills, and we drove into the little town of Custer to buy some groceries.

As we stood in front of the butcher counter, we started to "anatomize" the T-bone steaks [which come from the sides of the cow's spine, behind the ribs. The "T" is actually half a vertebra]: "There are the dorsal and ventral processes of the spine, and the lateral process, and there's the neural arch..." "Look, there's one that still has the spinal cord in the neural arch..."

We then looked at the butcher, and saw that he had turned a definite shade of green! Apparently he had never given any thought to where meat comes from!

From : Mike, A Capitol Fool May 22, 2003 4:21 PM

I was sitting on the Subway the other day and got to thinking about what the medieval and iron age Europeans would have been most concerned with praying for.

Yes, it was Health and Wealth, with wealth being primarily defined through fertility of crops, children and livestock.

When's the last time you worried about if there was going to be enough food (not whether you could afford it, but would it be available)?

And yet with the assured supply of near-continuous availability of food throughout the year in America.

The impact of the seasons, the joy of Hazel gathering, and other seasonal delicacies has, I believe, been stripped from modern culture. It is another barrier to surmount to understand what ancient religion must have been like.

From : Ric Knight My 22, 2003 4:31 PM

Well... I think it's the age old division between the city and country mice... I'm sure Alberta Beef ranchers are praying hard to their "god(s)(ess)(es)" TM of choice for good old health and wealth of their livestock right now... what with BSE (mad Cow) and all.

As we become more "Urbane" (and Urban) we start to loose track of natural rhythms...

This was even a problem for the Romans who spent a considerable percentage of their government time on arranging wheat shipments from Egypt to ensure a well-fed populace who had no notion about troubles down on the farm....

From : Norm Nelson My 23, 2003 1:22 PM

O Tempora! O Mores! Our ancestors made sacrifices in their fields to ensure the fertility of their crops and cattle. Today, we sacrifice pieces of government-issued paper at the Safeway to ensure having enough food to sustain us. True, we're disconnected from the source of that food, but have we lost something, or gained something?

An orange in the toe of your Christmas stocking was a rare treat 100 years ago, because such tropical fruits were not readily available year around.

From : sybok33 June 6, 2003 4:29 PM

There's a bumper sticker available from AzureGreen that reads: "Vegetarian:" Ancient word for "lousy hunter."

"Mike, A Capitol Fool" wrote:

I've heard that one, and my room-mate replied to it: "How much intelligence does it take to realize that there are plentiful nutritious roots under the grass you're stomping upon like a Neanderthal, looking for the occasional scurrying critter out trying to feed its family." He was great at debates. :)

Mike

From : healingline June 16, 2003 4:20 PM

Folks, we say "Nature is good" because it is one of our "human limitations", being humans, to judge things.

Compare Krishna's justification of worship of divinity in human shape, to the questioning Arjuna in the Bhagavad Gita. Divinity kindly makes allowances for our human limitations. That is why, the first time I heard the first lines of the Liturgy, I knew at last what I was, which was this sort of Nature lover.

In the old days, us humans sacrificed and prayed in all sorts of ways we now find outlandish, and were suffered to live and reproduce up till the present, despite it all. Hallelujah!

Katya Luomala



The Third Epistles of Norman

(By Norman Nelson, 2003)

(New to ARDA 2)

Chapter the First

The Forty-Year Long Protest March

Summer Solstice 2003, A Druid Missal-Any

1. Imagine yourself and a couple friends organizing a protest march to correct what seems to be an injustice.
2. A year later, the injustice is irrevocably ended. Forty years later, the march continues! What happened?
3. Since I find myself in exactly that situation, I was asked, "What do you think about the continuation of Druidism?"
4. These comments are mine only, but from conversations with some of the other founders, I believe they represent a consensus of opinion.

Chapter the Second

1. First, some forty-year-old history:
2. Back in the long-ago days of the early 1960s, several students at Carleton College in Northfield, Minnesota, decided that the college's religious attendance requirement was actually doing a disservice to religion by forcing people to attend.
3. (A graduation requirement, it said that, seven weeks out of each ten week term, students must attend a religious service of some sort.)
4. Most of us were religious, but we felt that forced religion turns people away from faith, rather than attracting them.
5. Most students at Carleton attended the weekly Congregational services at the college chapel, conducted by the chaplain.
6. Some attended the downtown churches of their own denomination, and then filled out "chapel slips" to be handed in to the deans for credit.
7. For those who belonged to churches or religions not represented in town (such as Jews), there were official campus organizations which gave them credit for attending their meetings.
8. The situation had actually become so ridiculous that even the atheists had a campus group which met for chapel credit!

Chapter the Third

1. To organize a protest against the requirement, we decided to start our own "religion" and apply for chapel credit. If we got it, we would show how ridiculous the requirement was; if we didn't, we would protest and accuse the administration of hypocrisy, since we were attending religious services.
2. In the early spring of 1963, the Reformed Druids of North America was formed; we even drew up a constitution for ourselves as a campus organization. The official date of the founding was Beltane, 1963.
3. We were very careful to structure our "religion" so that it didn't require giving up any other faith; we didn't want to antagonize any one. (I've always called Druidism supplementary, not designed to supplant any other belief.)

4. After six or seven weeks of Saturday afternoon services, at the end of the school year in mid-June, several men and two or three women submitted chapel slips for the last Druid service of the school year.
5. We were careful also to go for our "regular" chapel credit, just in case. (The Druids met on Saturday so as not to conflict with any Sunday services people wanted to attend.)
6. The slips for the women were accepted by the Dean of Women's office, while the Dean of Men's office rejected credit for the men.
7. After the rejection, one of the founders went to the Dean of Men's office and asked why we had been turned down. He took along a list of "strange" religious groups from the Minneapolis phone book, and asked "Would this be acceptable? Would this? Would this?"
8. Finally, with all his other reasons exhausted, the Dean said that we couldn't receive the credit because we weren't "an officially recognized campus organization;" we didn't have a faculty advisor.
9. The next fall, the speaker at one of the first (also mandatory) weekly all-student convocations was a new professor, who spoke about his anthropological work in the Aran Isles, where Druid practices still continued under a thin veneer of Roman Catholicism. Before he left the room that night, RDNA had a faculty advisor! We knew we had outfoxed the Dean!
10. That fall, we received chapel credit for our services, and again when we started at Beltane for the spring. We felt that we had definitely won our protest.
11. It gets even better: the day I graduated in 1964, the college Board of Trustees met and abolished the religious attendance requirement.
12. I learned recently that one of those who most favored the repeal was the Episcopal bishop of Minnesota, who also argued as we had that the requirement was a disservice to religion. I've also heard that the college chaplain supported it, and that subsequently, enrollment in religion classes increased dramatically.
13. So, in June of 1964, there was suddenly no more need for protest, and therefore no more need for the Druids. Our victory was total, and most of the founders fully expected our organization to disappear very quickly.

Chapter the Fourth

1. However, for some participants, RDNA had begun to take on a meaning of its own. (We joked that, for the students who couldn't stomach organized religion, our disorganized one was perfect!)
2. In reality, through their meditations and study of their role in nature, they had begun to find a personal, meaningful realization we had never intended to impart.
3. RDNA met their requirements for a faith that explained their lives. For them, it was no longer a joke.
4. You can see this happening with David Frangquist, the author of "The Chronicles," as his writing changes from a parody of the Bible in the first chapters to a serious examination of what it meant to be a Druid.
5. Now, forty years later, here we are. Not only is Druidism still here, it's thriving! RDNA continues in its original form for some, but numerous "offshoots" have also arisen, attracting different sorts of people to their different emphases. While I've not looked into them, I salute them for answering the religious needs of their participants.

6. Personally, I still believe that RDNA is a supplement to other faiths, as I think do the other founders. But I must respect those for whom it has become their exclusive faith. Given our origin, I'm a little bemused by that, but I think I can understand it.
7. And, more importantly, I think that Druidism, in its various manifestations, should and will continue.
8. Even if it eventually becomes meaningful only to one person, it still deserves recognition for that. I guess we wrought far better than we thought we did when we started our little "protest march."

Chapter the Fifth

1. 10 Aug 2003 21:12:13 -0600
2. IMHO, an AD doesn't "head" a Grove... s/he is the person appointed/elected to conduct the services, not to speak on behalf of or to determine the thinking of the Grove's members.
3. The reason we've had a "meditation" instead of a sermon is that the AD doesn't tell the members what to think or believe, s/he just suggests ways for each member to make up his/her own mind.
4. Since the demise of the Council of Dalon ap Landu (due to the individuality of its members, who couldn't/didn't bother to reply to questions put to the Council), there has been no governing body of RDNA.
5. Ergo, each person who calls him/herself a Druid is one. There is no higher authority to determine orthodoxy or to declare excommunication.
6. This may be embarrassing to us old-timers, but it's a fact of life, and we've learned to live with it. We may fervently disagree with what a particular group is doing, but there's no way we can stop them from doing it.
7. From the beginning, RDNA has prided itself on being a "disorganized" religion; neither then or now is it time to start imposing criteria for what makes one a Druid.

Chapter the Sixth

1. Wed Aug 13, 2003 1:50pm
2. Isn't the term "orthodox Druid" a bit of an oxymoron? How can any group or "religion" which can be joined by saying "I'm a Druid" have an orthodoxy?
3. RDNA has been eclectic since its founding (believe me, I was there!) and remains so to this day. There may be some people calling themselves Druids whose practices are peculiar to me, but it has never been my job to determine what Druidism is (at least in its RDNA version(s)).
4. I suspect that to the Druid groups in Europe which are not part of "our" Druidism, we're as bogus as you can get! And it's highly unlikely to me that they, any more than we, are practicing the "true" Druidism of 2,000 years ago.
5. Originally, you became a Druid by partaking of the waters. Period. Belief that "Nature is good" quickly cropped up as an additional criterion. Remember, these were people whose "robes" were bed sheets and whose first altar was a small metal phonograph stand from someone's dorm room!
6. Most importantly, if we were to succeed in our purpose of ending the "religious attendance" requirement at Carleton, we couldn't do anything that would give the authorities an excuse to shut us down.
7. All the founders were Christian and Jewish, and we didn't want (and couldn't afford) to offend anyone. I've always

maintained that RDNA was conceived as supplementary and/or complementary to "organized religion", not as a replacement for it.

8. The only reason that I can find for the continuation of RDNA 39 years after it became unnecessary is that for some people it is a means of the search for "truth" (yea, one way among many). For some it has become their exclusive "faith"; for others, be they Wiccan or other pagan or Christian, it remains a supplement.
9. For me as an Episcopalian, it gives new emphasis to the many places in the Book of Common Prayer where we are exhorted to take care of creation as a way of honoring the Creator.

Chapter the Seventh

1. 15 Aug 2003 11:08:55 -0600
2. I've been trying to distance myself from the OMS debate going on in RDNAtalk, but I do have a comment or two which may be relevant.
3. To my way of thinking, anyone who wants to call him/herself a Druid is one. To be a Reformed Druid, part of the RDNA, I'd add that one must partake of the Waters consecrated by an Archdruid in the RDNA.
4. Sorry if this makes a hardship for solitaires, but it's in the original Constitution, etc., and I can't change it unilaterally. [I'd be glad to send you some Waters, if you need them! You'll have to do your own ceremony, though.]
5. Likewise, anyone who is associated with RDNA can call her/himself a member of RDNA, or "a Druid" for short.
6. BUT, and this is the important thing, nobody (repeat, NOBODY), not me nor any other founder nor you nor any "offshoot" or Grove or individual member, can claim to *speak for* RDNA.
7. You can proclaim your own beliefs from the rooftops, or go door to door proselytizing, or whatever turns you on, but by the very nature of RDNA, you can't say "this is what RDNA thinks" or "this is what RDNA believes".
8. We don't have a pope, a moderator, a Sanhedrin, a senate, a General Assembly, or whatever you want to call the central authority.
9. The Council of Dalon ap Landu, which consisted of all ordained 3rd orders, was to be such an authority, but in the days before e-mail, it was impossible to get a quorum to make any decisions after the first couple years (and would probably have been so even with easier communication), and the CoDaL died a quiet death. I don't think it would be possible (or sensible) to try to reconstitute it.
10. If we're to continue as a "disorganized" religion, which I think is one of our great strengths, we should not have any such central, final, (and probably arbitrary) authority.
11. One of the serious problems in which any group, secular or religious, can find itself is to have such an authority, which must inevitably lead to that authority wanting to perpetuate itself.
12. This is what leads to schisms in religions, and to anarchy in civil organizations. RDNA does not want or need such an authority. "My way or the highway" is not a Druid attitude!
13. That little tirade doesn't really answer your question, so: First, bear in mind that the "original intent of the founders" was very specific - to get rid of a graduation requirement at Carleton College.

14. After that was accomplished, most of us never expected RDNA to continue. I've gone into my thinking on why it's still around elsewhere, and won't take the time or space here to repeat it.
15. To the extent that any group, splinter or symbiotic, carries on the "purpose" of RDNA - the search for [personal] truth with the assistance of Nature - that group is good because it carries on the purpose of RDNA for its members.
16. Someone noted someplace that any time you have two Druids in a room, you have at least three different opinions.
17. There is one thing we all agree upon, however, and that each Druid's search for "the truth" must be a personal search. We've never been a group which tries to impose "The Truth" on anyone. I don't think we've ever capitalized the word "truth".
18. To the extent that any group has found *the* truth, and begins to try to make others think exactly their way, they are doing a serious dis-service to RDNA.
19. Indeed, I'd go so far as to say that they have left RDNA by their own choosing, because that's inherently not the way RDNA does things.
20. I believe it was the wonderfully cynical Mark Twain who said, "Mankind is the only animal that has ever found the True Religion. Thousands of them!"

Chapter the Eighth

1. 15 Aug 2003 13:37:15 -0600
2. There are plenty of Archdruids. Every Grove has to have one. Each AD is, automatically, autonomous. Add in the "retired" ADs, and you're into the hundreds of people. But, and this is important, there is not, never has been, and organizationally can't be an "Arch-Archdruid", one supreme head of the RDNA.
3. When the "higher Orders" were conceived, it was never intended to make them leaders of the organization; rather, they were "honorary" higher levels for the ego of the participants. [Note that we made Fisher the Patriarch of the 4th Order, thereby limiting him from being patriarch of even higher orders.]
4. In a way, it's similar to Masonry: every Mason receives the first three degrees. There are additional degrees (two sets of them, in fact), but they are both adamant that there is no "higher degree" than Master Mason, the third degree.
5. There is no-one qualified to accept or reject any person or any group as part of RDNA.
6. If Mike chose to accept OMS stuff for ARDA2, that's his decision as an archivist. If ARDA is to represent the whole spectrum of the original RDNA and its subsequent manifestations (as I think should be its purpose), it needs to be all-inclusive.
7. Putting something in ARDA is not giving it the imprimatur of RDNA, since that's not the function of ARDA. There's a lot of stuff in there that's not "official".
8. ARDA is not an official RDNA publication, it's Mike's contribution to the RDNA. RDNA has no control over it (and vice versa).

Chapter the Ninth

1. 20 Aug 2003 11:46:34 -0600
2. Security Council of the United Druids? SCUD? Why not? Then any correspondence between the members would be guided missives?
3. Actually, deep in my heart, I don't like the idea of any body able to make decisions for me on what my version of RDNA is or will be or should be.
4. The original (now, if not dead, somewhere beyond moribund) CoDaL was a good idea at the time; there were only a dozen or so members, and many of them knew each other personally.
5. They all had a shared background. They could, therefore, be said to be the "collective thought" of RDNA at that time. As the number of Thirds grew, and as the Reform moved beyond Carleton, the Council became impractical, logistically.
6. There were members who had no connection with the original grove, and there were members nobody even knew about.
7. In the era of snail mail communication only, it was impossible to contact every member, let alone to force them to respond to anything they did receive.
8. How do you establish a quorum for a body so nebulous you don't even know who's in it?



The Missionary Im-Position

(By Mike Scharding, Jul 2003)

(New to ARDA 2)

Printed in Fall Equinox Issue, A Druid Missal-Any

Chapter the Zeroeth

1. [This chapter's contents written in August 2004.]
2. The "P" word, proseyltization, is rarely evoked in the Reform without scorn, bewilderment or anger. It seems that everybody has a story to tell or a lesson they learned from an experience with a zealous evangelist.
3. It is a sad fact, that without some type of recruiting, the thousands of members in the RDNA would not exist beyond the one or two dozen Founding members; not that that would be an all together bad thing, but that would be the reality.
4. Whereas other Groves may have had core membership stretch with little interruption for a decade or two, Carleton has had to constantly acquire more members due to the fact that members keep graduating and leaving to start new lives elsewhere, involving some type of missionary activity both at Carleton and abroad.
5. We try to go about it with a good sense of humor, but in some ways, it still bothers many of us, but I think that it is in the manner in which you advertise your presence and the reasons you give to join that make a big difference from the ways other religions and organizations recruit.
6. As I'll mention, we're just so odd and strange, that word of mouth soon spreads that we're Druids, and eventually everyone knows. And the one who wants to be a Druid will indeed be looking for such type of people and will find us, rather than we find them.
7. If a grove shrinks down to one person, that's fine, we have the seeds to sprout anew within us when the climate or circumstances turns fortuitous again; and if not, there is always correspondence to give us a taste of interaction.
8. Don't worry so much about the quantity, but focus on the quality whenever possible. It will be okay, whatever Fate has decided. Now let's go to my original epistle.

Chapter the First

Some Opening Comments

1. Naturally, I speak here only for my own opinion. As you may have been following in the RDNA talk conference, my thoughts have been turning to those young MIB who knock on my door to share the Good News with me.
2. I'd like to share some thoughts based on my own limited experience in door-to-door sales of the mundane variety, although I have little academic marketing experience. However, perhaps some of the parallels may be interesting.
3. I should start off by admitting that I actually admire the dedication and sense of inquiry that most door-to-door missionaries possess.
4. I am also a somewhat reluctant spiritual missionary myself, as is shown by the fact that most of you are reading this essay because of my outreach internet efforts, providing access to RDNA historical material.

5. My strategy is however naturally passive. I make suggestions but do not insist on them to the exclusion of others. I am just there. People come, sometimes stay, and often leave soon. Like a tree, I passively watch their passage and shade them while they are near by. I occasionally invite a friend to attend. Many pass under my limbs without even knowing a Druid is present.
6. This I feel is a rather common RDNA method of grove dynamics, it may not be the most organizationally effective way, but it is the most satisfactory method I have found. It is one way, yea, one way among many.
7. Now, if I was a Treant, like in the Tolkienn movie, I could pull out my roots and walk about lobbing boulders about and being a noisy nuisance. And in certain circumstances, I might contemplate such action.
8. Others make this a matter of course, and we see them at our doors every month or two, because we have a large Mormon barn in our neighborhood, so we tend to get the lazy ones who are not willing to travel far.
9. It pains my cynical post-modernist heart to credit them, but most of those to whom I talk to are actually rather nice, wholesome people with more community spirit that my hermitic nature can muster up. But there is something rather unsettling about the whole door-to-door thing, and I'm not sure that they are aware of it.
10. Occasionally, you'll get the hard sell from some door to door friends, that reminds me of a past part-time job that I once had, I think you'll see the parallels and be forewarned.

Chapter the Second

Nature Abhors a Vacuum Salesperson

1. In 1995, I answered one of those "Big money for part-time fun work" posters, and got sucked up into a scam-filled operation selling well-known expensive vacuum cleaners in Minnesota. I learned a lot about the way you set up a campaign with many applications to missionary activities.
2. First you divide up a town among the employees, distribute invitations for a free "no-obligation" comparison test via newspapers or coupons, with free complimentary present and literature.
3. When someone bites at the bait, you send out the young commission-paid worker to the address at the appointed time, with promises of how well they will be awarded on the often slim chance of a successful sales (10% conversion rate is considered high, with a 10% cut of the overpriced good).
4. Other times you just knock on doors up and down the neighborhood taking advantage of your sad tired visage to entice compassionate people to invite you in.
5. What happens next is you give your spiel, and start doing good deeds (such as vacuuming like a madman around the house) and showing off the features of a professional cleaner.
6. Now most people, (and few will admit it), don't mind a little grime in the corners, dust on the lampshade, or dirt under the sofa-cushions. People get by with a simple system of their own, but feel a bit guilty about it, and this is your entry point.
7. You, as a seller, by your zealous example associate your vacuum cleaner with a virtuous clean lifestyle. Mites and dust are a natural part of life, and for most of us they actually build-up our immunological defenses against real

parasites; but if given a choice in life, people would like to live in aseptically clean environment, free of grossness.

8. The odds are, even if they buy your brand of cleaner, that they wouldn't put that much more effort into cleaning, but they COULD if they wanted to.
9. This is called "overbuying" and the car and computer salesmen ply this trick just as often as door-to-door salesmen.
10. The customer is also acquiring "membership" or association with great clean people, who like mountains, are more often admired from afar or bypassed, rather than climbed and imitated.
11. Certainly, some will actually read your cleaning suggestions book and may actually follow the instruction manual you provide; but similar results could probably be had by diligently using any other cheaper vacuum cleaner.

Chapter the Third

Cleanliness is like unto Godliness

1. Mark Twain once said, "A cynic knows the price of everything but not its worth." Every salesman must truly believe in the product that they are selling.
2. You must study the other brands of vacuum cleaners only so far as to know their weaknesses, to be able to denigrate them, and then select tests that you know are going to show those faults.
3. Few people are prepared to defend their own cleaners to a well-prepared offense that they are not expecting.
4. The salesman makes it a matter of faith that your own product's deficiencies are more than matched by its strengths; and the cleaner must naturally be taken as a whole item.
5. I spent 30 minutes being instructed in the cleverness of its foaming carpet cleaner head. All types of methods of agitating the cleaning liquid were attempted before the inventor realized that a simple cheap cloth mesh over the end would foam-up the liquid.
6. When explaining this to the people, they begin to associate a few clever features of the cleaner to the rest of the whole contraption, which may indeed be pretty standard fare.
7. Now the vacuum cleaner sales pitch would start by discussing how much it cost to attain this marvelous product, for which a newly invented need was now apparent.
8. For those of you interested, this \$900 vacuum cleaner really only cost \$250 to produce, and were sold to the local head agent for \$300. The salesman would naturally calm down the customer and "call his boss" to cut a deal, say to \$750, which was still too much. Eventually you barter down to a reasonable \$500 in regular payments.
9. They get a slightly sup-ed up cleaner, and probably put on a list of "easy marks" for other high-pressure sales agents.
10. You and your boss split the profits. My idealism got the better of me, as did low sales performance, and I left soon afterwards. [Naturally, I thought the job sucked.]

Chapter the Fourth

What to do with Door Knockers

1. I know that most missionaries perform their actions as a matter of testing the strength of their faith, a sign of compassion to the benighted followers of the wrong faith, and to follow the instructions of their superiors, and these I tolerate and a few I admire.
2. A few are witless and naïve people with but a few scraps of scripture to cover their nakedness, and I try not to scare them in their delicate condition.
2. For some, their sense of self-worth is painfully dependent on getting others to follow their own pathway, and I feel sorry for these.
3. Indeed I generally feel that those who come to my door may well indeed be the gods in disguise and I feel obligated to assist them in some fashion, even salesmen and missionaries.
4. However, others are belligerently bigoted and seek to stamp out anything that disagrees with their vision, and these I abhor.
5. I suspect that many of these groups are outward oriented, sometimes in a pyramid scheme, with all the spiritual profits rising organizationally to the founder.
6. It is true that perhaps some form of spiritual community is better than none, but I like to think that the ones that I choose are better, than the ones that choose me; assuming there is free will, of course.
7. Most people, I believe, tend to belong to a faith that operates nearby out of convenience more than avid support of their "small print" of social policies and theological beliefs outlined by their inner circle of organizers. I have always wondered why they don't apply this strong energy into improving the members that are already part of their community?
6. Some groups even seem to exist only to recruit more members. The Mormons are so desperate for growth, as to actually convert the already deceased ancestors of current members, and as a result, they have one of the most massive genealogical collections in the world, as my parents found out in their own family research.
7. Quite likely, several of your own ancestors have been converted in this manner already! Thus much good occasionally does appear to result indirectly from these activities.
8. There appears to be a few common responses in the Neo-Pagan and Druid community towards these wandering door knockers.
9. Some choose the "duck and cover" maneuver and refuse to answer the door, which is avoiding the whole issue.
10. There a few (like me) who politely listen and refuse to respond either way, giving neither support nor denial to their cause, basically taking up their time to save some other unknown resident the experience.
11. The most popular and funny, but probably rarely performed, are the "shock and awe" responses of overwhelming these people from narrow backgrounds with lavish displays of "see how weird and unsettling my lifestyle is! oooga booga!"

12. However, if you think you can surprise them with your Druidness, your mirthful days may be numbered. I recently came across a book which I read a 92 page point-by-point book of a series by Zondervan Guides to Cults and Religious Movement that teach how to witness to Pagans.
13. It is called Goddess Worship, Witchcraft and Neo-Paganism. (ISBN 0-310-48881-8 \$6.00) If you want to go head to head against the toughest bible-thumper, I recommend you read it to see what arguments are coming.
14. It was an interesting applying logical methods to sell rather non-sensical fantastical spiritual myths. It is another of those circular argumentative systems that once you accept one point, you are locked into a series of semi-logical faith-based points of belief. Maddening as I found it, it provides intriguing insights into the whole process.
15. A nice counterpoint is to realize that world views are a dollar a dozen, and I'd recommend reviewing the following two books: The Truth About Neo-Paganism written by one-time RDNA member Anodea Judith (of Chakra fame), ISBN 1-56718-567-3 which is \$3 at 60 pages.
16. Another book is Pagans and the Law: Understand Your Rights which is a good handbook to simple legal questions that many Pagans should know, if you get flak for your religious beliefs. I'll hopefully be reviewing this book in a future issue.

Chapter the Fifth

In Conclusion

1. In conclusion, I believe that the best preparation for dealing with the missionary is to follow the Druidic path of asking yourself the hardest questions ahead of time, to know what you really believe; and find out what areas of your spiritual life can be met with community involvement, psychiatry, lifestyle modifications and simple greater awareness.
2. After you've done that you should be able to explain the satisfactory nature of your beliefs and perhaps give them a little useful insight to take back with them.



Newer Selections:

The OMS Affair

(By Various Druids, Aug 2003)

(New to ARDA 2)

The OMS Affair deals with the discussion by various Druids in the RDNA talk conference about the manner of relationship that existed or didn't exist between the RDNA and the OMS groups. The debate raged fiercely throughout most of the month of August of 2003 and totaled about 500 posts or so, from which I have boiled it down to about 350 documents in the form of an epic dialogue of 60 or so pages that will be more easily readable. The main topics discussed are about the manner in which groups and individuals join the RDNA, the role of the Council of DAL, and the ways in which we understand the qualities of being a Reformed Druid. Your average Hairpull.

The whole mess ended up with much of the OMS withdrawing most formal associations, but keeping much in the way of culture and tradition of the RDNA, and I haven't heard much from them since then. The rest of us had a good venting, and will be much more careful in the future in our relationship with other organizations, and think deeply about the aspects of belonging that ties us together.

However, due to the very lengthy nature of this exchange it would unduly mess up the printing plans for the Apocrypha, and the extensive editing and disjointed manner of interaction are too much to blend into our current format, so they are being made available at the following on-line address in September;

<http://www.geocities.com/mikerdna/2part2-3.doc>

<http://www.geocities.com/mikerdna/2part2-3.pdf>



Newest Selections: Rambling Onwards

The Epistle of Corwin

(By Corwin Troost, Oct 20, 2003)

(New to ARDA 2)

Chapter the First

1. Dear Brothers Stephen and Mike,
2. It has come down to me that our predecessors in Druidism wrote 'epistles'. It would seem that these are merely letters written in a stilted, silly, Druidic style. This is for the best.
3. During my studies of Japan, it has come to me to return my gaze to that of the Grove, verily the grove of Carleton, for that is where my heart lies.
4. In these times, some of the wisdom of the ancient [aka 1960s] druids has been revealed to me through the works of the Heiman who did Mark and of Mike of the Schard.
5. For it is written in these works the epistles of those who came before, the wisdom they did impart therein.
6. Verily, though these be of less certain value than the Chronicles, it could perhaps be said that in their uncertainty they possess more value, for they impart direction. (but the Meditations are also pretty good, and the Isaac stuff gets old fast.)
7. The wisdom imparted to me through the joint efforts of tree, human, and breath (and... umm... what does ink come from?) is of three parts:
 - A) Ritual is of great importance.
 - B) Druidism began as a protest against standard(ized?) religion, and I think that much of its continued value lies therein.
 - C) Carleton Druids/prospective Druids as a whole do not have enough spiritual common conception, experience or elaboration to have productive spiritual discussion.
8. Lo, but the one is three and the three are one!
9. For where lay the protest of druidism but in its ritual, its silliness and newness combating both the fist of fundamentalism and the emptiness of the mainline?
10. Where lies the protest or the irreplaceable, the spiritual, in quietly sitting down to discuss said spirit?
11. Verily, to speak is good, but to do is better, for in the doing comes speaking, and where lies common experience but in ritual?
12. Does not thinking arise more readily from the implicit provocation than the blunt query?
13. If we are truly a group without dogma and received teaching, then the lowliest, most ignorant initiate may participate at all levels-- yet in discussions, previous spiritual knowledge and confidence create a substitute hierarchy.

14. Further, if we are truly a experiential and material-embracing religion, then discussion, with its head-centeredness, lack of interaction with nature, and lack of shared starting points/beliefs/assumptions is not the Druidic path.
15. Simply put, we are NOT outdoor UU's-- particularly if we stay inside.
16. [Sorry about lapsing in the silly style, I can only keep it up so long, and only communicate so much in it]
17. I hope that Druidism is doing well on campus-- I have no way of knowing at this point. It might perhaps be good that I'm not there... there are times when I'm a bit too serious and Isaac like. <sigh>

Chapter the Third

1. Let's ponder what 1) we think Druidism is and has been, 2) what is good about Druidism (what we have liked?) 3) What Druidism should become.
2. Certainly, the survival of Druidism in others should be secondary to the quality of what Druidism we create.
3. My suggestions for what are good about druidism are: lightheartedness, nature, indy search for spirit, non-hierarchical, questioning.
4. I'm at best marginally satisfied with teas in their current form.
5. I really liked the rituals of the Elder Druids, with their silliness-- though I think we could come up with a form that wouldn't require too much preparation and would allow people to free-form participate.
6. I'm thinking like the calling the winds thing in the sweatlodges, but instead of just winds, whatever it is that we've picked out to praise/worship/recognize.... including anything from a Colonel Sanders statue to a tree to one particular grain of sand on the sidewalk, but other forms are cool too...
7. One of the epistles said that playacting can become sincerity, and I sort of believe it....
8. The other thing is that I think we need to promote the 2nd and 3rd order ordinations, I think, cause they really do have an effect... mine made me much more into the whole thing, and really worked out a lot of stuff for me.
9. Perhaps we could reinstitute some 1st order ceremony.
10. I'm also thinking that we always have at least a minimal trip outside, be it most of the tea/event or just 5 minutes.
11. I think it'd be cool if, when the weather permits (oops, I'm too late for this) we make a habit of meeting at Nourse for 15 minutes to have tea, processing to the circle or to the bald spot, meditating for 5 minutes, and only then doing something... it might take some time, but I think that it would actually have more and better effect than having more discussion.
12. Further, do silly things in public.
13. I am but a feeble monk, whose eyes cannot see the way, yet I pray that my words may find some harbor in your breast.
14. Nor should you consent to trust them more than words from thine enemy, for I am young and of quick temper, soon to speak and late to listen. But if the Reform will be aided by my speech, I am well rewarded.

Humbly,
Corwin, Arch-Druid in Exile

The Epistle of Stephen

(By Stephen Crimmin, November 2003)

(New to ARDA 2)

Chapter the First

1. My brother in the mother Corwin,
2. I was elated to see your epistle, and it has weighed long upon my thoughts this past month for it did not deserve a hasty reply.
3. I am glad that you have turned to history, for history is ever present.
4. Though, yay, we are also removed from history, and must be wary of it. And there is much that history can tell us.

Chapter the Second

1. Certainly many have benefited from the old rituals. From the earliest days there have been some rituals.
2. Yay, even between the days of the lapse in the parly eighties and till the revival of Mike the Fool, those druids who did rebirth in the late eighties did have some ritual. And yay, it did work for many of them.
3. But verily I note that you are right, that we have in many ways forgotten the rituals, we do not consider them as closely as we might.
4. And so I can see that you are wise in asking to restore such rituals. And because they are, indeed silly.
5. Lo, the Druids do misstep and founder, and they must be guided, hand held along a reasonable path.
6. But be wary, I warn you. This is not an easy path to follow, and think careful about this path and others, for the path of the ritual is a difficult one, and this I have come to realize early this year.
7. Having departed on a similar journey as you, though through the documents that Mike the Fool and his partners did first look at before they did compile more than their compilation.
8. And I myself saw that we do miss much of the ritual of our forefathers.
9. And yay, I too did mourn that loss, and I did also mourn the loss in our current situation our the great numbers of Druids which hath preceded us.
10. And upon opening I did decide to hold such a ritual, thinking that this may be right.
11. But, lo, I did arrive at the circle, and did commence to spake those old words, in a slightly altered state (the words, not me), but they did not feel quite right to me.
12. For, though I had seen the paper upon with Brother Larson did write his third Epistle, and though I had read it thoroughly and gained much understanding from it, I had not truly understood it.
13. For Brother Larson talks of ritual, and says most wisely that we cannot just speak the ritual, as I spake it, but as we speak it we must breath it.
14. Wary be! It was not just that I had not practiced, but I have not seen a true good ritual, in good form, as Brother Larson might suggest, except for two or three, in the year of the anniversary.

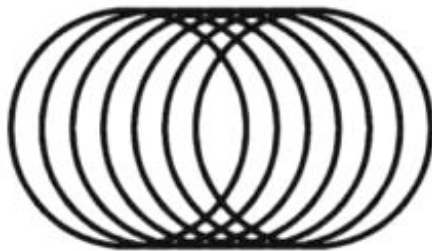
15. And lo, I thought I could mimic those, but I certainly could not mimic the power to be had in them.
16. Even our former Brother who does instead now Fish, had the experience of his previous days, of the Episcopalians to guide him in his rituals.
17. And in the days since the Druids have had one always who has heard the words in some lineage from our Fishing Brother.
18. Even Mike the Fool, Foolish for reestablishing the rituals bolder than he might have been wise to, had an experience to help him.
19. For it is off said that the Episcopalians are but Catholics without a Pope. And so in many ways their service, that inspired Brother Mike did look similar to the service that did inspire our Fishing Brother.
20. In the days of later eighties they did not follow the older rituals. And in this they were wise, though they, like you and me and Mike the Fool, were all fools; for they did instead bring in the ritual of that which they knew and were already keenly interested, of various Neopagans and of the Native Americans.
21. And there is more, for the rituals that I have heard never quite spoke to me.
22. In trying to use them, with just lightly altering, I was quite the fool. For how could they speak through me if they did not speak to me.
23. And here I give you some positive advice. Look not to the old rituals, for if you are to use them you must have either great experience with them, or you must utterly rework them, going so far as to be barely recognizable.
24. They do not speak to me, and I am not sure that they speak exactly to you. Before you can speak them, you must find a ritual that speaks to you, in it's words, in it's rhythm, in it's everything.
25. And that ritual will speak through you brilliantly, if that will be your choice, though it will be a hard work.

Chapter the Third

1. And here I will give you more advice, though be wary of it, for it may lead you astray. You have many ways to look.
2. The first, which I am quite eager to see, is this. You have been in exile these past months, and I can only hope that your exile has taught you much, that your time as peregrinatio is not to be wasted.
3. I have often heard from Brother Mike that Japan is a land of Paganism, and that it may offer much to us, if you have seen it, and if anything it speaks to you.
4. But more generally, you must consider all that has spoken to you, and all which has not. And then write a ritual from what has spoken to you, be wary not to merely write what you think may speak to you.
5. And then I say this more, look not just at the early rituals, but look at all the rituals that you can find, if you want to reestablish rituals. There are many sources for those.
6. I would say, first, go down to the basement of the building of the Explorer President, and ask Eric the Hill Man to see the archives of the reform, first, and all the rituals that are recorded there, even the rituals of Isaac.
7. And look also at the descendents of the Reform, and look at their rituals that are recorded, for they are resplendent in variety.

8. And those that speak to you, diligently copy them in the scriptorium, so that you may work from them in creating your own rituals.
9. And then look even further. Look at the (inter)net that A Druid Fellowship has cast, because it also contains many rituals.
10. And look also at the rituals of the Henge an hour to our north, either at the site of a similar net or, if need be, write to them to see what rituals they perform.
11. And then widen your search even further, for other brothers, and for all the rituals that you might glance at.
12. And having collected those that speak to you, see what it is that speaks, and then begin to right anew and afresh from those rituals, and drawing them into the framework of the reform, without considerable reference to the original rituals, except that which truly speaks to you.
13. Yay, it would be a hard long path in front of you, fraught with much which could make you stumble, but if that is your journey, than you must tread it.
14. Moreover, I cannot help you. Though I also cannot stop you, and cannot but release you to look for an appropriate ritual, and wish you look, for indeed, now, the time of the comps is at hand, and I must heed that.
15. You then must walk a path that you will find, and learn in doing. I can only offer a few words here and there.
16. And I see that you already have many new ideas, and for that I am thankful, but do not let them say that you have what speaks to you.
17. For if you merely add little effects to a base that does not help you, you only gild the ritual, rather than make it work.

Yours in the Mother
 Stephen Crimmin
 Arch Druid of Carleton



Mike's Mini-Missive

(By Mike Scharding, 2003)

(New to ARDA 2)

1. Dear Brother in the Mother, Stephen
2. Your words are legion and confusing, which is a sign of Druidic obfuscation in good tradition. :)
3. I agree with you both that every generation must look to the old for some strand of the rope to the continue, but must weave in new strands where old ones can stretch no further, and no single strand of a rope reaches the whole length.
4. And so no one tradition can be expected to continue uninterrupted from beginning or end, if one looks close enough.
5. Indeed, I encourage you to know what has been done, pay attention to what you're doing now, and think about what you would like to do, then do it.
6. Use any tool that you have, if it will accomplish your task adequately, we are the sum of our experience.
7. Go to your source of inspiration, if it be by the stream or on a hill and speak with the tongue of the trees, let their words and your words merge, and let that be the message you share.
8. The Earth Mother and DAL, among many, are ready to give advice if you'll give them an ear.
9. You need not speak the same words of the ancient Druids, for they are not there to hear them.
10. You have new Druids who need to hear the new words that our times need; and if you can find a way to express them from your studies of the past, so be it.
11. But words without action are soon lost in the winds that you call forth, may those winds that you move, also move you to realize your potential in changing this world.
12. I also hope that brother Corwin will learn much from his sojourn in Japan.
13. "Exile" has also greatly changed me, but I reflect that as Socrates said, the Earth is our home, and as long as I walk on its face, I am "home," even if I be out of sight of my friends and relatives.
14. Although the Japanese do not see through the Monotheist lens, their vision is also clouded by other matters, such as modernism and a growing disconnect from Nature as they move from the farms to the cities.
15. Yea, verily each culture has its blindspots and sharp insights into the condition of Man and Nature, so draw your conclusions and give praise & critique carefully.
16. As I've stated before, Druidism existed at Carleton before the first student set foot in Northfield, and will continue long after the last student graduates.
17. It is the very connection and relation between materials and living creatures, of which we are but one, and whose mysteries we can only participate in part, limited by our form and schedule.
18. Strengthen your understanding of it with whomever else is also interested during your few years there, and beyond. But do not fret about it. :)
19. I have talked more than enough.
20. Fare thee well.

21. You're doing fine and my thoughts drift to you nearly every day,
22. May my prayers be carried to you with the sun that I see.

Mike the Fool
Day 31 of Geimreadh, Year XLI of the Reform
Dec 1, 2003



The Alphabet Epistle

(By Ian Friesland, 2004)

(New to ARDA 2)

Chapter the First: Cordial Greetings

1. Dear Brother Michael,
2. How I wish the tyranny of distance did not so separate you and me, alas I have not written as often as I could or should, but things are well with me....
3. ...I now have a letter for you, a most remarkable one, yea, one among many. Pardon me if I go too long now, as it is a common error in my Order, perhaps even a requisite one.
4. There is now more than I must relate to you on the further mysteries of the Druid sigil.
5. As you'll see, I'm afraid my sanity has cracked further after another frost upheaval from leaving the extreme of a long cold wintry place and returning to warm climates.
6. New seeds have sprung from that crack in the ground.
7. Such is the renewing nature of Druidism in Minnesota with every year too, isn't it?
8. May my words find welcome eyes and hearts, for I would speak wisely, for a change.

Chapter the Second:

The Vision of "S" Appears

1. The other day, I stood by a slender willow sapling on a hill, looking down at the slinking stream situated on the plain below me.
2. The branches of the tree swayed in the wind. As my ego deflated in awe, I felt the letter "S" sibilantly hissing syllables at me in the rustling of the dead leaves at my feet.
3. I held up the mighty Druid sigil, upon which I have so often gazed rapt in thought, and the sigil blazed against the setting sun as if the sky itself was aflame.
4. In this setting, my sigil uncurled before my eyes as circle & straight lines melted into a single curved line, twisting like a Chinese dragon in a majestic dance amongst the clouds, briefly forming a Celtic knot and finally silently assuming the shape of an "S."
5. And I realized that the "S" is without voice, only the fricative escape of air through a narrow trap's entrance, and so did my soul sail forth from my solid heavy body, in joy at the wonders of pondering a single letter.
6. A famous Druid two centuries before mused that "To see the world in a grain of sand" was to know the whole from a piece. Verily, great wisdom sometimes comes to us unobserved in an overlooked tiny package.
7. Precious is the message of this sigil then. From the sigil's nature's perfect endless "o" and man's straight and limited "i" come the primordial "s," naturally bending but with a start and finish, but able to return to the original form.
8. The letter "S" is the same upside down, but flatten it's head and it is a "5" and flip in over and it become a "2." In this way, the "S" can be of the literary world of the left-brain and mathematical world of the right-brain.

9. Nature works in curves and man thinks linearly, but in that way Druidism melds a compromise between these opposites, which are both part of a single system, each dependent on the other for existence, with a myriad of children in between in search of adoption.
10. Therefore, Druidism holds the number three sacred, since between the opposites is a third choice, "The Middle Path," espoused by the Buddha, between the purely rational & systematic path and the irrational & creative path.
11. Like a sigil tied by two rubber bands to opposing trees, the closer it is pulled to one side, the less stress on that side, and the increasing pull from the other side.
12. A solution to this tug-of-war is to seek a natural equilibrium between the two, or snap both rubber bands; and the resulting awful amount of freedom.
13. Like so many clues in our lives, we pass them without even noticing them. I must endeavor hard to keep every-moment Awareness, even in the darkest night or brightest day, until it become effortless and self-renewing.
14. Indeed, you know not when or where a window on the universe will be quietly and quickly thrown open. Then the terrible immensity and complexity of the universe will be comprehensible for an all too brief moment.
15. For this was one of those moments of synergy.

Chapter the Third: The Rede of Read

1. And my soul was moved by these thoughts, such that a great prayer did come from my lips, saying:
2. Lord "S," or should I call you sire? Or savior?
3. You are not in the Holy Land, but in our hearts.
4. In opposites and similarities.
5. You are in all phonetic systems, so flexible, so primordial.
6. You are the most appendable to all sounds.
7. From the first in-rush of breath to the last out-pouring of death's sigh.
8. The great multiplier of things by your very presence.
9. I can hardly talk without invoking your name.
10. Nor can I go anywhere now Lord "S" without being aware of your gospel.
11. You are as present in the library of books as in the curves of streams, bends of grass, and necks of cranes, in the movements of the winds during the service.
12. You are in the sun & stars of the skies above and in the scum and slime in the sewers below, and all in between.
13. You are not just on the paper, you are also in our ears, oh "S."
14. You are not just in the paper, but unwritten in our ink and our very blood.
15. Life is like an alphabet, which emerges with an alphic bang, full of words and events in the beginning.
16. Life follows with ups and downs, and is thickest and most reliably filled in the middle.
17. But life all too often tapers off with a zedish whimper of partly-filled years in the end.
18. Only when we reach "x, y & z" in our study do we truly "now know our a, b, c"s.
19. As your servant, Lord Zed who learned the alphabet and came and left the world of the immortals in a flying head to find his Alpha, he learned the solution lay in the union of the separated.

20. I now know your visage and nature, regardless of thy font, size and formatting!
21. May I be further enlightened, O king of consonants, by your brother consonants and sister vowels, punctually arranged and filled with spaces for growth and rest.
22. May I and you not obscure the page but adorn it like jewels.
23. What more should I know of you?

Chapter the Fourth: The Sybil of the Sigil

1. In reply, the radiant sybilic sigil looked ready to speak.
2. I again asked it; "What saith the letter "S" about Druids?"
3. It said, "You are indeed wise in my ways, and learning well, so I would teach you further, young Druid.
4. The letter "S" has provided the beginning of many virtues and vices, but only you can spell out and complete the remainder in your deeds and thoughts.
5. Ian, sear these short sentences to your soul:"
6. Be a staunch supporter of civil liberties, especially those of others.
7. Be savage and scornful for the servile submissive sycophant to the State.
8. Be Sisyphean and steadfast in noble causes, but not squeamish and sickly of a challenge's chores.
9. Be speedy in certain matters, but slow in uncertain ones.
10. Be strange, surprising and stealthy to your enemy's traps, but sure, servicing and stable to your friend's entreaties.
11. Be stout in virtues, but sickly in vices.
12. Be still, silent and sophisticated amidst racket, but swift, sonorous, and strident when men fear to speak.
13. Be subtle and sensitive in delicate matters, but straightforward and spiky in ordinary ones.
14. Be sacramental and sentimental in spiritual matters, but not superstitious or slavish.
15. Be studious, but not stupidly bookish.
16. Be safe and secure, but not scared or skittish.
17. Be scrupulous in your resources, but not selfish.
18. Be sincere and succinct in your expressions, not sly or superfluous.
19. Be sumptuous to your guests, not stingy.
20. Be sensible in judging, not subjective.
21. Be skillful in the arts, not a sham.
22. Be strategic and systematic in your projects, but not slovenly and sloppy.
23. Be strict and supportive to your grove, but not sadistic or stifling.
24. Be stark, simple and spartan in your structure, but not sterile, secretive, or snobby.
25. Be scientific and shrewd in secular matters, but sacred and sublime in saintly ones.
26. Be syncretic and synthesizing in your beliefs, not sporadic and scattered.
27. Be soppy, sweet and sensual in matters of the heart, but stolid, stony and stoic before the hate-monger.
28. Be sedate and serene in thought, but sprightly and sporty in activity.

29. Be splendid and sensational in achievement, not sullen and sad in reluctance.
30. Be serious and sober in dire straits, but silly and sassy in farces.
31. Be solemn in times of grief, but spirited in times of joy.
32. Be stylish, spacey, surreal and screwy in humor, but not stiff, staid, stodgy and stale.
33. Be sarcastic and skeptical of fools and liars, but supplicative and sympathetic to wise sages and noble heroes.
34. Be sexy, steamy, seductive and sleek in courting, but not sordid, seamy, skanky and sleazy.
35. Be soft and smooth in eroding great obstacles like a river or wind on a mountain and strong and sturdy in blasting small obstacles like a tornado or thunderbolt.
36. Be ye never shady, shaky, shallow, shitty, shabby, shirky, shadenfreudish, shameful, shadowy, shameless, shapeless, shift, shocking, showy, shlocky, or shrewish. Better to say “shhhh!” to yourself these than hear “shhhh” spoken of your character. [It is okay to be Shaggy or shiny.]
37. It is not a matter of which letters are used, but in how they are arrayed, and which words are sought and followed.
38. Know ye that “S” is but one letter, yea, one among many.
39. Keep one foot in the middle, lean towards the first, but know well the ways of the latter, lest your foes trick you.
40. Be a master of letters, lest letters be the master of you.
41. Do you understand all of this, Ian?

Chapter the Fifth: The Afterletter

1. And it was too much too bear and I cried out;
2. “By thy 26 ways! The choice is mine to be made.
3. Many are your ways I have mastered, but much more are your ways that I haven’t.
4. May I live up to my words and my letters.”
5. The sigil cooled and I collapsed, lay exhausted and rested for I know not how long.
6. When I awoke, I was under the willow tree which swayed by the river which flowed, while clouds sailed above in the sky; all doing their roles in this world, as I must do and be Druidism.
7. I can do no other.

Chapter the Sixth:

Final Thoughts on Words

1. Indeed in this way, the Ancient druids learned many things from the trees, streams and stone around them.
2. Druids found guidance in Nature, for it was their holy book with uncountable chapters, always being rewritten and edited.
3. Druids did not write down words, but stored them deep in their hearts, to be replayed and sifted for edification.
4. Modern Druids transform many trees into papers and books, especially in the Reform, but do the words transform us?
5. Words and gestures rarely express our thoughts perfectly, so much harder through squiggles on compressed wood fiber.

6. The ink of scholars last longer than the blood of martyrs, but both change the world in a different way.
7. What an amazing discovery speech and writing!
8. What unlimited potential with a finite set of 26 tools!
9. Many men complain about being unable to speak of the ineffable, while I bemoan conveying the inessable.
10. We all have ways to express these thoughts.
11. You have given me words, and are part of those words, as I am too.
12. These words you read as your eyes snake across this page are part of you and us too.
13. I must finish this letter here as I grow weary from the recounting, fearing my skill with words will not be able to better convey my message.
14. Know ye, that this epistle was brought to you by the letter “B” and “S,” by the numbers “2” and “5,” and by your local Grove’s tutelary deity.

Ian the Lettered Scholar

S-squire of ODAL

Day 13 of Foghamhar, Year XLII of the Reform

Friday, the 13th of August, 2004 c.e.

Chapter the Seventh

14. P.S. Sorry if I have made an “S” of myself, but it is me, and I am it.
15. As one last question. We have heard much of how to become a great Druid in the letters of our siblings, but how does one become a good Arch Druid?
16. I ask this, for I am considering a Grove with humans here in Europe, and I know you have led several Groves and talked to many Archdruids, so please share in your wisdom on this issue.



The Arch Epistle

(By Mike Scharding, 2004)

(New to ARDA 2)

Chapter the First

1. Dear Brother Ian,
2. Thank you for your welcome e-mail on Friday the 13th, alleviating an otherwise thankfully uneventful day.
3. I was deeply moved by the sigil inspiration you have drawn from B & S, which is a good part of every conversation I can remember on Druidism. Your words will fertilize much contemplation in the future.
4. Coming as it does in the middle of the Athens Olympics, I can not refrain from appending comments on the Greek alphabet, for Caesar said that the Druids (at least in Narbonnia) only used Greek letters when it was necessary to write down matters. Greek keys open some Celtic mysteries.
5. Have you not noticed that the letters alpha α and omega Ω are but the same line twisted and crimped?
6. Omega reminds me of the strongly twisted Druid's torc worn around the neck, from whose synaptic terminals a leap of faith is required to complete of a perfect circle.
7. And is it not also amazing that the letter phi ϕ or Φ are so similar to our Druid Sigil? And is it not strange that pi π so irrationally resembles the megalithic henges?
8. Now that I'm done with my letters, I will continue with your letter.

Chapter the Second

1. I noted the question at the end of your missive, "How can I be a good Arch Druid?" I thought you already knew.
2. But, I feel like the Japanese monk who exhorted his disciple, "Strike me hard like a bell, that I may peal even louder in my reply."
3. You will indeed have more of a challenge organizing humans, as opposed to your ministrations to penguins and monkeys in your last few Grove attempts.
4. I caution you to be careful as the former are less forgiving and far more unruly, for they resemble cats when herded.
5. I feel a word to the wise on the matter of Arch Druids is enough, but in your case, a single letter should suffice.
6. As you mentioned, locked into every word of our language are associations and roots which give a hint as to what a word means and what we should do.
7. The word Arch Druid (or its alternative Archdruid), doesn't appear in the dictionary, so I will instead concentrate on "arch."
8. As I attempt to define "arch", I must paraphrase Brother Irony that "Like a moth before a flame, the Druid is doggedly drawn towards their doom in definitions."
9. I also hesitated to write this as every bit of advice I will give here is often a painful reminder of a lesson learned by failure or missed opportunity.
10. Hopefully, you will avoid my mistakes and surpass my successes and find the path to greatness more well-lit and cleared of obstacles that trip or slow you.
11. Yet, so I must try to define the indefinable.

Chapter the Third

1. Literally, the prefix "arch" in Arch Druid is derived from Latin "archus" or Greek "Arkhi," meaning "chief, highest or most important." And much is hidden in that meaning.
2. In the Roman Church, there are Archdeacons, Archpriests, Archbishops who are the head of the deacons, priests or bishops in their domain. In this way, you are the chief of the Druids in your Grove.
3. You are high, in that you are raised by the election to hold much responsibility. No matter how high you go, do not forget those who support you.
4. You are most important, in that without an Arch Druid, the Grove cannot function well as we know it. However, beware of pride, for although the role is often necessary, you are not irreplaceable; and it were far better for a Grove to have no Arch Druid than a bad Arch Druid.

Chapter the Fourth

1. The most obvious origin of the arch is a bow, the tool from which the archer derives his occupation [L. Arcus], and you are indeed a tool of the Grove.
2. The bow directs immense power to the task of flinging objects; whose speed, distance and trajectory are uniquely determined by many combined factors: the degree to which the bow is flexed, the direction & strength of the winds, the skill of the archer, the angle fired, the whims of Gods, the laws of Physics, and most importantly; the strength, shape and material of the bow and arrows.
3. Take these elements into consideration when assisting fledgling [fletching?] Druids on their way, and do not quiver before the task, and so be of good aim and choose your targets well.

Chapter the Fifth

1. Some history about buildings and its relation to Druidism.
2. The ancient Greeks, although they used bows, did not significantly use the arch in their largest buildings, which relied on columns to support the dead weight of roofs vertically.
3. As a result, the space between columns had to be kept short, resulting in large building being filled with a forests of columns, choking out the interior space; but the columns could be shifted a little without endangering the building, which is important in an earth-quake zone.
4. The ancient Romans lacked the immense marble slabs of the Greeks, and used smaller materials like bricks and molded-concrete, so they adopted the arch and oval as their standard.
5. Roman architecture abounds with arches, bridges spanning unthinkable rivers, and domes providing more spacious and taller buildings at lower cost with less materials and difficulty.
6. But the graceful arch has many weaknesses in addition to its strengths; for if one stone in the arch should be removed the whole structure will collapse, and an arch requires a solid, immovable foundation, pulling the bases of support towards each other.
7. Using this analogy, an Arch Druid's authority rests on two foundations; first their wisdom and Awareness of Nature, and secondly the trust and goals of the membership which elected them. Without that, there is rubble and grumble.

8. But remember, of course, that we Druids are an outdoor people, for even the grandeur of the cathedral pales before the majestic canopy of an oak forest.
9. Indeed, our churches are without walls, roofs or boundaries, ever present in the world around and within us.

Chapter the Sixth

1. Arch also implies an attitude that is “mischievous or roguish,” as in an “arch glance.”
2. For though an Archdruidcy is a serious undertaking, it need not be a dull or stuffy one.
3. Since our beginning, the RDNA has been a thorn in the side of many pretentious civil and secular authorities; and the Arch Druid has often been the wry mouthpiece of the Grove.
4. Verily, in those ventures, we are a bit like foxy outlaws, bound together by circumstances and camaraderie, on the fringes of the respectable mainstream of religions; without the laws or the easily recognizable traits that most large traditions have embraced. Mobile, clever and stinging in our forays of Guerilla Druidism.
5. Without our humor, impishness and joviality we would become dour and disapproving.
6. Without our rebellious nature, we would congeal into a ossified religion of superstitions and dogma.
7. It is a delicate balance, like riding a tiger, too much disorder and the group loses its focus or becomes frenetic; too much order and it is unable to adapt or adopt new practices or goals.
8. It is your job to steer the Grove towards its goals in this manner.

Chapter the Eighth

1. The term arch is also used to mean “principal or strongest,” as in archfoe, archenemy, archfiend, archangel, archrival, archconservative or archliberal.
2. This term implies a bit of extremism that discomforts me, for Druidism is about the moderate third way between the unlivable environment of the extremes.
3. Like it not, you are the role model for new Druids, and your virtues and vices will be noted and scrutinized; so act and speak with care in times of trouble and historic moments.

Chapter the Ninth

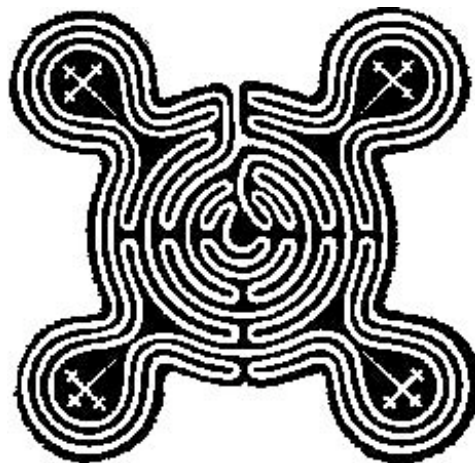
1. Finally, there is the term archetype, archive and archaic which have implications for Druidism, derived from Greek “Arkhi,” meaning “beginning” or “primordial.”
2. The Arch Druid is often the first Druid in an area, and the one who bears the seeds of wisdom, Awareness and traditions for founding a Grove, always in a unique blend.
3. Choose carefully, for the Grove will undoubtedly in the beginning mistakenly believe that all Druidism is in your mold; but you should always make them aware of alternatives, for one day they may have to steer a new course in uncharted waters without your assistance.
4. The Arch Druid must archive the actions and words of her Grove, either on paper or in her heart, so that they can be brought up again for review and amendment. To know a Grove’s future, you must know and understand its past.

5. The Arch Druid must also avoid the deadening hand of archaic tradition, for if the origin of customs becomes too difficult to recognize or justify, then they must be dropped to better utilize the time and effort of the Grove’s members.
5. Thus, by carefully selecting, creating, collecting and explaining the terms and practices of Druidry to incoming members, instead of relying on blind faith, you will soon realize how many and which customs and traditions can be best borne and applied by the Grove.

Chapter the Ninth

1. And so Brother Ian, these are my rambling thoughts on running a Grove as an Arch Druid.
2. I may have more advice on the topic later, but this should be enough to get started.
3. You need not do it all, for you will often rely on the other Druids in your grove, nor need you be the only Arch Druid.
4. I hopefully can live up to my own advice, which I’m far better at giving than following.
5. Finally, I must add that it is in service to others that we best serve ourselves, for that is why we are called to Archdruidry, and we will often have to choose the more difficult course if we are to succeed.
6. I wish you the best of luck in your endeavors.
7. Write more often, even if things go well.

Yours in the Mother,
Mike the Fool
Day 20 of Foghamhar, Year XLII of the Reform
August 20th, 2004 c.e.



The Epistle of Ric of the North

(by Ric Knight, odm, Aug 2004)

(New to ARDA 2)

Chapter the First

1. By the grace of the Universe that gives birth to us all, I, Ric of the North, do write these words to the assembled Druish folk in the 42nd year of the reform. I had originally thought to name this document "A Knight's Tale" however copyright law and lawyers being what they are, and my desire not to have the movie of said name and this document confused in any way, I chose another title. (Note: The jousting in the movie is much better)
2. This would be the place, in any decent epistle, where Druids of the Reform admonish the readers to not pay too much attention to the following words. Reasons for this are varied. My words are not your words, my thoughts are not your thoughts, you may look at the universe in a much different light than I do, and quite frankly I may have written this whole thing while enjoying the company of a very lovely bottle of fifteen year old scotch. So beyond here there may be dragons. You've been warned.
3. Reformed Druidism is not so much a faith for me as it is a way of being. A way of being each moment of every day. It is not enough to profess the Reform, for me the Reform must be indistinguishable from breath,
4. How can this be accomplished? What is the nature of the Reform? These are questions that you may well expect an answer to, and with any luck I may eventually give one, or at least a hint of one.
5. I arrive at the Reform without any history of participation in it. I am not associated with any grove derived from any of the various groups of the Reform. I can trace no apostolic succession to Fisher, nor have I every set foot on the Hill of Three Oaks, at Carleton. My conversion to the Reform was sudden and complete. Call me Saul and reading ARDA on Brother Mike's website was my road to Damascus.
6. The Reform is a revolution in spiritual thought and practice for two reasons; Anarchy of organization, and complete openness and acceptance of membership. The Reform is ruled by none and, as history has shown, has resisted all attempts by anyone to organize it for more than a weekend BBQ. The membership is fiercely independent and guards with tenacity their rights to believe whatever they choose. There are no complicated membership requirements and anyone searching for a spiritual truth can find company, encouragement, and wisdom within the Reform's embrace.
7. The ties that bind us are the Two Tenets.
8. Verse seven was short and to the point and deserved therefore to stand solitary on the page. It falls to the following verses to explain. There has been much debate, discussion, yelling, hair pulling, and general mayhem whenever the Druish gather and discuss either the Tenets or anything more organizational than a BBQ (good humour is self referential). Anyone who cares to review the RDNA Talk archives for August of 2003 will see this in abundance. The cause of the debate is not important.

Other causes will spark other debates and the wheel will turn again.

9. Perhaps it is the Reform's circadian rhythm that requires a hair pull ever so often about what the Reform is, how it should grow and what being "Reformed" truly means. Rather than being the road less traveled it becomes the road oft taken. Schism unto schism, Reform without end, forever and ever amen. When really, what it means to be Reformed is intensely and immensely personal. It defies structure. It confounds order. In the end I know what it is to be a Reformed Druid for me as well as any other will know what it is to be a Reformed Druid for them. It is our search and while we may walk together for a spell, our footsteps are our own to make.
10. We find ourselves in the Reform and in doing so find this community of interest. The "structure" grows organically. It may be imperfect, it may not be a straight path, but nature abhors a straight line. It's not up to me or any other Reformed Druid whether anyone joins the Reform. It is up to the searcher to discover for themselves whether the Reform has something to offer them, and by that search awareness comes.
11. While there is a history and a tradition for the Reform it is also adaptive and ever evolving. The trick is to adequately balance the two. To be a Reformed Druid is to search for the truths through the guidance of Nature. Other Reformed Druids can help in that search; some can offer us no help for their search does not resonate with us. But we all agree that we are searchers together, and we respect each other and the revelations that are received, even if these revelations have nothing to show us. It's not about getting anywhere; it's about the journey.
12. How do we judge who is or is not from the Reform? We cannot. What makes my interpretation of Reformed Druidism significantly different or qualitatively better than anyone else's? Nothing. The Reform is a university of sorts. We agree (sort of) on a common approach to investigating questions concerning faith and belief, but there are vast differences as to what those beliefs are. Once we start stamping things as "officially recognized by the Reform" we will quickly approach the dreaded state of dogma. Better that we remain the contentious, debating, questioning, hair pulling lot that we are.
13. But no one is bound to accept more than the two tenets. It's our way.

Chapter 2 Oh Canada!

1. The Reformed Druids of North America sprang into being 41 years ago as an American group and has since surfaced in many different parts of the world; Europe, Japan, Turkey, and even Antarctica.
2. As Canada is a sizeable portion of North America, at least in sheer landmass (we are the large pink blob on most maps just north of the U.S. of A.), it would seem fitting that a Canadian should shed some light on the North American nature of the Druish folk as it appears from under the maple trees. I realize that North America includes Mexico and is in fact a triad, however not being Mexican, I cannot comment on the Mexican contribution to the Reform. That must be left to a future Epistle from a much more reliable source. I do however, love Mexican food (if that helps any).

3. Canada is big. It's incredibly mind bogglingly huge in a way that say Liechtenstein is not. But in our bigness we have inner smallness. We are one-tenth the population of our American cousins and suffer a kind of size performance anxiety as a result (not that size matters).
4. Canada, vast land of resource and opportunity, itty-bitty population.
5. The United State on the other hand is big with a capital B. Everything is big. Big territory, big budget, big cars, and big army. It's as if the entire nation is a vast colony of Texas (the "biggest", just ask a Texan and Alaska doesn't count).
6. A Canadian Prime Minister (Trudeau – loved and reviled by Canadians and Americans alike) once said that the Relation between Canada and the United States is much like a marriage between a mouse and an elephant. While the mouse is glad of the protection the elephant's size affords, it is always nervous that the elephant might roll over in its sleep.
7. Canada and the United States are the best of childhood friends. Sure we've had scuffles; The Revolutionary War (or as we like to call it Treason), the War of 1812 (which incidentally we won, but that would be a whole other epistle), and various Fenian raids during the later 19th Century. Otherwise, on the whole relations have been peaceful and friendly.
8. But like most friends of childhood, we have grown and followed different paths. We feel different things. We have different values. We love each other like siblings, but we just don't really understand each other.
9. In the beginning (1867) Canada was formed rather peaceful and boring with a founding principle of "Peace Order, and Good Government" which is a stark contrast from the "Life, Liberty and the Pursuit of Happiness" (1776) which is the creed of the United States (our rebellious older sister who stormed out of the house while we stayed on good relations with our mother country).
10. This is an important point as it sheds light upon the national character of our two distinct North American societies. The United States is the embodiment of individualism Canada is more communally oriented. "Canada and the U.S. have grown up with substantially different characters: group rights, public institutions, and deference to authority have abided north of the border, while individualism, private interests, and mistrust of authority have remained strong in the south."ⁱ
11. The Reformed Druids of North America is a truly North American group as it combines the essential character traits of both.
12. There is a fierce independence about the Reform that won't be dictated to by anyone, including other Reformers.
13. There is also a strong sense of community and inclusion that welcomes all, accepts and adapts to changes, and grows stronger as a result.
14. Perhaps this "Canadianism" aspect of the Reform is due in no small part to Howard Cherniack. A boisterous Canuck and founding member of the Reform who was instrumental in the forming of the ties that bind the reform together - the Two Tenets and Constitution (Canadians, Compromise and Community oh my).
15. The path of the Reform is a successful balancing act between the two polarities. Too much towards the individualism of the south and we will see splinter and schism as new groups form in protest of some slight or disagreement. Too much towards the communalism of the north and the reform risks becoming dogmatic, traditional and a barrier to new ways.
16. It is the combination of the North American genius that forms the successful middle way of the Reform.
17. It is my hope that the Reform will continue to include and promote the best virtues of the North American nations as it lives and grows into a brighter future



The Sixth Epistle of Isaac

(By Isaac Bonewits, 2004)

(New to ARDA 2)

Chapter One

1. Brothers and Sisters in the Mother, I write this epistle with a sad heart, having just heard about the death of Br. Robert Larson, DAL, BE around Lughnasadh of 2004 c.e.
2. As many of you may know, Robert was the graduate of Carleton College in Northfield, Minnesota who first introduced me to the Reformed Druids of North America and who eventually ordained me as a priest of the Earthmother in 1968.
3. It was his (accidental?) omission of early non-Pagan materials in the RDNA teachings (in his copy of *The Green Book*) that led me to believe that Druidism was and should be a Neopagan path; which belief I made into a self-fulfilling prophecy, much to the annoyance, amusement, and/or approval of various other Reformed Druids.
4. Robert was the priest who showed me how powerful invoking Celtic deities in a Celtic language could be and whose love of trees influenced my environmental concerns.
5. He was the one who encouraged me to edit, write parts of, and typeset *The Druid Chronicles (Evolved)*, which eventually became *A Reformed Druid Anthology* under Br. Scharding's care.
6. Although health problems have erased many personal memories of my younger days, I still have an image of the two of us burning hundreds of printing plates and offset printing *TDCE* day after day, working at his printing job after hours, then collating it and shipping it off to as many Reformed Druids as we could find.
7. If Robert had not thought of doing this project, who knows what would have happened to the Reform? The new *Apocrypha*, rituals, and the unforgettable *Great Druish Books* raised a ruckus and got people back in touch with each other, if only to argue!
8. The Carleton Grove was revived—twice!—because students found copies of *TDCE* in the college library, which ultimately became home to what may be the world's largest Druid Archives.
9. To this very day, the pages Robert Larson printed are still there in the library, a legacy to future generations of Carleton students.

Chapter Two

1. But his legacy is greater than this, even if by accident.
2. If I am the father of a few Branches of the Reform, including *Ár nDraíocht Féin: A Druid Fellowship*, then Robert Larson was the unknown grandfather.
3. Without him, there would have been no New Reformed Druids of North America, no Orthodox Druids of North America, no ADF, no Henge of Keltria, and none of the other Neopagan Druid offshoots of the Reform.
4. His humor, his laid-back attitudes about religious orthodoxy, and his teachings live on in hundreds (perhaps thousands) of people he never knew.
5. Another memory of him that survives is of the day I asked him about Druid holidays. "Robert," I said to him, "today's

the fall Equinox. Aren't we supposed to observe it or something?"

6. He put his banjo down, got up and went to the balcony of our apartment and looked at the setting sun.
7. "Yep, looks like an equinox to me!" he said and went back to his chair and resumed his playing.
8. Though I was mildly annoyed at the time, years later this incident was a source of much fruitful meditation for me.

Chapter Three

1. I have not been to California for many years and long ago I lost touch with Robert.
2. Occasionally I would hear about local groves out there and someone who had moved or passed away, but seldom news about him.
3. I bitterly wish that I had made more of an effort to connect with him, for this week I was informed that he had become another example of a disposable elder.
4. For this is America, where those who are old, sick, and poor are free to simply curl up and die.
5. After all, universal health care would be "socialized medicine" - a horror beyond belief to those who profit from the current medical-drug-insurance industry (even though every other civilized nation in the world has it).
6. The tale of Robert's death is not a pretty one, but it is one that some of us may expect to repeat.
7. Like many inside and outside of the Reform, he had no retirement savings. He wound up being evicted from his apartment May 5th of this year.
8. Now there's a Happy Beltaine for you!
9. He moved into a residence hotel with the help of a family member and lived there for about three months.
10. Naturally he had no medical insurance, so he was unable to buy medication for his diabetes.
11. The diabetes eventually caused a heart attack around Lughnasadh and killed him.
12. As far as I know, he was alone at the time.

Chapter Four

1. I'm fairly sure that Robert never thought of himself as a "Pagan Elder," but he died like one.
2. Non-Pagan Druids may be unaware that many of the founders and older leaders of the Neopagan movement have died over the last several years, most of them alone and in poverty.
3. For while creating mythologies and temples and clergy and festivals and traditions, we have somehow neglected to create a safety-net for our elders.
4. There don't seem to be any Pagan nursing homes, hospitals, homeless shelters, or retirement communities.
5. I have often remarked that most of the good things and the bad things about American Neopagans have to do with the fact that we are Americans who happen to be Neopagans.
6. Like most Americans, we have simply not thought much about the future, or assumed blithely that everyone had enough money in a Social Security account to protect them.
7. All too often we also assumed that "somebody else" would take care of anyone needing help, so few Pagan charities have been started.

The Last Epistle of Robert

(By Robert Larson, 2004?)

(New to ARDA 2)

An fh'rinne in aghaidh an tsaoil. (the truth against the world.) - old druid motto (really)

Everything you know is wrong. -The Firesign Theater

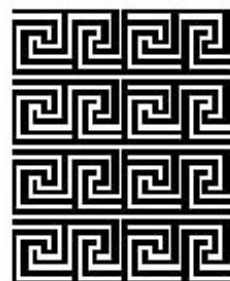
8. Ironically, the women and men who have spent the most time and energy helping to birth and nurse the Neopagan movement usually live at a much lower standard of living than the majority of their students or congregations.
9. For hours spent serving others don't count for salaries or retirement plans, and those who claim to know magic are assumed (erroneously) to be able to conjure whatever they might need.
10. So Pagan Elders who spend 40 or 50 or even 60 hours per week helping their community often wind up living on the streets or turning down the heat in their homes to save energy costs.
11. And whereas members of other faiths would be horrified to see one of their clergy living in genuine poverty (without an oath to do so), while most of their members are middle-class, Neopagans all too often simply don't bother to look.
12. For they have decided that money is evil and that spiritual people shouldn't really need any.
13. Besides, they need to save their money for beer and pizza and CDs and DVDs and a faster computer and trips to the beach and other sorts of self-indulgence.
14. None of this may be of interest to some of you, for hardly any of the Reformed Druid clergy function as such on a full time basis, which may be just as well.
15. But Robert's death, following on so many others, has renewed a determination on my part to see to it that my Neopagan brothers and sisters start paying attention to these issues.
16. In his death I fear I see my own and the deaths of many of my colleagues.
17. So I will be focusing much of my personal time and energy over the next several years working with others to create the long term resources we will all need sooner or later.
18. Pagan communities both urban and rural, some just for elders and some with a full range of ages, as well as homeless shelters, food pantries, visiting nurse services and more are on the table.
19. Eventually we will have Curmudgeonly Acres and the Pagan Old Coots home, as well as Bridget's Maternity Services and Thor's Lodge for Pagan Veterans.
20. You my sisters and brothers in the Reform are most welcome to join the planning now and use the results later.
21. I will post information about these projects on my website, which should be <www.neopagan.net> for the next ten years or so.

Chapter Five

1. I had planned to make this epistle a cheery one, for we have much to celebrate; though Robert's passing has (no doubt much to his amazement) sobered me.
2. It is really amazing that the Druidic memes planted so long ago should still be bearing fruit today.
3. Now there are tens of thousands of people calling themselves Druids, all around the world, and the Founders of the RDNA deserve a bit of the credit.
4. I thank you all, living and passed over, for the joy and beauty you created, accidentally or deliberately.
5. And this Samhain and every Samhain thereafter, let us raise a glass of the Waters to Robert Larson, priest of the Earth Mother and now one of the Mighty Dead.

1. The First of these sayings should, I feel, serve as a motto for all druids, whatever their personal belief systems.
2. As druids, we have committed ourselves to the search for that which we believe to be true.
3. By implication, then, we commit ourselves to maintain our truth even though the entire world disagree, much less other druids.
4. After all, virtually all the generally agreed upon truths of today began as individual or minority opinions.
5. For instance, atomic theory, which most accept as demonstrable scientific fact, has its basis in a philosophical truth of Epicureanism.
6. As the ancient Druids believed, truth will be recognized, sometimes suddenly, when truth will shake the world, or other times gradually.
7. The belief in the moral force of truth was not the exclusive property of the druids, of course.
8. Indeed, it is found throughout the Indo-European realms, from the Hindus through the Persian and Greeks to Ireland.
9. From the Greek Stoic philosophers it spread itself to early Christianity in the form of the logos. More about this later.
10. For now, let me say that each druid must maintain his truth, come what may, even if it leads to the conclusion of the second motto.
11. Well it may lead to this conclusion, for history is written by the victors and the beliefs that are most familiar are those of the majority.
12. Familiarity and victory are, however, no guarantee of truth, nor have they ever been.
13. With all this modestly in mind, I will expand in this epistle some things that seem to me to be true.
14. Some of you may think that I'm crazier than ever, but my hope is not to convince you, but to give you some insights into matters druidical which formulated themselves to me as a result of my studies while I was reading Brother Michael's history of the RDNA.....

[The text ends abruptly at this point.]



Some Final Thoughts

(By Norman Nelson, 1976)

(Carleton Apocrypha Only)

1. In creating the RDNA, we took as our basic philosophy what I usually sum up as, "Take a look around you at nature there must be something bigger than we are!" For many people, this came to be a deep and abiding sort of faith. Many who could not stomach 'organized religion' were attracted to Druidism, which was most definitely a disorganized religion.
2. RDNA never asked people to renounce their own religion, but was rather supplementary to the "standard" religions. If you read the Tenets, you will see this. For some, Druidism remained supplementary; for some, it became primary; and for the majority, I believe, it was an interesting experiment which was soon dropped and probably forgotten.
3. It is difficult from my perspective, remembering the beginnings of our "joke," to know what Druidism means to those who encountered it in later years, after the founders were gone. It has remained viable, which means that we must have tapped some sort of fundamental need in people; it is taken quite seriously by quite a few, which means that we created something deeper than we originally intended.
4. To all who have experienced it, in the various Groves which have been established or through the telling of the story, THE BLESSINGS OF THE EARTH-MOTHER BE UPON YOU.

Peace! Peace! Peace!

A Conclusion, 1996

It would be false for me to imply to you that everything was milk and honey amongst the Druids after the *A Cup filled to the Brim with Druidism* in 1976 until the *Book of Lacunae* in 1996. There were quite a few more broadsides fired between 1976 and 1982, but rarely with any great amounts of debate or essays of introspection. Most of the surviving essays from that period are found in the Part Twelve collection of Druid Chronicler newsletters. I just feel that the Druids stopped writing really interesting letters, or they were just repeating, in less flowery prose, most of the points that we have already covered. The further study of other letters in the Archives is always available to you.

Please remember that the authors of the Apocrypha cannot be considered as speaking for anybody in the Reform but rather for themselves alone. The Apocrypha was a collection of opinions about how Druidism has been experienced by various Druids, at different times, in various ways. Each is but "one way, yea, one way among many."

May the Blessings of the Earth-Mother be apparent to you everyday of your life.

Mike the Confused



Reference Selections

Between the Lines

End Notes for the

Books of the Apocrypha

Essentially, this is a collection of small commentary by Isaac Bonewits (IB), Richard Shelton (RMS), Norman Nelson (NN), and Michael Scharding (MS).

The Book of Faith

1 David Fisher, retired and became a somewhat embarrassed Instructor in Christian Theology at a Southern University. He is now an ordained Anglican Priest and occasionally wishes that everybody forgot about the Reformed Druids. IB

8 All original sexism have been left intact. IB

9 "Every form of religious ritual is magical." IB

10 Others do, however. IB

Epistle of David the Chronicler

1:1 To Norman Nelson from David Frangquist; written originally in Aug. of 1964. IB

1:5 Nelson was in what was then known as the "missionary quandary": if all three officers were needed to consecrate the Waters, and if consecrated Waters are necessary to create First and Second Order Members, how could a single Third Order Druid/ess star a Grove? This was later solved by a vote of the Council of Dalon Ap Landu (see Records). "I held my own services during the Summer of 1964 at our cabin in the Black Hills of South Dakota. My sister acted as Preceptor in an abbreviated Grove." NN

The Missionary Quandary was settled by the Council in 27 January 1965 Missions (a). When celebrating with no 2nd Order present, the priest has the entire congregation give the responses in unison. RMS

1:7 The Episcopal Bishop of South Dakota, who was staying in an adjacent cabin. IB

1:8 As David Fisher mentions in the Book of Faith, "none of us at first thought the RDNA would continue: it had started out as a joke to protest the religious requirement, which was now accomplished. Given the perspective of ten more years, I know we created more than we suspected. The self-mocking ritual to which David Frangquist refers (in chapter three below) was what led to my comments about playacting." NN

2:1 A summer scout camp in Northern Wisconsin where Frangquist was a counselor that summer. RMS

2:8 "The Grove there died out after two years, when Hirsch and Holding moved out of the area and lost touch." Frangquist.

2:10 "In the Fall of 1964, I started a Grove at Vermilion, South Dakota (where I was in Graduate School) and found much the same results as described in this chapter." NN

3:1 "Another way in which this is frequently stated is that a religion is a combination of a magical system and a philosophical system, although there is usually a mention of an orientation towards Higher Beings." IB

3:3 See note to The Book of Faith 8 above.

3:7 There is a great deal of disagreement among Druids concerning this and the subsequent references to the negative aspects of rituals. For a totally opposite opinion, see The Second Epistle of Isaac. IB

3:11 This can prove difficult, as we know very little about the Ancient Druids. Some Reformed Druids now hold that any Paleopagan religion may serve as proper inspiration for new rituals. IB

The Outline of the Foundation of Fundamentals.

Written by David Frangquist in 1970 c.e. [Shouldn't that be 1966? MS] The note of the Book of Faith 8 above applies here as well. "This particular book can be said to represent the original philosophy behind the founding of the RDNA (insofar as any one person's opinion can) better than any other Book currently in the Apocrypha. Which may go a long way towards explaining why so many of the older members of the RDNA were so upset at the ideas that later led to the forming of the various offshoots." IB

The Discourse of Thomas the Fool

III: 1 See Customs XI. See the End-Notes for Customs XI. RMS

The Wisdom of Thomas the Fool

2:2 A reference to the Consecration of the Waters of Life in the Order of Worship. MS

2:3 This is his own interpretation. MS

2:4 The Wisdom of the Waters appears to be his own creation. MS

2:8 Druid numerology perhaps? The Seven-Fold powers are called upon when consecrating the Waters of Life and the Thirteen-Fold mystery was discussed deeply in the Discourse of Thomas the Fool. MS

The Book of Changes

1:6 For an explanation of all these terms, see *The First Epistle of Isaac*. IB

1:11 "At the time of the writing of this letter, I knew of only the Berkeley and the Twin Cities Groves as still active. I later found out that the Chicago and the Stanford Groves were also still alive (the first vigorously and the second barely)." IB. It now turns out that the Ann Arbor Grove was also in existence at this time, however, their ArchDruids did not disseminate this news widely. It is also claimed that the Carleton Grove was also active. (see notes to 1:13, below).

1:12 Although it is confusing to monotheistic theologians, Neopagans apparently suffer no difficulties in being clergy in several religions at the same time. It should be noted, however, that at least one ArchDruid of the RDNA has emphatically stated his belief that being a priest/ess in a Neopagan religion does not automatically constitute a conviction or qualification to be a Third Order Druid/ess in the RDNA. -IB

1:13 It certainly seemed to be defunct at the time, however, your Editor [IB] is now told that it actually was not officially defunct at all, merely less active than in the past (though there is some disagreement among Druids as to what constitutes an "active Grove). One ex-ArchDruid of Carleton has offered this explanation for his position that

the Carleton Grove has never actually been defunct: The Grove has seen several lean years, he says, but with one exception, its continuity has never been broken. This exception was the Great Interim in 1968, which lasted only a few months but caused multiple difficulties. ArchDruid Thomas Carlisle left Carleton during the Winter, leaving behind an active Grove with no one to lead it. David Frangquist helped start it up again the next Spring, "but much tradition and lore had been lost and it took us nearly two years to recover them, " through much correspondence with David Frangquist and Norman Nelson (most of it now in the Carleton Grove Archives). Since then, personal friendships and a concern for the Grove's continuity has led to deliberate efforts to keep continuity going, which have been for the most part, successful.

He notes officially, the Grove still exists during the Summer Vacation and that (even if there are no meetings) the ArchDruid still gets much work done. The "chaos of the last two years" (1972-74) was caused by all but one of the Third Order Druids deciding to take a year off and go abroad at the same time, so that interest on campus lagged. But "the tradition at Carleton is" that anyone elected ArchDruid/ess stays as such until a new one is elected, so the Grove continued to officially exist as an "active Grove."

In any event, at the time this letter was composed, the author had received a written note from Carleton indicating the demise of that Grove ("The Druids are dead, long live the Druids!") IB

1:18 As this verse obviously show, this letter was not edited at all, except to correct spelling and punctuation. It was felt that historical accuracy was of more importance than felicitous phrasing in this Book. IB

1:27 It is important to note that verses 2-27 of this chapter were written before The First Epistle of Isaac, but that Chapters 2-4 were written shortly afterwards (and were meant to go out with it). As explained in Chapter 5, things didn't work out as expected.

2:8 The Berkeley, Chicago and Stanford Groves wanted a coup, while the Twin Cities Grove wanted to Schis. IB

3:8 A matter insisted upon by the ArchDruid of Chicago, as necessary to further the existence of Reformed Druidism. IB

4:4 At least one Bardic Order has been founded since then, the Order of Oberon, by Br. David Geller. A Healing Order called the Order of Diancecht is being started by Sr. Joan Carruth and an Order for the practice of Pagan Ceremonial Magick, called the Order of Merddyn, by Adr. Isaac Bonewits. IB

4:6 Actually, the only drastic removal of material done by Bonewits was the removal of Customs 8:13-15. The other editing was primarily the altering of sexist phraseology. IB

5:11 "It is a remarkable tribute to the basically antipolitical character of Reformed Druidism that even we revolutionaries tend to be incompetent at politics." IB

5:12 This was founded by Isaac Bonewits, who stopped en route from his previous position as ArchDruid of the Twin Cities to his subsequent position as ArchDruid of the Mother Grove which was also located in Berkeley. Sr. Vicki Rhodes became the new ArchDruidess of the Twin Cities and was a member of the PCoADs. Hasidic Druidism is a Branch of the Reform out of the SDNA, consisting of Neopagans of even greater piety (see the writings of the Hasidic Druids) The name of the "Arch

Grove" was chosen because (a) they did not want to name their Grove after a Christian Saint, and (b) because of the magnificent 630 foot Arch that is the symbol of the City of St. Louis. The HDNA has agreed to continue to use the same ordination ceremonies as those of the other Branches of the Reform (with its own additions), so as to retain the Apostolic Succession; and to encourage those who are interested in Reformed Druidism, but not Hasidic style, to get in touch with the other Branches. MJS

- 5:15 Isaac was notified just before the DC(E) went to the printers, that Richard Shelton, had founded a Grove in Ann Arbor, MI during the summer of 1973. IB
- 5:16 The PCoADs did not as of August of 1975, include ArchDruids Shelton (Ann Arbor), Morrison (Carleton) or Corey (New York 2). Therefore these have not approved of this Book of Changes nor of the DC(E), although Shelton and Morrison did provide publication feedback. IB

Some Final Thoughts

You may have seen some tiny numbers occasionally in the text. This was Norman's numbered endnotes for the Carleton Apocrypha.

- 1 i.e. The Druid Chronicles, for which this book was once intended. Many Druids would not use the word "canon" in this context.
- 2 See the Between the Lines entry for this verse.
- 3 A summer camp in Wisconsin where David worked as a counselor.
- 4 See Cus. 8 and Med. 4.
- 5 Cus. 11.
- 6 Tao The Ching. Chapter 17.
- 7 President of Carleton College when Druidism was founded.
- 8 Professor of Religion at Carleton, and later Dean of the College. For a time he served as the faculty advisor for the Carleton Grove.
- 9 From his introduction to The Sufies by Idres Shah.
- 10 Gerre Goodman, in a letter to Isaac dated 9/3/74.



Historiography of the Books of the Apocrypha, (By Mike, 1996 & 2003)

A.K.A.

The Dirty Laundry of the Reformed Druids

Note to the Reader

According to the American Heritage Dictionary, a historiography is: "The writing of history based on a critical analysis, evaluation and selection of authentic source materials and composition of these materials into a narrative subject to scholarly methods of criticism." Essentially I am writing a history of Reformed Druidism by discussing trends shown in the letters of past Druids, and I expect you to disagree with me and write to me why you disagree. These analyses of the contents of the Books of the Apocrypha put them into a historical context and timeline, making them more meaningful. If you have no prior familiarity with Reformed Druidism, you might find this historiography confusing and boring, and you might be better off by first reading my "History of Reformed Druidism." After that, you may be more interested in the historicity of the Apocrypha.

A Spring Thaw?

This is a rare and interesting look into a young and passionate David Frangquist in the spring term of 1964. The chapel requirement had not yet been lifted, the Chronicles had not been finished, and the Third Order was not created. Many of the early Druids at Carleton had a connection with the local radio stations (KARL AM and KRLX FM) being broadcast from Willis Hall (then the Student Center). David had obviously done some of his homework on Celtic matters and was beginning to show us his ability to inspire and lead at this point, just at the point when Fisher was beginning to have his first doubts on his participation in the RDNA.

The Book of Faith

This book was written by David Fisher, the founder of the RDNA, on 4/12/64.

Fisher at this point was ending his junior year at Carleton and felt deeply that he was going to enter the Episcopal Seminary after graduation in 1965, which he eventually did. He was slightly worried by how Reformed Druidism had taken on a life of its own, and that he may have founded a full-blown religion. There may have been some anxiety that the review board of the Seminary might frown on his Druidical activities. Fisher knew that Nelson and Frangquist would be succeeding him as ArchDruid in May and November, respectively, and that Frangquist was currently writing the Druid Chronicles (Reformed). Fisher wanted to add some commentary to the Chronicles, perhaps to keep readers from taking the Reform too seriously. The Book of Faith was Fisher's attempt to reconcile all these points and leave some guidance as the Reform left his guardianship.

The Book of Faith was never appended to the Druid Chronicles (Reformed), which people felt should be kept as a self-sufficient document. The Book of Faith has been looked

upon in many ways by different people. Some saw it as more meddling and control-attempts by David Fisher, others as a valuable lesson. Whatever their opinion, it has been one of the more widely read letters in the Reform, and it provides a rare insight into the mind of David Fisher. It is the only real document of any size left to us from Fisher's pencil. It is also a good book to read when a Druid feels that their faith is under assaults of credibility. Outside of the three Apocryphas, the Book of Faith has never been published.

The Epistle of David The Chronicler

This book was written at the end of the summer of 1964 from David Frangquist to Norman Nelson. Norman Nelson had been a summer stand-in ArchDruid of Carleton, after Fisher stepped down, from April of 1964 to September of 1964, at which point Frangquist became ArchDruid of Carleton until April of 1966. Norman Nelson had graduated in June of 1964 and moved back home to South Dakota. As mentioned in the End-Notes, above, the grove in question was his cabin. He later started a grove at Vermilion, S.D., at his grad-school.

David Frangquist was writing this letter after having published *The Druid Chronicles (Reformed)*, and Frangquist was about to begin his two year Arch-Druidcy of Carleton. In many ways, Frangquist was a major shaper of how Druidism would develop at Carleton for decades. Frangquist wrote the *Druid Chronicles (Reformed)*, assembled the Green Book, (and with his wife Deborah Gavrin Frangquist) restarted the Carleton Grove on at least three occasions, been a mountain of resources & advice to countless Archdruids, and has played a major role in the Isaac Affair. This letter, therefore could be construed, with the *Druid Chronicles*, as showing Frangquist's view of Druidism at the beginning of his Arch-Druidcy. It is a good statement on how and why a Third Order Druid should undertake a missionary Grove. I, myself, wish that my own Druidry had been so far advanced after only one year! Like the Book of Faith, the Epistle of David the Chronicler has never been "published" outside of the three Apocryphas.

The Outline of the Foundation of Fundamentals

David Frangquist wrote this on June 6th, 1966 at the close of his ArchDruidcy at Carleton. Dick Zempel was taking over at this point. David had just completed the last touches on the Green Book and was probably thinking back on his two productive years at Carleton. It is difficult to know how many levels of humor are buried in this work, even the dating 6/6/66 is a joke. Outlines are the strictest forms of thought, yet there is no strict binding of Reformed Druidism in this Outline. Frangquist appears to have had a love-hate relationship with form and officialness. Many of his other early letters show him spoofing officialness and talking strictly with his tongue in his cheek. This is perhaps the last of these jokes. Outside of the Apocryphas, this has never been published, although it seems to have been widely-read.

Leabhar Toirdhealbhaigh

These poems were written by Robert Larson in the spring of 1967 before his Archdruidcy while of Berkeley (1968-1976). The title is Irish for "Book of Torvel" and could be pronounced as "Lyow-ur Turuli(g)" (it could also be pronounced "kkakzzpopzidkdkaltz," but that would be very silly). At the time of its publishing in 1975 for DC(E), Robert was in the SCA and ran under the name "Toirdhealbhaigh MacLorcain, mainly to bedevil any herald attempting to pronounce it. The grove jokingly called me Turlock MacGargle (At least, I think it was a

joke.) Earlier, I might have called it "Leabhar Aedha," later "Leabhar Chathail," or whatever."

Robert Larson is an old Carleton Druid, present during the birth of the RDNA, although like Frangquist, he only joined the RDNA after the initial weeks. Robert Larson, like I mention in his interview in Part 10, never graduated from Carleton, but left midway through Frangquist's ArchDruidcy. Larson had drunk deeply of Carleton Druidism and was a proto-hippie. He was also deeply interested in Paleo-Celtic material, far beyond any of the other Carleton Druids in the original Grove. Larson was the one to introduce much of the Celtic flavor into Berkeley Druidism and start its leanings toward Celtic Neo-Paganism (which Bonewits later accentuated). However in Larson's own life, Druidism was a quiet and contemplative activity, as is shown in this poem. His reference to being Archdruid of Clann-Na-Brocheta was a foreshadowing of his founding the Orthodox Druids of North America in 1977 with a group of Celtic reconstructionist entertainers (who performed at the Northern California Renaissance Pleasure Faire). That group met occasionally for outdoor parties (Paddy's day, Bealtaine, Solstice) usually on Mount Tamalpais in Marin County, all dressed in costume with lots of swords around.

This poem was rarely seen by Pre-1976 Druids outside of Berkeley. It is of a similar flavor to Letter to My Brothers. The verse "Softly go, wanderer, Where the wood calls, And lives." Somehow was not in the 1996 version, and has been re-inserted.

Letter to My Brothers

This was written by Steve Savitzky who was ArchDruid of Carleton from 1968 to 1969. He was the last Carleton Druid to have personally met one of the Founders until a reunion in the 80s. Steve went on to found the long-lived Stanford Grove (a.k.a. the Southern Shores) in California. The original copy of this letter is not extant, and has only been published in the Carleton Apocrypha. Compare it with Leabhar Toirdhealbhaigh.

The Discourse of Thomas the Fool

This document was probably only known to the Carleton Druids of the 1970-1978 period, or the Age of Shelton, as I humorously call it. The author was Thomas McCausland (CL70: Shelton) and it was probably written as a sermon after May 1970 but before June 1971. It is perhaps one of the most mystical pieces of writing to ever come from the Carleton Druids. It is also a very rare example (along with *The Wisdom*) of an detailed opinion of a Carleton Druid upon their own literature. I suspect that many sermons and discussions have been made orally by dozen of Druids about the Book of Meditations of DC(R) or the Green Book, but this is the only example in writing that we have. Thomas experienced what I call, "Way Deep Druidism." It is a pity that we only have two of Thomas' sermons, because I really like them. The Discourse was only released in the Carleton Apocrypha and Isaac probably never knew of its existence.

As was explained elsewhere, the Thirteenfold mystery, is a powerful poem composed by Amherghin the Druid, as described in the well known "The Book of Invasions of Ireland." Most Druid groups in America agree that is very special meditational poem. The version possessed by the Reform was translated from the original Gaelic by Prof. John Messenger. It is a poem of union with Nature, and of full self-Awareness. It is commonly used in the Invocation phase of the Order of Worship.

The remainder of the Discourse concerns itself with trying to describe Be'al. Be'al, as is mentioned elsewhere, is one of the strange terms used in Reformed Druidism. The Book of Meditations in DC(R), which Thomas must have read many

times, devotes chapters in trying to describe Be'al, and acknowledges its failure. Although it may be related to the Irish Bel, I suspect most Druids use the term "Be'al," because it sounds like "be all," as in "the be-all and end-all." It is a neutral term, perhaps, for what Christian Mystics call "God," or perhaps "the Holy Spirit." No one agrees with me on a definition.

The Wisdom of Thomas the Fool

Again, written by Thomas McCausland, but we know the specific date of August 25th, 1970.

It is another rare letter, because it examines the underpinnings of liturgical terminology of the Reform. It was probably put in the Carleton Apocrypha by Richard Shelton as a Zen-ish experiential counterbalance to Isaac's meticulous and dogmatic examination of the Order of Worship, as was shown in *The Second Epistle of Isaac*. Indeed, this is a very Zen-Druidic piece, which is filled with Carleton Druidism, in my opinion. Sometime in the early 70s, an abbot (Eshin Nishimura) from a Japanese Zen monastery taught courses on meditation and religion at Carleton. Thomas attended every one of them.

One detects more clearly here, than in The Discourse, the unusual tone of fervency, perhaps even an evangelistic overtone? This would not be due to fear that Carleton Druidism was in one of its "down-phases." Richard Shelton was in the middle of his prosperous two year ArchDruidcy at Carleton and he had groomed Glen McDavid as his successor. If anything, this was a time of Druidic Renaissance. Some Zen masters have been very intense in their attempts to "awaken" their pupils out of ignorance; perhaps this is what Thomas is trying to do?

The purpose of this sermon is about "True Names," a term that I have not heard used anywhere else. However, I suspect that Thomas was deeply inspired by the Zen in the Book of Meditations from DC(R), as was shown in the Discourse. Perhaps the idea of "True Names" was taken from Med. 1:11, where Frangquist (on his Third Order Vigil) heard his "name" called three times? With that verse, Thomas may be interpreting "name" to mean the inner reality & consciousness of Frangquist, what Reformed Druidism calls "Awareness." Thomas's discussion of "True Names" seems to have a similar purpose as the Zen master's question; "What was your original face (or name) before you were born?"

As is common with Carleton Druidism, Thomas wonderfully attacks the role of ritual in Reformed Druidism (see the Book of Faith and Epistle of David the Chronicler). Thomas appears to be putting a heavy stress on the importance of Vigiling, which I believe all Druids should do regardless of whether they choose to accept the burden of the Third Order. Another interesting reference is 3:7, that "The Patriarchs know your Name." That is a very strange statement. He is, uniquely, also playing here with a bit of numerology.

The Smiley Letters

The Smiley Affair began at the end of the Savitzky Archdruid, and finished by the start of school at the beginning of Richard Shelton's formative Archdruidcy. Richard Smiley (CL67:Frangquist) returned to Illinois after Carleton and went to Purdue University for Grad School. It was during the Vietnam war and after graduate school, he faced the possibility of being drafted again for a war he did not believe in. Like the Cherniack affair in the Chronicles, it was a direct confrontation with authority on the issue of recognition of a religious group. What I find so fascinating about it is the way it was resolved without having the group recognized, but accomplishing its mission and dodging definition. Also it raised the thought to me of why the government authorities allowed religious authorities not to go to war, but the laymen had to go. Are priests always more

conscientious in their objection to war, or is it one scratching the other's back?

The Following is some commentary by Richard Shelton who assembled these letters.

On Thu, 30 Jan 2003 17:40:24 -0500,

Dear Michael --

I owe you a profound apology for putting this off so long. When you first asked for the Smiley stuff, I did look, but couldn't find it. Your continued prodding prompted me to look further-- and further. Finally after your last phone call, I ransacked all my files. (It took several hours.) I still haven't found *my* copies of the letters, but in about the last place I expected to find anything-- a file marked "New Stuff" -- I ran across some copies I made recently of Dave's copies, which he had given to Eric. So anyway, I found something. The "originals" (themselves copies) are all in the Archives.

One look at them made me realize they wouldn't FAX very well, so I tried scanning them in and applying some image processing before hitting them with optical character recognition. That worked pretty well; I only had to re-type two of the letters, though manual editing of the optical scan was required throughout. Anyway, I give you the letters in electronic format, so at least you won't have to key them in.

Some notes about the format:

(1) The file is an ordinary .txt file, so you should have no trouble reading it and importing it into whatever text processor you're using.

(2) The letters are in chronological order, each separated from the next by a line of hyphens.

(3) All the originals were typewritten, so a monospaced font like Courier would be appropriate -- but suit yourself. I did take care to preserve the line breaks of the originals, but I regularized the indentations to 3 spaces and 33 spaces.

(4) I used slashes // to delimit comments about the format: e.g., / letterhead/ to indicate that the SSS letterhead is preserved in the copy, /s/ to indicate that a signature is preserved in the copy. Comments that are not in slashes are typed or handwritten on the copy. (Exception: the "[sic]"s are my additions to this file. You can ignore them if you like.)

(5) I used the HTML <u> ... </u> tags to mark underlining. But I cheated: in the typescripts, each word is underlined separately (not the intervening spaces), while I put the tags around the entire underlined phrase.

(6) I was pretty careful about preserving non-standard punctuation (including absence of punctuation). I don't know how much flavor of the original you want to preserve.

-Richard

Mike: What was your view of the Smiley affair? Was it just helping a friend, a feeling of ministry-ship in the RDNA, or a protest against the war's categorization of people? I'd like to know how it affected you.

Richard: Principally, it was just an understanding that what Smiley was asking was something that came as part of the Archdruid's job: verifying that he was a priest, that priesthood answered our notion of minister, that insofar as I was aware, he was holding services. Of course, it didn't hurt that it was a way to help someone stay out of Vietnam -- though I was not yet a staunch anti-war partisan. Steve was way ahead of me on that; my political radicalization (such as it was) came only after the bombing of Cambodia and the frightening conservative backlash unleashed against the anti-war movement. [See Exorcism of War, Part Three of ARDA.]

However, the categorization of young people for military service is not something that bothers me per se -- how else will you raise an army in need? The SSS was a creation of Congress; how else is a democracy going to meet the necessity of raising an army? I will agree that the idiocy of how people were chosen for service bugged me (still does), and the stupidity and vengeful unfairness of many of the people they got to serve on the draft boards was criminal. Also that the argument for raising an army for *that* war was never well established. But that there needs to be *some* fair mechanism for raising defensive man-power was not an issue for me.

Mike: When was his status finally deferred, due to age? Can't remember how it closed.

Richard: I don't remember the date, but it was not long (weeks?) after my last letter of 1 August 1969 to his draft board. He knew the 4-D deferment was hopeless, but he also knew that since they had scheduled his personal appeal on his 26th birthday, the board was effectively offering him a deal: they would let the matter drop without giving him the deferment, but also without giving him a motive to push things any further, lest they get into real legal difficulty. He intended to give them a good argument at the hearing, but he didn't expect to convert them.

But this was not really about 4-D deferments at all, or about whether the Druids should be recognized as a bona fide religion. My interpretation of Smiley's entire strategy is that it was one long delaying tactic to stave off the draft for several months until he turned 26. He did not raise the issue at all until the draft board finally figured out that he was no longer in grad school and reclassified him 1-A -- and then he waited to the last possible moment at each stage before sending the board the requisite letter to prolong the process into the next stage. Whether he could string it out long enough was something of a long shot -- but he was lucky in that the board (or the executive secretary) made a couple of procedural errors that bought him more time. (Boards were notorious for making such errors; draft evasion handbooks gave careful instructions for capitalizing on them.)

The real wildcard (and what makes the story interesting) is that RDNA had just the right whiff of legal complication about it that the draft board decided to play it easy.

Peace,
-- Richard

The Codex of Form Missive

It was with great trepidation that Shelton released this document into the young eager hands of Mike the Packrat, and with great hesitance that I publish it now. Every Arch Druid makes mistakes, and this is the one that Brother Richard regrets the most. Not so much for the content, but for the manner in which it was phrased and presented. A bit too official sounding. Too much, too fast, too soon. Brother Richard is now a glacially slow Druid, but back in the early 70s, he was a rocket of energy and organizing. Perhaps in this respect, he parallels the rise of Isaac Bonewits, except that Shelton pulled back eventually, and Isaac kept going.

There had been a period before Savitzky during which much tradition had been lost, due to a poor overlapping of members, or perhaps it was a period of reformulation? Regardless, Shelton felt the pressure of the Smiley Affair, and wanted to tidy up the ship before leaving the port at the beginning of his two year Archdruidcy that Fall Term in 1969. The records, a blue binder of past documents, was without rhyme or reason, and difficult to fathom; perhaps being planned

so. Missing services and inconsistencies bothered the young Archdruid. Thus, this letter was a request for clarification.

Things that had been traditionally understood, were seemingly felt to be unnecessarily canonized here as the only way by some of the recipients, who naturally began to respond back rather vigorously at the believed imposition. In Shelton's view it was mostly a paraphrasing of what previously passed measure had stated, in a more full description. However, not all things need to be said. It is possible that many Third Order Druids had not read the Record of the Council or had fuzzy memories, and over-reacted also, as the following sample letters will attest.

Mike: By the way, you were involved in the Smiley Affair during the beginning of your tenure as AD, so I was wondering if the scramble for officiality influenced the Codex of Affair into being?

Richard: No. The Codex of Form owes far more to the grove's near brush with extinction in 1967. I wanted to be sure that what was in the Record of the Council was known; I wanted to be sure that tradition was not lost. I wanted people to let the AD know when they moved and when new priests were consecrated -- because keeping track of that is the AD's responsibility. While the Codex (as I came to understand) was not the apposite solution, it addressed a problem that many besides me (including both Frangquist and Bonewits) also felt (as witness later proposals to the Council): we all realized that communicative inertia would hamper orderly change. But we finally gave up on that; gave up even on adopting a regular voting scheme (despite two or three tries). I did take the role of being the "head of a national religion" seriously. I think the Order of Investiture (Spring, 1969) reflects many of the same concerns that later engendered the Codex of Form. But the main concern was Continuity, not Recognition.

The Reply of David

This reply by David the Chronicler left such a fierce mark on the memory of Richard Shelton, who didn't originally feel he had done anything wrong, from a person he had only just begun corresponding with over the Smiley Affair. In addition, perhaps enough years had passed to inflate the memory of Frangquist? Frangquist at the time was in Illinois, but also a few years earlier had been stationed in Korea, with a belly full of military red-tape. What a shocking reply! Glenn McDavid, in 2002, told me that, Shelton read the letter and read it again, and sat quietly stunned for a long time after that. In many senses, this letter would set Shelton on a new path for subtler expression, and perhaps steel his responses to Isaac in a few years, at what he saw was a repetition of his own mistakes in the Codex Affair.

Perhaps, with the encouragement of Frangquist, Shelton better organized and looked after the Blue Book of the Archives, despite its adventures of being shuffled between Druids and lost on several occasions.

Reply of the Other David

Sadly, despite the professed belief that RDNA Druids could also belong to any religion, the Founder David Fisher, felt that he could no longer be a Druid. After 1976, contact did not resume with Fisher until 2002, despite repeated attempts on my part. Perhaps, like Shelton, I did not sound in the original tone of the Reform, and therefore couldn't muster a response from him. Fisher's study for the priesthood would continue until the mid 1970s, and would later go on to be a Professor at a university; rather Druidic, I believe.

Fisher's Farewell

Fisher, five years after leaving Carleton, and a brief attempt at a grove in New York City, had found greater solace in the Episcopal church, and no longer felt need to continue the RDNA services. The letter shows a strong awareness of the different actors involved in founding the Druids, perhaps an attempt to distance his creation from himself? I recollect how difficult it had been for Nelson and Frangquist to pry the Archdruidcy from Fisher for 1964-1965. Most of the early rules of the Council of Third Order were quickly pounded out in person, and the priestess issue was a sticking point for Fisher, despite ordaining Jackie Hotz, early on the days of the Reform.

The passage about Jan Johnson writing most of the Chronicles is rather puzzling, and is not discussed anywhere else, even in Frangquist's writings. We know that Jan Johnson wrote an epistle in the summer of 1963 after he graduated, it's mentioned in the Chronicles, but nothing else is mentioned about the letter, which was not kept in the records, although Shelton mentions having it in 1976. One wonders, did Frangquist incorporate the material into the early Chronicles, or was Fisher simply mistaken? Fisher had been rather unhappy with Frangquist's publication, which made him sound too much like a prophet for a new religion, which is why Fisher attempted to have "Book of Faith" added to the Chronicles; thus starting the tradition of the Apocrypha.

The Polite Refusal

Now chastened, Shelton had quickly determined to withdraw the Codex, but was still standing rather firm on the matters of protocol in regards to the Order of Grannos (4th Order), whose Patriarch had to be appointed by the Council. This problem of distant Patriarchs would continue to plague the RDNA debates into the mid 80s, as priests wished to join existing Higher Orders, but were unable to travel easily or locate the necessary Patriarchs.

Apology for Simplicity

This letter refers to the new attempt by Shelton to yet again redress the Priestess issue, by making them identical in all respects with that of Priests. Fisher was considered the last holdout in the search for unanimity on the issue. As Shelton would be cautious of Isaac's reforms, so Frangquist and Fisher and Larson would apply brakes on Shelton during this period of campus unrest and revolutionary fervor.

The Report of Richard

The Priestess vote, the last to be passed by the Council, would consume the remainder of Shelton's two years in office, as this report shows at the end of his first year in the role as Arch Druid. A taxing precision of protocol would later pay off during the Isaac Affair. The feminist movement, I believe had not yet reached its peak, when this issue had been raised; and it may seem like semantics to some viewers, but was the longest simmering debate in the Reform, only resolved in 1971. The choice to remove the phrases in the Book of Customs in DC(E), and other "objectionable" material, caused some discomfort in 1976.

The Epistle to the Encyclopedist

The last writing that I have from Fisher before his disappearance from records. Gordon Melton is a rather famous publisher of encyclopedias on religious matters. After this letter, the RDNA would begin to show up in his various works, with information gathered from Fisher's correspondence with Melton. During this period at Carleton (1971-74), there are few letters of correspondence available to me, and there is some indication, that Druids after McDavid were not very concerned about the Council, until Isaac showed up.

Book of Changes, Part One

As was mentioned elsewhere, I broke this Book into three parts, in order to facilitate the model of a dialogue. This first part contains the letter sent by Isaac Bonewits to the many members of the Council on July 18th, 1974. I fully describe the impact of this letter in my "History of Reformed Druidism in America." Essentially, the last few Archdruids of Carleton had been lax in their Chairship of the Council of Dalon Ap Landu, such that Isaac had assumed that Berkeley & Twin Cities were the only groves left. Isaac by this point had fully embraced Neo-Paganism, which few of the other Druids had ever heard of, and he wished to redefine the Reform into a Reconstructionist Neo-Pagan religion. There were other Reconstructionist Neo-Pagan religions at the time such as Nordic, Egyptian and Greco-Roman; but no exclusively Celtic ones (except possibly Celtic Wicca). Thinking the rest of the Third Orders had "given up" on Druidism, he wanted to make the simple necessary changes for reconversion of the RDNA.

This was not the first time that members of the Council had heard of Isaac. Most knew that Isaac had been ordained to the Third Order in 1969 by Larson. We have letters of communication with Isaac between McDavid, Frangquist and Shelton from the early 70s which are congenial and discuss his interest in the occult. Surprisingly, during those early years, Isaac disapproved of proposals for incorporating more hierarchy or dogmatizing the Chronicles. This letter must have seemed a complete about-face to the Druids in 1974 who thought that they had known Isaac. However, I can understand this as Isaac seeing the growing developments, and wishing to take a greater role, especially after working in a national publication like Gnostica in Minneapolis.

The problem was, as the letters point out, that Carleton and many other groves were still operating, just not talking. Also, the Druids not active in Groves, disagreed with the idea that they were lesser Druids than Grove-active Druids. In short, Isaac should have tested the waters before starting a hurricane in a teacup. A few reconnaissance letters could have avoided most of the acrimony that the Isaac Affair brought up. It is also my opinion from hindsight, that Isaac really had little idea of what Carleton Druidism was, because he only had really known Larson, who was not one to aggressively correct the mistakes of others. Sometimes, such brinkmanship is necessary to goose a response out of the Council.

This one letter, along with the First Epistle of Isaac, which came a month later, rudely awoke the slumbering Druids throughout the Reform. It galvanized them to reaffirm their distaste of several aspects of organized religions. This is probably one of the most important letters every written in the RDNA, at least from an Archival perspective, because it generated controversy and a flood of letters which give us a good idea of the mindset of Reformed Druids during the mid-70s. It also gave us a chance to see their condensed Druidic instruction to Isaac, what would normally take years of living at Carleton to absorb naturally. The resulting letters also show, pretty effectively, what Druidism WAS NOT.

As the following letters will explain, there were several aspects of Isaac's letter that disturbed them, primarily: a need for definition, an interest in evangelizing (and quickly at that), swapping priesthoods with non-Druidic Neo-Pagans to assure the survival of the Apostolic Succession, an assumption that Druidism for everyone is really Neo-Paganism, sexist language (on the Reform's part), a desire for stronger National organization, a feeling that Carleton Archdruids were not suited for the Chair of the Council, that the Higher Orders should be restarted, the issue of majority (instead of unanimity) for settling votes in the Council, the incredible haste of the voting proposal deadline (within 3 months, by November 1st), and what appeared as the dogmatizing of the Druid Chronicles.

All very alarming, considering that it all came from out of the blue. However many of the issues of communication, first raised in the Codex of Affair and Priestess voting letters, would not so easily be put to rest.

The Epistle of Renny

Renny was the second female Archdruid at Carleton, and had taken over from Steve Corey, who had left a mess. Now normally Renny, titled "the Silent," is not one given to anger. Much of the bitterness in this letter, which I am uncomfortable with, is due to the fact that she did not access to a copier and would have to distribute handwritten copies of Isaac's July 18 1974 letter to dozens of past Carleton Druids in time so that a vote could be done by Isaac's imminent deadline.

Her complaints (unbrotherly tone, undemocratic presentation, haste for growth, and concern with restrictive definitions) were commonplace among the replies to Isaac's original letter, and were not assuaged by the First Epistle of Isaac that soon would follow it, as you'll soon see. It should be remembered that Isaac probably didn't really expect a response from Carleton, thinking it was moribund.

The Epistle of Ellen

Ellen Conway wrote this on almost the same day as Renny's Epistle and the Words of Green. This is not unusual since, Richard Shelton and Ellen Conway were good friends, Carleton Druids of the early 70s, and were then studying together at University of Michigan at Ann Arbor. Ellen would later marry Richard. She also founded the Ann Arbor grove and worked hard with Richard to control the Isaac Affair. Here we see the first instance in the debate about the primacy of the Basic Tenets and the need to distinguish between personal beliefs and Reformed Druidism. I suspect that Ellen's comment on Neo-Paganism, probably did not sit well with Isaac.

The Words of Green

This was a letter from Richard Shelton to the entire Council on 8/14/74 to begin an actual discussion of Isaac's two letters, something that Isaac's letters had neglected to do (instead of putting things up for a near-immediate vote). Its title comes from the fact that Richard chose green ink when mimeographing copies for people. Shelton, as I mention in his biography, was similar to Frangquist and myself in that we three have a deep long term dedication to preserving the existence of Druidism at Carleton. We three also were involved in producing some of the literature of the Reform. At the time of writing this, his wife, Ellen Conway was currently ArchDruid of the Ann-Arbor Grove (where they were in grad-school); to which Shelton succeeded her. Since Shelton had written to most of the Druids up to this point, it was natural that he would be the one to put the "Carleton Response" into a dignified order. In many ways, Shelton's letter quickly turned Isaac's seemingly belligerent letter into an intensely interesting debate.

An ironic background fact to this letter, was that Shelton had naively proposed the Codex of Form back in the summer of 1969 which had sought to clarify the literary history of Druidism, formalize certain definitions and to clarify the structure of the Council to enable legislation to proceed more smoothly. Isaac at that time, along with Larson and Frangquist, had felt that such codification was too restrictive on Druidism. Now here in 1974, Isaac was seeking codification (among many of the items on his agenda) and Richard was opposing it! Richard was also the only Chair of the Council, besides Frangquist, to oversee the successful passage of legislation through the Council. In fact, Shelton was probably one of the few Druids who understood how the Council worked!

As you can see, Richard succinctly crystallized some of the important points of objection; the non-necessity for extensive self-definition, the inherent non-authority and humbleness of the priesthood in Reformed Druidism, the need to apply Reformed Druidism upon one's own personal religion (and not vice-a-versa), and the need to dialogue in a calm manner befitting Reformed Druidism.

The First Epistle of Isaac

As Isaac mention in his endnotes to DC(E), that this Epistle was written after the letter in the Book of Changes Part One, and that the First Epistle was intended to have been mailed with that letter. The Letter was mailed out, and the Epistle followed about four weeks later in late August of 1974, although we do not have an original copy in the Archives. This delay may have caused even more discord, because the July 18th letter was too curt to really explain Isaac's intentions, and, arriving all by itself, may have negatively predisposed the Druids to any further mailings from Isaac (not that the First Epistle improved their opinion of Isaac). Isaac apparently had already gotten some strong feedback before he had a chance to mail out the First Epistle, and you can see some "Damage Control" being performed through out this Epistle to soothe irritated Druids (see Chapter One). It is likely that he had already received letters from Ellen Conway '72, Richard Shelton and Renny Seidel (who was then currently the ArchDruid of Carleton). Isaac is therefore especially carefully to explain Neo-Paganism, because it is unlikely that any non-Berkeleyite knew much about this term, which was created in 1970 or so. Reformed Druids up to that point had faced many verbal attacks from outsiders that they were practicing "paganism," and now here was one among them who was claiming that it was!

As I discuss in my History, Isaac has a knack for analyzing and micro-labeling things into categories, although he can also be very creative and satirical. Isaac wrote a book, "Real Magic" in 1971, after his graduation and became famous for receiving the first degree in Magic in the entire world. The First Epistle, along with the Second Epistle, shows how Isaac put his sharp mind to examining Reformed Druidism and to show how easily the forms and purposes of Reformed Druidism could be interpreted as being complementary with Neo-Paganism. This was nothing really new, in principal, to Reformed Druidism. Since the beginning, Reformed Druids have always related Reformed Druidism to their own religion; whether it be Christian, Jew, Zen, Taoism, atheism, etc. What was new to most Reformed Druids, was that Isaac was claiming that Reformed Druidism **was the same thing as** Neo-Paganism because it practiced magic, worshipped (what he felt were) authentic gods and goddesses, and had its own scriptures and priesthood. As the responding letters pointed out, many Reformed Druids considered these to be mere outer trappings around a basic common activity and experience of Awareness.

Gobbledegook and Red Tape

I always enjoy reading Gerre Goodman's letters because she constantly reminds us of the need for simplicity in our Druidism. Gerre was at Carleton during Richard's and Glenn's Archdruidcy, but she never really played a big role as a leader. Isaac never got this first letter or her second one, or if he did, he soon forgot about it (based on my talks with him). Which is a pity, since hers was one of the most calming letters that he could have received.

The Epistle of Norman

This letter was written by Norman Nelson to Isaac (and others) on November 10th, 1974.

As I mentioned earlier in the notes to the Epistle of David the Chronicler, Nelson had been deeply involved in the original founding of the RDNA at Carleton, a stand-in Archdruid for a few months, led many services at Carleton, helped to found the Higher Orders, was a Patriarch of the 5th order, had run at least two official missionary groves, and was a general resource for confused Druids. It was apparently rare for Norman to intrude upon the folly of others, much like Larson, but he decided to step in after receiving Isaac's letters. Norman would later help Isaac's preparation of *The Druid Chronicles (Evolved)*, by providing commentary about the early Days of the Reform.

Norman's letter has a few prominent themes; the value of humor in the Reform, the role of "dis-organization," the independence of Reformed Druidism from allegiance with any other religion/philosophy (including Neo-Paganism), its applicability to any religion or philosophy, the unimportance of external trappings, and the viable existence of solitary Reformed Druidism outside of Grove activity. Perhaps, not readily apparent, was the understanding attitude that he conveyed while still holding to his own opinion; the hallmark of good Druidical communication.

Norman has recently joined the RDNAtalk conference on yahoo.com in 2002, and is now contributing more of his insightful (pun-filled) mini-epistle on how things all got started. He has always been jovially friendly to phone-calls for assistance in Druidical matters.

The Book of Changes, Part Two

The Book of Changes was written by Isaac near July of 1976 as he was doing the final preparations for printing the *Druid Chronicles (Evolved)*. "Changes" is essentially his look back on the early half of the Isaac Affair, which never really ended until he started ADF in 1983, and to relate to the world his analysis of the situation in mid-1976. Chapter two shows the voting results of his July 18, 1974 letter. The issue of voting methods is covered more fully in my *History of Reformed Druidism*. Essentially, I believe that most of the Druids had come from Carleton (about 80% of the voters) and many declined or abstained (abstaining is particularly Druidic in that it is a show of independence from organization). It is questionable if anybody "won" since each side was using different standards of "winning"; the Carleton contingent believing in unanimity and Isaac believing in majority-rule, or at least 2/3. Those Druids who did agree on some points (esp. the current ArchDruids of Carleton origin) were primarily concerned that greater communication was required amongst members of the Council, so that future debates would not be so bitter, and founded the New RDNA.

As I've stressed before, this split into three branches is confusing. The New RDNA (NRDNA) was primarily a collection of Third Orders who wanted greater communication and organization than the RDNA felt was necessary. This first

variant of the NRDNA primarily existed as long as the Provisional Council of ArchDruids existed (up until about 1977) to discuss possible issues to bring up for vote with the Council of Dalon ap Landu. The Schismatic Druids of North America were predominantly, if not officially, a Neo-Pagan enclave headed by Isaac. When the NRDNA & Provisional Council fell into disuse after 1977, the remaining Post-Larson Berkeleyites and the SDNA Mother Grove assumed the abandoned name of the NRDNA, with the provision that non-pagan members would still have equal rights. Therefore be aware of the existence of essentially two versions of the NRDNA, especially in the interregnum year of 1976-1977, when the transformation of the NRDNA took place.

Indeed as Chapter Three explains, most people agreed on what the existing traditions of voting and hierarchy was, but wished to discuss possible adjustments to organization, liturgy and other minor points.

The Epistle to the Myopians

This was written by Joan Carruth on March 25th 1976. The title means "Letter to the Near-Sighted," which I think was appropriate. She was an Archdruid or at least a Co-ArchDruid of Berkeley from around 1975 to 1981, with various gaps. She was one of Larson's protégés and a close friend of Isaac, although she would eventually oppose Isaac's full plan of transforming the NRDNA. She also at various times edited the *Druid Chronicler* magazine and proposed the modest organizing referendums of the Coalition Council of the Order of Dalon ap Landu in the late 70s (that were more modest than Isaac's) when Carleton Druidism had once again lapsed. From my interviews with her, she is an aggressive debater and a leader of people. An overabundance of leadership was one of the factors leading to the Diaspora of Berkeley Druidism. She currently runs the Birch Grove in New Hampshire.

Her Epistle is part praise of the universe, and partly a reminder to the Reform that the world around us (The Earth-Mother) exists above and beyond the dualism of monotheistic thinking. As with Isaac's letters, the issue of ecological awareness and feminism is encouraged. She brings up a good point that Carleton Druidism, or rather most of the US, had to change from a nodding appreciation of Nature to a responsible stewardship of the Earth. It is a valuable lesson to us all. The letter had also been mailed independently of the *Druid Chronicles* to many members of the Council.

Lessons for a New Archdruid

Isaac was planning to visit Carleton in the Mid-summer of 1976, during school break, just prior to publishing the *Druid Chronicles (Evolved)*. Despite Shelton's early attempts to produce a reading collection for future Archdruids, Richard did not really trust Isaac's motivations, after the earlier Isaac Affair debacle and the introduction of a full-fledged religion such as Neo-paganism. After a very difficult transition of Archdruidcy, the very young Donald Morrison had just taken office, and we can tell that Shelton didn't want an impressionable young Archdruid being confused by Isaac, or leaving Isaac the impression that the current Chairman of the Council of Dalon ap Landu was a novice. Shelton almost appears to be a regent guiding a young prince, not unlike when he took me under his wing in 1993. In retrospect, this letter paints Richard as a frightened schemer, which is certainly not the case anymore, but in the context, we can understand why he was being so cautious, with all the debates that were being raised about replacing the Carleton Archdruid in the organizational hierarchy.

This letter and the succeeding letter, "Post Carleton Perplexations," give us an interesting window into the progress of the publication efforts by Shelton to produce an alternative

text to the Druid Chronicles (Evolved) and to disassociate with Larson & Isaac's pet project. It also gives us his rationale for the stage instructions of the Beltane service that you'll find in Part Three. Much of this lore could have been lost without this being written down here.

The Epistle of Richard

This was written by Richard Shelton sometime in May of 1976 to Isaac, but circulated to others. Richard was then the ArchDruid of Ann-Arbor, Morrison had returned from France and finally took up the responsibilities of ArchDruid of Carleton, and Isaac had left Minneapolis to return to Berkeley; an opportunity lost. Richard had spent the last year and a half as a reference source for Isaac, and Isaac had spent the last 18 months putting the Druid Chronicles (Evolved) together with Robert Larson. The initial rift between the two Druids had narrowed as they worked together and talked more. Isaac, at some level, had come to the general assumption that he was the odd-man-out in the Reform and was using the Druid Chronicles (Evolved) as a kind of self-inspection tool to work out a blue print for a new Druidic Neo-Pagan religion. Apparently the previous letter from Shelton had picked a raw nerve, probably telling him that most of the Carleton RDNA wouldn't be interested in the DC(E), which was Isaac's new baby. There was some dissent at Berkeley also in this period as Larson's unifying influence began to recede and control of the Mother Grove pass to Joan and Isaac.

Shelton provided a useful look back at the Isaac Affair and tried to explain this to Isaac. He reiterated that the Reform needs to avoid formalism, must keep itself separate (but applicable) to other religions, the need for sober and responsible discussion, the avoidance of Archdruid "kingship" over the lower Orders, the independence of each Grove, and the omnipotence of the individual within Druidism. Is it well known to all the Druids, that the publication of DC(E) (and Isaac's further public interaction) would forever form a connection in the public's mind between "Neo-Paganism" and "Reformed Druidism." Up to this point, most outsiders didn't know squat about Druids, and this vagueness had been a boon to Reformed Druidism. In all likelihood, even without Isaac Bonewits, a Celtic form of Neo-Paganism would have adopted the name of Druidism and influenced public perception of the word Druid.

The big debate of this time period was the provisional Council of ArchDruids which was, as described above, an attempt to improve communication between the Groves. One of the points that the Sheltons were especially worried about was idea of the Chair of the Council of Dalon Ap Landu being chosen from members of the Council of Archdruids. Shelton, amongst others, feared that without the influence of the Carleton environment upon the current Chair of the Council, that the Council might actually abandon the traditional ways of Druidism and start willy-nilly passing legislation or definitions that would force older-Druids to drop out as minority losers. It is also noteworthy that Shelton had just managed to finally relocate the Blue Book of the Archives, and was not interested in having it travel through the Postal Service.

The phrase "questions not tending to edification" is a favorite of Frangquist and Shelton, and comes from a reading in the Green Book.

Post Carleton Perplexations

Despite the calm demeanor of the Epistle of Richard, Shelton was seriously bothered by the activities of the DC(E), the formation of the NRDA, and their tinkering with the Council. In addition, Shelton was reformulating his Druidism after some disappointing years at the Ann Arbor Grove. What to do, but write to Frangquist for further guidance, and explain his background strategy during the current and previous debates?

More is written here about his attempts to get the Green Book and Carleton Apocrypha. To the best of his recollection, neither was officially distributed or published, due to lingering copyright concerns, graduate school, and burnout over the current issues. A rather deliciously enticing mention is made of the Epistle of Jan, but we cannot locate this letter.

My own feelings about post-Carleton blues are rather similar. One of the great difficulties for life after Carleton, is getting the requisite frequent interaction, facility use, and friendship with other Druids. For every Druid service at Carleton, there were several folk-dances, sing-a-longs, plays and shared classes to improve and deepen the relationships. I guess one comparison to the problem is that for some Carleton Druids, being away from Northfield is like a Jew being away from Israel; things don't come as forcefully the farther you go from your origins, unless you can adapt them to new circumstances.

The First Epistle of Robert

This missive was written by Robert Larson and postmarked as May 26th, 1976. For more information on Robert Larson see the Historiography on "Leabhar Toirdhealbhagh." Larson wasn't one to butt in other people's business, but there comes a time when you must step in between the combatants and heal the peace. Larson, a printer at this time, was in the process of preparing the Druid Chronicles (Evolved) for publication.

There are several points of interest for the historian about Robert's two epistles. It is one of the few glimpses into the originator of Berkeley Druidism, an old-time Carleton Druid, and the ArchDruid nurturer of the Berkeley Grove from 1968 to 1976/7. From the sheer literary output, one would assume that Isaac was the most dominant spokesmen for the Berkeley Grove. After a dozen interviews with other Berkeleyites, it appears that Isaac was merely the most vocal and liberal with the pen amongst them. The people might have listened to Isaac, but they followed Robert. There was scattered interaction between Frangquist, Shelton, Sherbak, Savitzky, Carruth and Larson up to the mid-70s. Larson's was the quiet, steady voice of Berkeley.

In this letter we get another idea of what form of Druidism was being pursued in Berkeley, and why so many of the Berkeley Druids resisted Isaac's changes over the next decade. It also provides us with an eye-witness description of Isaac's behavior that we don't have elsewhere in our records. This letter gives more depth to NRDNA than Isaac's letters alone would have provided to us.

Robert's First Epistle is essentially discussing his idea of a Provisional Council of Archdruids among the original NRDNA, but also being open to the RDNA. Its purposes are plain and simple; dissemination of news, record keeping and a safeguard for keeping communication open amongst the Council; in case the Carleton ArchDruidcy should go into remission. In those circumstances, the Chair of the Council of Dalon ap Landu would annually rotate around the members of the Council of Archdruids, until Carleton got back on its feet. The letter spends a great deal of time reaffirming basic Reformed Druidic ideals of traditional disorganization and independence, which Larson understood as a member of the original Carleton Grove.

The Second Epistle of Ellen

Ellen's snappy response to Robert's proposal is to lay the red-tape even thicker on the process, ensuring that things can't progress without safeguards. Rather ingenious, I do believe. It makes you wonder if the red-ribbons on the third order are a symbolic reminder of our tendency to get dogmatic and officious, despite our best intentions, thus acting as a warning to Druids, that this is a person to avoid, or does it indicate we're already hopelessly bound already?

Felicitous Communications

A very calm response to relax and not let things eat you up. Just what Shelton probably needed at the time. Having dealt with his own attempt at a schism (see Epistle of Midsummer and Early Chronicles), Frangquist knew how to deal with division in the ranks; with calm words and a ready ear.

The Frangquists were in Germany during the Mid-70s to work on several computer projects as civilian computer programmers for the U.S. Army. An earlier overseas posting in Korea in the late 60s had also given Frangquist sufficient experience with red-tape. The Epistle of Midsummer was the second part of this letter.

The Epistle of Midsummer

This was written by David Frangquist and Deborah Gavrin Frangquist to be read, in their absence, at the Midsummer service at Carleton's Monument Hill on June 21st, 1976. Don Morrison was the current Archdruid and many of the older Druid alumni were returning for their class Reunions. It was also the hope that Isaac Bonewits would come down from Minneapolis to heal some bitter wounds. Unfortunately, Isaac had to leave Minneapolis a few weeks earlier and return to Berkeley, postponing the final reconciliation between him and the Carleton faction for 17 years when he returned to Carleton in April of 1994. The atmosphere at the time of the reading of this Epistle was a bit frantic. The last two years had seen some fierce debating, unsettling accusations, the schisming of the Reform, the soon-to-be-published DC(E) which threatened dogmatization of the Reform and the realization that the Carleton ArchDruidcy was a shaky institution at best with an uncertain future viability. The movement felt exhaustion, distrust and nervous confusion. Wounds needed healing.

Realizing this, David & Dee brought up the essential foundations of Druidism to re-enforce the strength of the listener's Druidism. They reaffirmed the listener's memories of how Carleton and Reformed Druidism overlapped so heavily as to be indistinguishable and pleasant. Druidism served its purpose by helping the present Druids, which was sufficient now, even if the organization disappeared tomorrow. The present was all-important, by looking ahead you defeated the purpose of Druidism. Druidism existed to ourselves outside of labels, definition, or the opinions of others. The Basic Tenets were dredged up again as the only basic definition for Reformed Druids, regardless of whatever else a Druid later professed. Finally the Council was recognized as a tool for communicating within the Reform, but not as the only sign of the existence of Reformed Druidism, which would live in the hearts of every Druids. If the Council changed its purpose, such as to become a tool to divide the Druids, then they should ignore it and continue on with what they believed was the Reform.

Soothing as this letter was, the debates on the Council of Dalon ap Landu and the provisional Council continued on for another two years until most Carleton Druids promptly decided to drop the issue completely. Druidism among enrolled Carleton students kind of disappeared after a few years too. The West Coast NRDNA, pretty much was left to its own devices not so

long after this point. Contact between the RDNA of Carleton and the NRDNA was resumed in 1992, but has been consistently spotty since then.

The Second Epistle of Robert

This letter was written by Robert Larson on July 2nd, 1976. As mentioned in the First Epistle of Robert, Robert has emerged from silence and had entered into the debates of the Reform, providing us with an opinion of a Berkeleyite besides Isaac. It was also written after Robert had assumed the Chieftainship of the Council of Archdruids. As far as I know, no one officially succeeded him in that role after the first year. Due to the instability of the times, the Council of Archdruids collapsed along with many groves. Most of the communicative and record-keeping functions proposed for the Council of Archdruids were undertaken by Isaac & Joan Carruth with the publication of the Druid Chronicler newsletter for the next three years, then by the Pentalpha magazine, and finally by the Druid Miscellany newsletter.

Robert acknowledged the Sheltons' objections to overformalization, but pointed out several practical points to the Council of Archdruids. Most of these points have been repeated before. An interesting prediction was that most of the future Third Orders would not be from Carleton. Had the NRDNA not stumbled at the end of the 1970s, this might have held true. By my estimates, there has been a 50/50 mixture of post 1976 priests coming from the NRDNA and Carleton.

Most delightful, he gives us a story that can be examined on many, many levels. I love stories.

The Second Epistle of Isaac

This was written by Isaac Bonewits in the summer of 1976, probably in late July 1976, two years after the First Epistle of Isaac. It is generically addressed to the Council, but it is uncertain if he actually mailed it or if he merely published it to be read in the DC(E). The first half of 1976 had been filled with a resurgence of letters between Druids, after an interestingly quiet 1975. It appears that the Second Epistle, was Isaac's way of explaining himself in full-blown-detail, to clarify his terms, to prove his competence, to drive home his point that Reformed Druidism could indeed be easily converted into a Neo-Pagan religion, and to better express his world view. Like Chapter Eight explains, he has acknowledged that the Epistles would not change many peoples' view of Reformed Druidism, but at least they would understand what he was going through.

Most of the themes of the Epistle are apparent to the reader and need little review here. What is perhaps interesting is the fact that the First and Second Epistle are very good examples of how the Neo-Paganistic worldview could be interpreted by a Reformed Druid. Like Gerre's letter, each Druid often reinterprets their own religion after their experience with Druidism. One should not assume that all the Neo-Pagans of the NRDNA from 1976 until the present are in agreement with Isaac in his world view, just as no one would assume that David Fisher's view of Christianity is identical to Norman's or even my own. Isaac's Epistles are perhaps best read alongside of Larson and Carruth's to give the reader an idea of the opinion diversity amongst the Neo-Pagans in the NRDNA.

The early seventies were the nascent years of the Neo-Pagan movement, which had emerged from Wicca and the occult scene. As with any newborn religious movement, there were some people who were interested in defining and shaping their own movement, and Isaac was amongst the forefront. Isaac, since around 1972 when Neo-Paganism first identified itself, had been deeply involved in this movement and is still

considered a knowledgeable expert on the Neo-Pagan movement today. With this in mind, one may reinterpret the Epistles as his way of laying down a path for future Reformed Druids to investigate the possibilities of the Neo-Pagan movements. In fact, the entire *Druid Chronicles (Evolved)* serves this purpose well. Indeed, the original *Druid Chronicles (Reformed)* and the *Green Book* appear to be laying down a path oriented towards the East and towards personal philosophy. Isaac would, however, continue to encourage the Neo-Pagans of the NRDNA to redefine Reformed Druidism as a Neo-Pagan movement, adopt the strength of a clear religious structure and (perhaps more importantly) follow Isaac. Most of the Neo-Pagans chose not to go with Isaac, for reasons I detailed in my *History*. Suffice it to say, many objected in the same way the Carleton Druids did.

The Epistles also foreshadowed the kinds of questions that Isaac was dealing when he sabbaticaled in 1979 (to return briefly in 1981). He had begun to formulate the structure and rules of what would become “Ar nDraiocht Fein” (ADF), a definitively Neo-Pagan religion, in 1981 to 1983. Although Isaac did go on to formulate an unquestionably definable religion in ADF, it should be noted that each Reformed Druid essentially did so also in that they either returned to their religion in a new interpretation or formed a new solitary religion or philosophy. Isaac’s religion, merely had more followers than the mostly solitary religions/philosophies of the other Reformed Druids. Something to think about.

The Book of Changes, Part Three

As Isaac describes in Chapters four and five, everything was in a big confusing mess during the summer of 1976 when Isaac & Larson were working on the DC(E), published in August. Procedural steps had been skipped, diplomacy dropped in favor of speed, and issues voted upon before opinions had solidified. The next couple years saw a grudging acceptance of DC(E) as a reference tool for secluded groves, as a fountain of trivia, a nostalgic look upon the early traditions, and a recruiting tool for the NRDNA. Interestingly enough, it was the publication of DC(E) that permitted the reconstruction of Carleton Druidism in 1985, after yet another cyclical collapse.

The Provisional Council, as mentioned earlier, didn’t operate effectively after 1976 due to Grove-closings through the country. The idea of a majority vote in 4:13, was never widely accepted, even inside of the second NRDNA. The long-term result of the Provisional Council of Archdruids was that everybody had come to the conclusion that their Groves were independent, as were all the individuals in a Grove. Indeed what authority does an organization have, except what you give to it? Somehow the anarchic underpinnings of the Reform would continue to pester Isaac within the NRDNA, until he finally quit in 1981 and went to make a fresh start with ADF. Interestingly enough, the same problem cropped up again in ADF, but in a more manageable form.

Cup Filled to the Brim with Druidism

This letter was written by Gerre MacInnes Goodman on October 21st, 1976 to Isaac, but circulated widely amongst her friends and enemies. Gerre Goodman was a participant of that Druidic renaissance that occurred under Savitzky-Shelton-McDavid during the height of the Vietnam War. Her letter comes after the *Druid Chronicles (Evolved)* had been published, and all the sides were getting tired of the debate.

Her letter was a letter of healing. It is also a deeply personal letter and self-examination, not uncommon amongst Reformed Druids, but very topical to the debates of her time.

Her message is simple; love and tolerance; although that message has been harder to practice than to preach. One can see in this letter, one more attempt to break Isaac of his now legendary habit of categorizing and labeling everything around him. With labeling comes exclusion, with exclusion potential experiences are denied, with experiences denied spiritual growth may be stymied. The letter also shows another attempt by yet another Reformed Druid to analyze their own religious heritage with fresh eyes, but being cautious not to redefine Druidism as their newly rediscovered religion that they now have joined. Druidism is a tool, not the final products. Like Isaac, she feels that Druidism is related to her own Christian religion, much as Druidism is related to his Neo-Paganism. While she may go further into “oneness” than most other Druids, it still an admirable example. The last vital note for the researcher is her opinion of the impossibility of defrocking or excommunication with the Reform, an activity vital for a serious organization to maintain its sense of separateness.

Salutations

A pleasant, brief poem from Dale, a Carleton Druid. I cannot remember who she wrote this to, probably Morrison, Shelton or Frangquist.

The Third Epistle of Isaac

After a few years of experimenting with the Pentalpha organization (see Part 4 & 11) and designing ever more complicated rituals (see Part 3), and noticing that the Carleton Faction of RDNA was not corresponding very much anymore, he felt the need to preach again on the matter of ritual strength. I believe he was becoming more result oriented, and not very happy with certain inadequacies in the existing format traditionally performed by the RDNA.

This era of the Reform, as yet, has very little documentation outside of Pentalpha and Live Oak publications. Hopefully with the further examination of personal archives from NRDNA members, greater light will be shed on the reasons for the schisming of the Mother Grove at this point.

Musings of an Ancient Religion in A Modern World

Shirine had posted a few articles to the Pentalpha/Druid Chronicler, which reached most of the NRDNA, SDNA and other interested Druids on the scene in 1979; but the Carleton network was apparently dispersed, so few will have seen this letter or its original publication. I was particular enthralled by the simple question that this letter posed, on where we draw our traditions from; the spoken or written word. I believe that much of RDNA tradition is found in the customs, odd quirks, mannerisms, method of discussion, character, and a hundred other small actions that are picked up in the traditional year of following an older member through the cycle of the seasons. You can’t get salvation from a book (or a bottle), but a book may help in that journey towards truth; but never taking its place.

The Fourth Epistle of Isaac

Another editorial by Isaac in the Pentalpha Journal. Isaac’s research and writings mentioned appear to be the nucleus of the establishment of a new system that was to develop into the ADF. However, it might have been one of the many book projects of Isaac that never got around to publishing. It is around this time that Isaac caught the “Indo-European Fever” that was beginning to garner interest in the Neo-Pagan community.

The Fifth Epistle of Isaac

After a rather disastrous re-election conflict in the Mother Grove, when it became apparent that the majority in the NRDNA would not accompany Isaac on his changes, Isaac decided to break off more completely than before.

I really admire Isaac for breaking out of the two weak bonds of the Reform, and proceeding to give birth to a new (and more complicated) creation that many others would lovingly assist in raising. It must have been as much a relief for him as when he left the Catholic seminary high school as a youth. However, he also took with him, his ability to keep the RDNA moderately in communication with each other. This job would soon be taken over by Emmon Bodfish and his Druid Missal-Any newsletter (see Part 11).

Epistle of Sally

I included this letter from one of Isaac's earlier wives, to show the enthusiastic support that he received in those early 80s as he began a Neo-Pagan religion, based on several years of planning and experimentation. Sally apparently was a big help to Isaac in the Pentalpha project, and apparently married him for a few years.

The Beginning of ADF

Now obviously this was not meant to be an RDNA epistle, however, it shows Isaac's first steps out in the new religion of ADF. After a year of planning, the basic framework was set and he wrote quite an excellent letter for the first issue of the Druid's Progress magazine. This letter has been floating about on the internet and gets quite a bit of press time, and is referred to unconsciously whenever Isaac speak. Isaac by this time had spent over 13 years in the developing Neo-pagan movement and was well known in the community.

Open Letters to the Grove

There are at least two types of Druids in the Reform; those who write a lot, and those who don't. Emmon joined in the late 70s, and became a very important member of the Live Oak Grove that split off from the Berkeley Mother Grove's satellite. Larry Press nominally ran the Live Oak Grove, but it appeared that it was the diligent and forceful Emmon who produced the newsletter, provided and maintained the Grove site, and kept track of the official matters since the Live Oak Grove had incorporated as a tax-recognized charity (i.e. a government approved church). Unfortunately, after a few years of bliss, there was a difficult period leading up to an election, in which several new members (including a token third-order Bob Blunt) elected themselves as the officers of the Grove, in effect forcing out Larry, Emmon and Susan. Emmon's response was to refuse access to his property for rituals to the corporation and continue business as usual, just un-officially. Grove services would continue on his property until 1993, but in a diminishing sense after 1990.

Druidism and Truth

Now the Druid Missal-Any publication by Emmon was a fine publication in the pre-computer age, and showed a great deal of artistic ingenuity, that isn't really captured by my republication efforts in Part 11. One of the more constant authors of articles was Tom Cross from Post-Oak Grove in Texas, who was a linguist by training, and an educator by profession. His specialty was Ancient Gaul, which is a difficult specialty since there isn't much surviving material on that culture, and is also easier for the same reason.

This letter, in his standard didactic manner, was the seed of the ensuing year long debate. In his writings, I catch the faintest parallels with Isaac; that here is another NRDNA Druid who has the embryo of a new system, and yet remains in the NRDNA during the gestation period; sharing all those harmonic creative reflections every time they feel a kick in their womb. Isaac and Tom are not currently friends, and appear to avoid each other; yet they both are rather allergic to monotheism and sketchy scholarship, claiming rather high standard for themselves and others.

Letter to the Editor

In contrast to Tom, Albion seeks inspiration from doing things, rather than reading and reconstructing them. Albion is a gentle sort of soul, the water to Tom's fire, so to speak. When they mix you get smoke and steam. Apparently Albion had been taking some type of correspondence course with Tom up until this letter, which was published in the Missalany by Emmon, and had had disagreements with Tom, but had been unable to resolve those either. The resulting debate here in our records is not unlike overhearing a married couple who airs their private argument at a public restaurant. Like most 70s cop shows, the two partners are opposites, whom we love to watch argue on their beat.

A Rebuttal to Albion

While the ancient Celtic Bards were renowned for their prowess with satire and sarcasm, I think Tom overreacted a bit to Albion's letter; perhaps demonstrating the rather touchy pride and short temper that gets the Celts so often into trouble. He has taken Albion's light deference to scholarship as a personal affront and unleashes a torrent of ink. After reading this, you can imagine Albion's feeling; no, actually, you can read it, since it is the next letter.

A Rebuttal to Cross

Despite being baited by Tom, Albion shows restraint. I find it an eloquent and conciliatory response, an equally important bardic skill.

The Balanced Epistle

Les Craig was a "solitary third" order druid in Humboldt county in California, who apparently had epic battles trying to maintain her garden against the beasties and weather. I wanted to put in several dozen of her regular correspondences into this Apocrypha, but instead decided to make a collection of seasonal essays along with Emmon's introductory letters. However, even this laid-back Druid with pronounced Bardic skills (she founded the Order of Oberon) had to step into the ring. If anything, this debate centers around knowledge, tradition and authority; topics which she gently weaves together.

Spring Equinox Salvo

People will get angry at what they wish to be angry about. You'd think the two didn't realize that scholarship and experience were both necessary together in some ration. Tom Cross however brings up an issue that Isaac had always eluded to, the rather tenacious refusal of Reformed Druids to accept being labeled, Isaac usually referred to it as anarchistic, but Tom comes at the issue from a linguistic angle. The next letter describes this further.

Druidaxta

When I reflect on Tom's arguments, in some ways I do try to defer hard choices by refusing to take sides, but sometimes, I feel the harder choice is to refuse accepting standard categorizations. From this letter and other references, Tom had done his research into the Indo-European theory of a distant prehistoric common culture to the people of Europe and India, but he preferred to focus on that of the continental Celts. We can see that Tom has his act generally together, and yet it lacks the self-effacing humor that I normally see in Reformed writings. Having standards for oneself is one thing, but must one take it so seriously, in order to accomplish them? The final part of his letter reveals a lot of interesting details of the diverse nature of the Post-Oak Protogrove that he ran in Texas.

Albion's Response

It appears that Albion can lose his temper also. It is said that even the Buddha does not smile after the third slap.

The Gift of Horses

Les reenters the debate, after it has dominated the Druid Missal-Any for about six months. This kind of debate would have erupted and finished in a few weeks on the modern Internet conferences, but perhaps it would not have waxed so eloquent as the old "paper battles." I think she brings up all the salient points of the debate, and puts them into perspective, while offering a viable third alternative of moderation to Albion and Cross mud-slinging soap-boxing.

Farewell of Tom Cross

Apparently calming down, or perhaps sulking, Tom feels the necessity of pulling out of the Reform. Not too long thereafter, he published the book "The Sacred Cauldron" under the name of Tadhg MacCrossan, and founded Druidiactions; a group centering on practices drawn from ancient Gaulish religion and culture (a rarity in the English literary world).

This letter gives a rare insight into the character of Emmon's fascination with scholarship. For Tom, and to me to some extent, the contemplation of concepts and perusal of documents are a ritual in and of their own. While Celtic scholars were beginning to release new research in the 60's and 70s, it wasn't until the late 80s that a sort of renaissance boom of books flooded the market due to the bountiful consumers willing to buy their works.

Tom departed to ride on that wave. Many rumors floated that he was hostile to Neo-Pagans, rejoined Catholicism, or that he was working with a French Fraternal Druidic order of some type. Wherever he's gone, I do appreciate the time he spent discussing his views on the Reform, and I will also ponder on those questions he raised.

Albion's Thoughts

After Albion's conclusion to the debate, Emmon decided not to publish any more letters from the two until both had cooled down some more. Albion would continue to read the Druid Missal-Any and submit more articles of his experiences.

Epistle of Gruntwork

My will is weak, but I had to include at least one of Les' wonderful semi-seasonal letters as it dealt with how to build a Druidic community, and it appears to show her final thoughts from the debate. She raises rather organic issues of family life that have been rarely raised by the more individual-oriented letters of past Druids.

Balance & Synthesis

Perhaps I shouldn't have included this letter, but it somehow stands on its own as separate from the acrimonious preceding debate and stands as a reminder, that there was more to Emmon's vision of a Druid Community than two bickering Druids.

The Speaking of Beliefs

Written by Heiko Koestler, who with Alice Cascorbi, helped to restart Carleton Druidism in the mid 80s. This speech, originally in crude outline, is from the Fall Equinox ritual of 1987. Heiko was one of the first Carleton Druids to self-identify himself as a Pagan. The Druids at Carleton since 1985 have shown a greater interest in liturgy and magic, but still moderate by most standards. Although Heiko is a bit more ceremonial than most, you can see that little has really changed in the message at Carleton over the missing years. I therefore suspect this continuity has less to do with oral transmission by fellow Druids than with the natural beauty of the arboretum, the friendliness of the rural landscape, and the respectfully fierce academic discipline of Carleton College.

Mike's Farewell Epistle

Written in the closing months of Mike's Archdruidcy at Carleton, in which the torch was being passed to the Triple Archdruidcy of Becky, Michelle the Dark and Ann, which would last until 1996. Despite Mike's best efforts, grove attendance was usually only 5 to 6 people at service and sweatlodges, although there were about 80 people on the mailing lists. Since the latter two were definitely into Wicca, I just wanted to caution them to keep it open to members of all denominations and explore widely and have fun. It is a difficult thing relinquishing what little authority I did have, but they had capable hands, and I could go off to spend the next two years feverishly typing up ARDA, while occasionally checking up on them, in the most unobtrusive ways (monthly visits to the science fiction club).

The Third Epistle of Robert

Well, this was quite a long one! Robert wrote this epistle on the Spring Equinox of 1996 to discuss his reaction to my General History in Part Eight or ARDA. In particular he was intent on providing a much simpler alternative vision of Paganism, as opposed to Isaac's more grandiose schemes that eventually became Ar nDraoicht Fein. Neopaganism can search for the simple, seemingly chaotic roots or it can choose to build as complex a structure as many of them are trying to escape from.

I wonder if he was inspired by my comment that the early Founders were impressed by the anarchic resistance of the Celts and Druids to centralized government and religion. As he well puts it, the Monotheism isn't necessarily the problem with religious persecution, but rather it is the organized aspect of some religions when married with the power of the state. While such a match may increase a religion's resources for helping

people, it can also magnify the ability of the occasional petty religious individuals to crush and repress the views of minority dissenters. While his message may seem a bit harsh and rough compared to his normally quiet contemplation, it should be remembered that freedom of religion has not always been achieved without struggle. Compared to some of the persecutions mentioned by Robert, the state of the early RDNA at Carleton seems rather tame and bearable.

It is also refreshing to see the old topic of ritual being brought up again in such an unusual way. I feel that Larson's view is pretty much in between my disdain for ritual and Isaac's fascination with the issue. For Larson it is a matter of practicality. The lines in 15:23-34 were lifted from another letter I received from Larson on that Equinox, and which I felt should have been included with the Epistle proper. A final topic that I enjoyed reading about was the inter-connectedness of religions, how they adopt and borrow from each other, even if they won't admit it.

It is entirely possible that The Last Epistle of Robert was a discarded prologue to the Third Epistle of Robert.

The Book of Lacunae

Some wild ramblings written by Michael Scharding between December 30th 1995 and May 1st 1996, ironically about the same time (unbeknownst to Mike) that Isaac was preparing to announce the end of his ArchDruidcy of ADF. How cosmic can you get? This was Michael's weak attempt to stick his foot into the Apocryphaic tradition, to add a happy note to the end of the Apocrypha, and to bridge the twenty long lacunal years of Apocryphal-style letter writing from 1976-1996.

The term Lacunae (Latin Lacuna, meaning a gap or a space] as you may guess refers to the holes in my logic, or to the emptiness of Form, the need for leaving "personal" time, the virtues of simplicity, hearing the pauses in a stream of music, and in the blank chapters of this epistle. You may imagine whatever you wish to exist in those blank spots. If you like these blank spots, look around through ARDA, I'm sure you can find more empty spaces to stare at.

The Epistle of Amanda

I received a call from Amanda, apparently not long after Michelle the Blond ordained her and then became disinterested in Druidism, and Irony had gone to Germany to become a blacksmith's apprentice. During their Archdruidcy, a great number of members had joined, pulled by their charisma, and rather powerful sense of fun experimentation (free of Michael's boring speeches, perhaps) She somehow spotted me on the campus, and knew who I was, perhaps old pictures. We chatted for awhile, and I gave her the standard advice of most Archdruids; think for yourself and search widely. This is the letter, I received in gratitude. Only met her twice after that, but quite a joy each time. For a brief time, the Druids were using the newly created Religious Awareness House to anchor the group's social activities, much like Farm House had been in the 1980s, this idea had been floated in the 93-95 period, but never enacted as Druid House.

The Sigil Letters

Before I left St. Cloud to go to Japan, I made up a big batch of one ounce silver sigils, and began to give them out to people at Carleton. Druids apparently are drawn to big clunky jewelry and clothes with a poor fashion sense, so apparently they were quite fetching and inspired people to write about them.

The letter by Ian Friesland was written not long after he left St. Cloud and went on to do scientific research in various

parts of the world. Never did ask him what he was studying, but it would take him to the South Pole and the jungles of the Amazon.

The letter by myself was in response to the Epistle of Amanda, and I sent her a sigil.

The letter by Robert Harrison was a delight, that he wrote in 1998, but I don't believe that I read it until 2003, when Mark sent me a number of files that were sent for the 2000 ARDA edition, that never got produced. Robert comes from a Keltria background, with long studies into Tibetan Buddhism. Being about 40 years old at the time, he was able to give a lot of mature advice to the Grove members.

The History of the Sigil, was something that I wrote on the internet to start spreading a counter-history to the popular theory that we got the sigil from Stuart Piggot's 1966 "The Druids." We can only assume that Fisher just made it up.

The Epistle of Sam

I got this letter in response from Sam after I mailed him a copy of ARDA in early 1997, while I was in Japan. Sam is one of the more unusual and special members of Carleton's legacy, precisely because he is from the neighboring college of St. Olaf; a Lutheran private institution, but still in the top 30. Sam graduated in 1991, and is a native Minnesotan with a deep and abiding interest in Welsh culture and language. His interaction with the Carleton group was greatest from 1988 to 1995, when he played the ornery outsider, widening our understanding of social causes. He also played the head monk, Plexus, in the movie Gattaca, for which he was widely considered the best actor in the film.

What Are Druids?

Irony was ordained in 1997 and proved to be one of the most charismatic druids I've ever met, despite his interesting quirks. He expanded membership rolls, kept the group in funding, wrote this letter to the Carletonian newspaper, published many poems, sang lustily at SCA events, built the great Stone Circle, brought in ecological concerns, started the RDNA conference at Carleton, encouraged para-psychological research by members, traveled the world, stomped out a fire with his bare feet, broke many hearts, glowed in the dark, worked for Peace Corps in Tonga, wrote the twenty page Sociology of Reformed Druids, and was just outstanding as the first Ethics major at Carleton. Currently running the Hemlock Grove in New York.

The Exile Letters, Part One

These letters reveal a bit of Irony's late discomfort with running the grove and encouraging members to initiate activities; a perennial problem faced by Archdruids, now two years into a long Archdruidcy (since 1996). However, he has brought in a few old friends to bolster him as he enters his senior year.

The Epistle of the Rising Sun

After publishing ARDA in summer 1996, I spent four years in Japan and started the Akita Grove at the Minnesota State University of Akita, a sister school of St. Cloud University in Minnesota. I met Nozomi and Pat there and I ran the Akita Grove for a few years before turning it over to them, and someone forwarded Ikari's address to me while I was there. Having been nostalgic for Carleton since my Sophomore year journey to University of Glasgow, I naturally began to pine for her forests again, despite the charms of Japan. Upon hearing of the difficulties that Irony was having, I thought I would send a

letter to cheer him up, since I wouldn't be going back to Carleton than often.

Freedom Within and Freedom Without

This was one of the hardest experiences I had in the Reform. For a long time, including my Archdruidcy, there had been little interest in the traditional service, upon which the 2nd and 3rd Order were designed. Upon hearing of the contents of the Third Order, Merri naturally didn't find that it spoke to her, and asked if DAL could be removed and a stripped down version be performed. Being on the border between the self-ordination and traditional ordination periods, I feel caught in the middle by the pros and cons of both positions, and in the end, I decided to support Carleton students to choose the one that made more meaning for themselves. I think it is more important to have them do a good job, then give up over semantics.

Being a Druid

One of the tasks that I gave to Robert after his ordination was to write an essay on what it means to be a Druid. Again, I didn't read his completed essay again until 2003. Those Celts are such malleable images for the essayist. In the end, the essay always returns to the more important question, who are we and who do we want to become?

The Exile Letters, Part Two

Well, Irony finally put Carleton behind him, after a very long Archdruidcy and returned to the world of mortals, only to head off on a journey to Tonga, a volcanic island in the Pacific Ocean, that managed to avoid being colonized, by eating all the missionaries, then converting to Christianity on their own, thereby becoming a self-declared Christian kingdom (you are what you eat), and immune to colonization according to the rules of the 17th century. He spent his time teaching sanitation planning, industrial arts skills and whatever else was needed. He was located on one of the smaller of the islands in this chain, with a dormant volcano and a crater lake. Naturally, transplanting his Druidism to the tropical jungle was as difficult as transplanting mine to the mountains of Northern Japan, and I enjoyed hearing how he adapted, and during this period, I constantly kept his spirits up by sending care packages, and druidical readings.

The Parenthetical Epistle of Mike

Since the Druids have started on-line mailing lists, the number of letters has vastly increased to several thousand a year, most being quick replies, and not that many of epistle length or quality. Perhaps by piecing them together, I will be able to get a sizeable amount of material for future epistles, but the long letter writing tradition of the past seems to be the exception.

I have a terrible habit of rambling when I talk and getting into side-conversations even when thinking to myself. This letter is rather illustrative of my wit, and we should all pity those who have to deal with it on a regular basis. Like the interview in Part 10, it talks about what brought me to Druidism, and what I believe are our society's main image of Druidism, and how that affects the views of incoming new Druids. As Shelton said, we spend a lot of time, dispensing with cherished myths about the Druids. I was inspired by reading a similar essay by Daniel (which is in Part 7).

Why Are We Called Reformed?

This is by Mairi, a person who used to hang around in the 1995 period at Carleton, but she wasn't a student, but rather, a very interesting lady. We ordained her in 1996, and then we happened to meet again in Washington DC, since she was working in the Pentagon from 1997-2002, before going off to Guam (I think). I believe her mother's side is Jewish and her father's side was Presbyterian, so I guess she had Reformed ancestry on both sides, and she wrote this fine essay and delivered it to my door, wrapped in a little red ribbon. I think it is an excellent example of comparative religion, and would like to see more examples in the future, perhaps Zen or Taoism would be particularly productive? Not everyone enjoyed the comparison.

Responses to Mairi

One person in particular, a Canadian named Glen from the Silent Grove on Lake Ontario, and was quite eager when he first joined. However, he appeared rather activist oriented, which is fine, but intolerant of those who were, which caused problems. Druids tend to be rather sluggish, and he had places to go and things to do, and we apparently weren't his preferred vehicle for pursuing Druidism and politics. Sadly, a few harsh words were exchanged, but I do hope he understood that few things in this world are unconnected, even if we do not appreciate those linkages. The interchange was then published in the Missalany.

The Epistle of Adaptation

Dusty is a strange fellow from southern California. Never ordained, that I can recall, but a wonderful writer and free-spirit. His take on the whole debate, was wonderful, and I'm glad to have a chance to share it with you. This was also published in the Missalany. His sense of humor and self-deprecating simplicity, are truly in the vein of Reformed Druidism; but sadly he hasn't posted with our group in a long time.

The Silent Cacophony

While I was hesitant to support an Anti-Zionist tirade in his first batch of letters, despite my own concerns, I did admire his energy and enthusiasm for activism, but of course, the Reform does not speak as a group, only as individuals, and so we were unable to please him.

The Epistle of Alyx

Alyx was from Colorado, and I ordained her in 2002, near Denver. A witty girl, I always enjoy getting her occasional letters, and she very succinctly summed up the group's feeling about Glen, to much kudos. Unfortunately, Glen, soon left after that, and we do miss him. Alyx's other contribution was the delightful image of the piñata, with religion needing a good whack once in awhile to keep it interesting.

The Second Epistles of Norman

These are a collection of Norman's first year of thoughts from the RDNAtalk conference and D202 study of ARDA 2's early version. He can ramble on, so be careful when talking to him on any subject!

The Epistle of Eric

The last of the Epistle to make it in by the deadline of Feb. 14th. Eric is a graduate student in Washington DC, who attended my services regularly, and always wrote great off-the wall stories for the Missal-any on cleaning, Lucky Charms, Druidical diets, and then helped to run the 2002/2003 Bardic contest for the RDNA. Like the Sigil Letters, this epistle gives us more to think about a symbol of the Reformed Druid, those ribbons. Since he couldn't make it to the 40th Reunions in 2003, he wanted me to read this as one of the meditational readings at the service.

Wind Borne Seeds

Occasionally in the RDNAtalk conference we will have a rather quiet member, John Slattery in this case, just suddenly post something and then resubmerge. He apparently had been working on this thought for awhile and found the conversation on some point in March 2003 to be a bit combative and so posted this little reflection. I have not much since from John, but I rather liked the grove imagery and decided to insert it. I'm not quite sure I totally agree with the analogy, since I think Nature is indeed "red in tooth and talon," and that trees and plants do indeed fight for space in the sun and for resources under the ground, but still an interesting letter.

When Leaves Leave Us

Once I decided to add Wind Bourne Seeds to the Apocrypha, this one by my own hand came to mind immediately as a natural complement. Brother Robert's death a year later in August 2004 when I was releasing the Main Volume, also reminded me of the poignant message of falling leaves. Druids are inescapably drawn to trees with their expressive nuts, leaves, roots, bark, sap, wood and spirit. This was a result of a bit of study on what particular aspect, the departure of leaves in the fall every year. We all reflect on it, but many do not know why it happens, so I wrote it. The original article was also accompanied by a chart of un-named leaves that the person would have to guess. I suppose I should take out chapter two, but Druidy is not simply the artistic wonderings of chapter three, but the observation of science, so I guess I'll leave it in.

Thoughts on Chaos

This letter was lifted from early on in the D202 conference that was initially set up by Sybok of OMS to teach the ways of ARDA 2 to the members of Mithril Star. I later was given the conference, but it petered out mid-way through the study course, naturally, due to the immense length of ARDA 2. These people had access to an early version of ARDA 2 that I had hoped to have published by July 2003 by Mark Heiman. Fear's comments were directed towards the Earliest Selections.

If there is one thing Druids are it is unstable and constantly reshaping itself, especially at Carleton with its high rate of turnover in membership. There are certain parameters on this cauldron of chaos, and even some continuity of spirit, but the spirit of chaos is prominent in the questioning ways of the average Reformed Druid who often re-opens cans of worms and re-examines the very foundations of their beliefs to inspect their soundness and make adjustments. I enjoyed his comments on the prominent issues of that period and his theory of how generations and groves renew their sense of period by a transitory period of re-evaluation.

Thoughts on Discord

Naturally, what would a discussion of Chaos be without mentioning Discord? Since the 1980s, at least, Discordians have been an active part of the interplay of Druids at Carleton and abroad. Like Thoughts on Chaos, this was a response to the examination of the Middling Selections of the Isaac Affair, which I thought was an interesting summary, in which she takes the side of the Carleton faction, despite her neo-pagan background, due to her knowledge of the cycles of group forming. Isaac himself has mentioned often, that if he had understood group politics better at that time, and known that the other groves were still alive, he might have been able to head off much of the the problems of the later years of the Berkeley Grove.

A Whole of Druidry

Dana Felber, as far as I know, is not a Reformed Druid, but Sister Stacey snagged this article off the internet discussions list and published it in the Druid Missal-Any.

After a few re-reads, I think the reason that I decided to insert it into our "inner cannon of bickering" is that it offers a very well-thought examination of why some people from monotheistic backgrounds have made their way into adapting elements of the ancient Druid traditions to their modern spiritual quests.

She also does a good job of explaining that the ancient Druids and the Celtic practitioners did not have a monolithic common system, but were an fractious, individualistic lot in some ways and had diversified into several pantheons, story cycles and customs. There is much to learn in here.

Sacrificial Sentiments

In the RDNAtalk conference we got into a spirited discussion of the Wiccan Rede, Druid Tenets and the underlying concepts of why we don't do animal sacrifice. The original debate on animal sacrifice was in the Spring of 1963, but we only have one quote from the members, so it was perhaps appropriate that 40 years later, the Reformed Druids re-examined their notions of why and what they sacrifice.

Most people wrote rather short notes, and there were dozens of side-conversations on various topics that I pruned from the conversations. Due to the dialogue nature, I dispense with individual chapters for each letter and grouped them together in a serial format, stripped of versification. It's nice to depart from the system once in a while.

The Third Epistles of Norman

Norman, Frangquist, Shelton, Carruth, Press, Steinberg and a handful of other old-timers attended the 40th Reunion at Beltane 2003 at Carleton College and mingled with the current students and discussed many matters of common concern after chatting only on-line for 2 years.

Norman's summary of the event is standard, but I felt, giving the timing that it was time to repeat it again! I also appended several other letters from the summer and fall of 2003 which I thought would fit in by providing more thoughts of Norman.

The Missionary Im-Position

Missionary activity is naturally a sorepoint and hot button issue for me, especially in the David Fisherian sense of having promoted something that will inevitably take on a life of its own, to who knows what purpose. All the events in this epistle occurred while I was the Arch Druid of the Big River Grove in St. Cloud Minnesota, and looking for a decent paying job. We all get taken in by these schemes sometimes in our lives, and hopefully we emerge wiser for the interchange.

I hesitated until the last minute to include this letter, but after reading Norman's encounter with the Mormons, and hearing of the hardships that Irony, Corwin and so many have had with recruiting, that I thought a little warning on the perils of proselytizing might be in order, so that they don't walk down that dark road, and withstrain themselves from excess. And yes, I can't help but love that response, "How well did you do at your job selling vacuum cleaners?" "Oh, I sucked."

The OMS Affair

As the introduction mentions, this was a long raucous affair that spanned too many pages to be neatly inserted into the Apocrypha, yet I felt I needed to insert a link to that affair, so as to not ignore it. Unfortunately few of the letters, as in Sacrificial Sentiments, were of sufficient length and quality to be extracted as summary letters for representing the whole debate. Perhaps in the Third Edition of ARDA 2, I'll add them to the printing, but not quite yet, despite their importance.

I guess I started the whole mess by encouraging the OMS to join as a group, rather than individually, but I doubt the end resulting structure of the OMS splinter would have been radically different, but I suppose it would have been in better protocol for some of the old hands from California who felt left out of the process and suspicious of the intentions and reputation of OMS's first Arch Druid, Sybok, accusing him of posting under various names, unsubbing dissentors and being generally unpleasant and rude.

The Epistle of Corwin

It has been quite rare for a sitting Archdruid at Carleton to actually get off their butt and write a decent letter on Druidism, much less to send out their State of the Groves letter on retirement. It is like prying teeth out to get them to put pen to paper, since they appear to prefer frolicking in the woods to laboring over a piece of wood pulp.... Hey that does sound good doesn't it?

Any way, Corwin had taken a page out of the Book of Frangquist and Scharding and decided to go off to Japan and learn more about their ways. After the Reunion, she stopped by Washington DC's grove a few days before departing and I shared some thoughts on the liturgical practice and Zen and such, and sent her on her merry way.

Naturally, after the long Archdruidcies of Irony, Merri and Ehren, it was time for the Carleton Druids to re-examine their style of liturgy and grove structure. They were facing a low membership and need to rebuild the grove from scratch, but a vision was necessary first.

The Epistle of Stephen

Stephen always seemed more down-to-earth than the flighty red-headed Corwin. He was much more interested in the ancient customs and lore of the Celts, and wrote his Comps project on an arcane aspect of the Brehon laws. He, like Irony, had also written a few tracts on what was Reformed Druidism. Stephen has also acted as my Johnny-on-the-spot to rendez-vous

with the archives and do some research, look up matters and keep the archives in good shape. I, in return, recompense him and chew his ear off with dull archival discussion.

Ritual does seem to be the obsession of Druids, either they love it or hate it; but seem unable to avoid it. I expect many more epistle from this young Druid over the years.

Mike's Mini-Missive

My letter was simply a summary of theirs and an encouragement to keep on the same paths of Reforming the Carleton Druids into a format that fit their times. As with counseling young lovers hoping to get married, is to ask what they want and generally advise them to do it.

The Alphabet Epistle

What to say on this epistle? On the one hand, every once and a while one of your fellow brothers or sisters goes off into la-la land and has a stunning visionary experience that's rather hard to respond to. On the other hand, you have to support and encourage them through the strangest of times.

I suppose Druids, like most modern people, have their thought processes bound up into words; both spoken and written which affect the way they relate objects to eachother due to resemblance, similar spelling, word-origins, homonymns and a score of other historical factors and nuances. In this letter, Ian has focused simply on the letter S and B, which goes to show you that even the most little clue can help to solve a big mystery.

I don't like the exhortatory tone, which seems a big like the ten commandments, but I think he did so in a rational manner, without going too far. The reference to Lord Zed is apparently from the movie "Zardoz" with Sean Connery in a trippy 1973 science fiction movie.

The Arch Epistle

My reply, also crafted during the Athens Olympics also has a bit of a Greek theme running through it. According to my interview with David Fisher, the sigil might actually have come from his feverish imagination, as he was minoring in Latin at Carleton, and had been studying the Greek alphabet in early preparation for a classics major, that later switched to history.

Perhaps the epistles of the Apocrypha are too plentiful in their advice for young aspiring Reformed Druid priests, but the purpose of the Arch Druid had not always seemed as well discussed. Most Third Order Priests go on to become Arch Druids, but not always.

I also enjoy puns and references to words with a common root origin, so I wrote this response after re-reading how Sister Mairi focused on one word "Reformed", and I in turn focused on the word "Arch." Hopefully there is a bit of wisdom in there.

The Epistle of Ric of the North

Ric Knight lives over on the northern shore of Lake Ontario in Canada. As you'll remember, Howard Cherniack, one of the Founders, was from British Columbia, and gave us the Druid Tenets, a constitution, and petitioned the authorities to accept the Druid's religious services as fulfilling the religious requirement. Since then, we have not had many prominent Canadian Druids, although we do call ourselves Reformed Druids of NORTH AMERICA, which should ostensibly include Mexico, Greenland, Canada the Caribbean and Central America.

Ric is not technically an ordained Druid, having forsook the Orders as too hierarchial, much like Gandalf, and has lived a more or less solitary lifestyle with his fellow canine grove members. He runs the Order of Druids Minor, and operated an

on-line conference for that group. He is a frequent puckish poster to the RDNAtalk conference and obviously a funny fellow.

The original Epistle he sent had a chapter for the group's constitution and three chapters of mediations that I will include in the Green Book 11 next year.

At my request, Ric graciously added a chapter on Canadian/U.S. relations lambasting us for our shortcomings and offering some advice from our big neighbour. A picture of Ric should be in the liturgy section somewhere.

The Sixth Epistle of Isaac

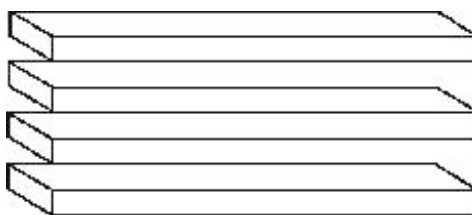
This striking epistle eulogizing Robert's departure, has several arguments that Isaac has been making in ADF for many year about the need to compensate priests for the long unrewarded efforts they have made for their parishioners. Even ADF is currently far from fully funding it's handful of Third Circle priests, as is true throughout the various Neo-pagan movements, due to the aversion to handling money or charging for services, as being "too churchy".

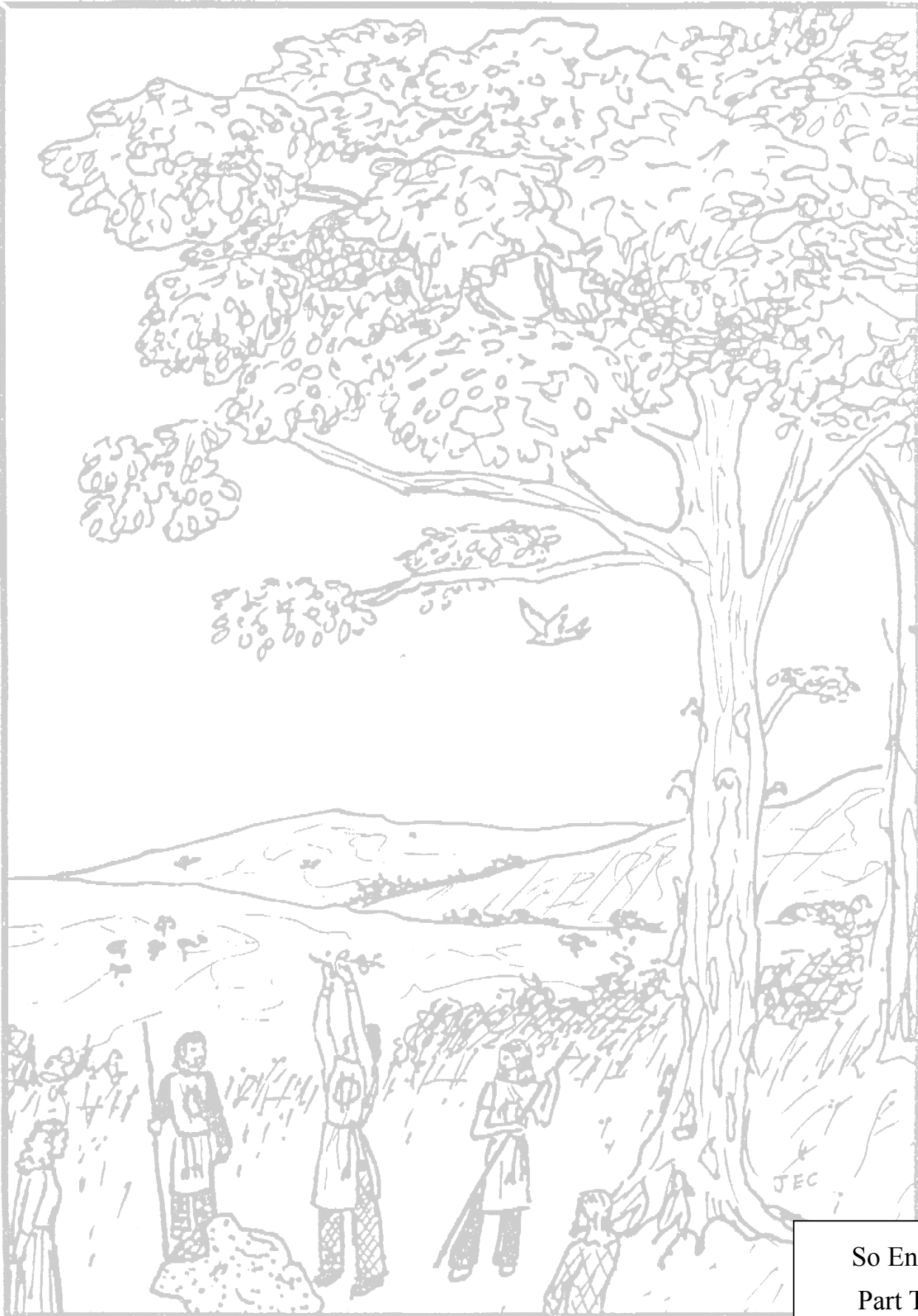
The Last Epistle of Robert

Sadly, even Druids must pass on, and Robert was mortal like the rest of us. He died suddenly on August 6th, which was Lughnasadh, and Sister Stacey received a letter from his brother on August 16th. Included was a single page Epistle of an unfinished nature, that was found among his few remaining possessions in his Spartan apartment. I suspect that it might have been a discarded prologue to the Third Epistle of Robert, but it might indeed have been of a long letter whose contents I will never know in this world.

There is this adage of "Truth against the world" that the British Druids cooked up a century or two ago, and it makes me a bit uncomfortable. While there may be relative truths, I think if the entire world does disagree with you, that's a pretty good sign that it is time to do a bit of re-evaluation. The phrase, naturally, doesn't excuse being wrong or allow you to defend an ill-inspected belief or superstitious dogma to be held, but only a well contemplated and rational position.

Being the probable last letter from Robert, I felt it appropriate to end with his words.





So Endeth
Part Two
Of ARDA 2

PART THREE

LITURGY OF THE DRUIDS

The various collected rites, activities, ordinations, blessings, and services of the various branches of the Reform, with a few additional selections from other modern Druid movements related to the RDNA.



Figure 1 Fisher, Nelson, Hotz & Frangquist on the Hill of Three Oaks, c.1964

The Drynemetum Press



2003 Introduction

Welcome to the expansive liturgical section.

Perhaps, I have agonized and labored most over this section of ARDA. According to the older traditions of the Reform, most groves require third ordination to perform the services, seemingly putting most of sections 1-7 of Part 3 out of the usage of most readers; which seemingly is against the rather egalitarian nature of Druidism. I would hope that the reader be encouraged to undertake the responsibilities of ordination more quickly, rather than be disenchanted; overcoming likely distance problems.

As a result of this imposed rule, it is quite likely that the Druid priest will be most strictly judged by their enactment of the liturgies. Your words and very gestures in a ritual context may have a far greater impact and weight than you realize on the Druids, especially the new comers, so be careful to distinguish personal and group beliefs, lest dogma flower from mere artistically selected statements. Nor should you become jaded with the formats, lest you forget the confusing tumult of misconceptions that you had when you first attended. A priest should also be a poet, a contemplative, a counselor, and a mortal human being. Thus, you should meet with such courageous newcomers beforehand to not seem so unreachable. Always keep that appropriate balance of reverence and humor.

Ritual is simply actions you like to do, over and over again. Your liturgies are only limited by your knowledge, imagination and experience. For those of us not gifted in public performance, it can be a series of difficult hard-fought lessons as you put together the pieces and styles that you can call your own, hopefully with the advice & example of a mentor, but often a result of trial & error and much reflection. It would be well for an aspiring liturgist to attend the services of as many different religions as is possible, to see in practice how different techniques are employed and how different elements are absent or held in common; especially since there are few comparative books on liturgy. You need not belong only to your Grove's community. A few acting lessons, a public speaking course, and simple practice in a mirror or before a trusted friend will vastly improve your performance ability. Explore, contemplate, try, decide and repeat. Then with honed skills and a fresh appreciation for the diversity, you may see how other parts of ARDA 2 may enrich your own liturgical design.

Each section of ARDA can richly inter-relate with each other, and means less when viewed only by itself. Pt 2 illuminates some of the debates on how to understand liturgy and ordination. Pt 4 gives tips on forming stable groves, and when to use seasonal liturgies. Pt 8 gives a sense of historical progression and how different factions of the RDNA have schismed over the importance of different elements in the liturgy. And Part 6 provides one vast resource, one among many, from which to draw songs, seasonal essays, meditations, stories, jokes, and a host of resources for researching ancient Celtic resources.

Without doubt, the liturgical additions to ARDA 2 are an enormous increase, and it has now become a daunting task to sift through and choose the best representatives of the various traditions within the Reform. You might even get lost if you don't pay attention to the way it has been divided. It may soon become difficult to keep the liturgical collection from becoming overwhelming, as happened with them Green Book and Magazine, which necessitated a separate printed volume.

For example, all the 1978-1980 liturgies by Isaac are of a different caliber than the previously published NRDNA liturgies of DC(E). Some elements are rather dogmatic in nature, nothing the average Neo-Pagan wouldn't agree with, but perhaps less amenable to many in the Reform. Yet, I decided to add them to ARDA 2 since this is primarily a historical collection, and they show the tangent that Isaac was walking that would lead to ADF beyond. Naturally one service from Keltria and OMS were added for good measure to show other examples of modern Druid groups related somehow to the RDNA.

One other section, which I'm ambivalent about, is the Solitary Services, which Eric recommended me to include. It may also swell out of control later with local customs, magical and spiritual exercises. Yet, as long as they seem practical for the general Druid and not too dogmatic, I'll have to include them. Druidism usually tends to err on the side of inclusion. But, I'm sure you'll find a few things in here of use to add to your core collection, that will influence the design of your own personalized system.

I suppose there is no way to curb the ceremonialist episcopagan from overly focusing on this section of ARDA 2, but I would like to remind them that there is much more than liturgy in Druidism. The non-liturgical materials were therefore added to give a greater emphasis that a group need not only meet with a person yakking at them in the same old format. Festivals can also be lively mixes of crafts, activities and free-form interactions beyond the spoken service. Don't neglect the seasonal essays of Green Book 7 in Part 6 and Part 4's calendar, as they'll give you greater depth of understanding to those holidays.

Finally, one last interesting trend is the element of randomness. In early traditions of Carleton and Berkeley, although the winds are divined, in nearly every case, the sacrifice was accepted in the summer and rejected in the winter. Since the 1980s, many groves have begun to actually acknowledge that the sacrifice is a less assumed item. How you deal with a "failure" is a good sign that we don't "control" nature and it's a good test of a leader's mettle, requiring some quick thinking, in which case it is good to have a "back up" plan. Proper rest, eating, contemplation, familiarization and rehearsal will do wonders for you.

There is so much that you can worry about, you might forget to have a good time. After all, "you have no need of these prayers and sacrifices." Regardless, I have great confidence in your ability to adapt and overcome difficulties. I wish the best of fortune to you.

Mike Scharding
September 13, 2004

Liturgy Formatting Note:

Naturally, the liturgies have been laid out in a format that is most useful to people who are reading them, so original formatting, fonts, spacing, etc. have been slightly adjusted to make them fit the pages easily on a windy day for an Archdruid juggling several cups, bottles, regalia and a sheaf of notes.

It's not pretty, but hopefully it will be easier to find your place. Naturally, it would be better to memorize the piece. Alternatively have someone hold the service papers while you read, and keep a finger on the spot where you finish for quick resumption. Plastic coating a printed high-service liturgy is a good idea to make in advance.

1996 Introduction

When I began to put together this collection of old liturgies, designed by various Reformed Druids at Carleton, I had many misgivings about publishing them. I was not disturbed because they are secret or anything like that, since there are very few secrets (if any) in Reformed Druidism, but because they can be so easily misunderstood by someone not familiar with Reformed Druidism at Carleton College. If any terms confuse you, refer to Part Four of ARDA where I'm sure many of your questions will be answered. If there is any one section of the Anthology that I was considering dropping, it was this section, but that's just my personal tendency to downplay ritual.

The Liturgy has an unusual place and role in Reformed Druidism, unlike that found in most other religions. Reformed Druidism began as a protest against enforced attendance and fixed liturgies as found at the mandatory Carleton College Chapel service of the early 60s. It would be a very sad day when a fixed or forced liturgy were to become established in Reformed Druidism itself! There are several points about Reformed Druid liturgy that should be remembered: irregular attendance is acceptable (perhaps even desirable), it isn't fixed in its final form and the existence of liturgy may even be antithetical to Reformed Druidism itself

Irregular Attendance:

While many earlier members may have enjoyed going to every Saturday services and to every one of the eight great festivals; this was not the case with everyone. For many, the need to gather in a group for "formal" worship is an urge that only comes once in long time. One can have a great many religious moments outside of a group, perhaps even purer moments. Many a person would come to a Druid ritual and just sultan, ignoring the ritual in effect, being there just to be with the people. Attendance has no reflection on how "Druidic" you are. Others took it quite seriously.

Nor is liturgical attendance the only way to be with other Druids. Over the years, both at Carleton and abroad at our missionary groves, there have been many other group activities that have developed that don't use a standard liturgy (or even need a liturgy). Such activities include: sweat lodges, candle-making parties, Bardic sing-a-longs, group-feasts, nature-walks, group meditation sessions, pseudo-theological debates, magic-working groups, book reading clubs, herbology and many other activities (depending on local talents that exist within the group). However, some groups just did the services 4 times a year and nothing else.

The Liturgy isn't fixed in its final form

Even from the beginning, the liturgies have been constantly changing. Although the Council of Dalon Ap Landu had voted that they:

"adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of West America."

This restriction has been stretched and experimented with. Every priest is expected to change, adopt and mutate the liturgy to fit the existing mood, their religious sensibilities, and the specific purposes of the moment. Ad libbing and spontaneity, within reasonable bounds, is encouraged. As a result there are dozens and dozens of alternatives to every single ritual example that will be presented to you in this book.

Many a person has added Wiccan elements or Cabalistic elements or Judeo-Christian elements, etc. The purpose of the liturgy is to bring people together, and if the majority of the people in the grove belong to one particular tradition you can add elements from that tradition (if you want to). However, the original version has been judged over the years to be relatively ecumenical enough and dogma-free to be acceptable to most people, so we recommend it when dealing with a "mixed" crowd.

The Liturgy isn't Sacrosanct

There is no claim of divine origin for these liturgies, although a few writers may have felt a bit inspired when they wrote them. Sanctity is in the eye of the beholder, isn't it? For many, the liturgy is merely a philosophical exposition by the Priest who is using deities in the Jungian sense of the archetype. For others, the liturgy is the direct invocation and worship of whatever deities are being invoked. For some it is merely being quiet together at someplace while someone reads something out loud. For some, powerful magickal energies are conjured forth by the magickal words and the power is delegated to various tasks. For others, it's a quaint little service that's fun to attend. Let us respect the right of the beholder and individual congregant to have their own interpretation of the liturgy.

The liturgy may even be antithetical

Perhaps it was the Protestant streak in the early founders which made Reformed Druidism into the religion of the individual. The goal of Reformed Druidism, for many, is a never-ending search for religious truth; a truth which can be meaningful only to the particular individual who grasps it. Words and gestures cannot communicate the subtleties that define our thoughts (little can, unless you have telepathy). Let us beware from ever taking the liturgy as the most effective way of expressing our religious thoughts!

Who can say whether the individual with the title "Priest" has any better understanding of her/his religion than the young first-order Druid sitting near them? For all we know, the role/title of "Priest" within Reformed Druidism may be merely an "ego-stroke" of comfort for those who feel the need to make sure that someone in the group holds a service every now and then. I hope not, although I have been a priest, for three years as of writing this, I don't feel any more divine than the next guy.

Michael Scharding

Day 31 of Geimredh, Year XXXIII of the Reform
December 1st, 1995 c.e.



Figure 2 Lower Arboretum Trails, 1960s.

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Section One:

The Simple Package of Generic Liturgies

This section can be printed out for a Druid on the run, who needs to hold a service, and it should cover all their needs for weekly services. I recommend having a plasticized copy of this section for all-weather use. Based on DC(E) concept, which was derived from a simplified humnal pamphlet made by David Frangquist in 1964.

Order of Common Worship Simple Summer Version

From May 1st up to, but on Nov. 1st
By Mike Scharding, 1993

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**
Thou art without form, **but we worship thee in these forms;**
Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

Optional Procession

Drawing the Sigil & The Incantation

The Sacrifice

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life. *Place sacrifice on Altar*

Priest: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

The Reply

Priest: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Catechism of The Waters-of-Life

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the Earth-Mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

The Consecration

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night. Cleanse our hearts and join us together as we take and drink of they secret essence!

The Communion & Optional Ordinations & Libation

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation followed by The Benediction

Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Peace! Peace! Peace!



Figure 3 Nelson, Frangquist & Fisher
on Hill of 3 Oaks, 1964.

Order of Common Worship

Simple Winter Version

From on November 1st to, but not on May 1st.
By Mike Scharding, 1993

The Invocation

O Lord, forgive these three errors that are due to our human limitations:
Thou art everywhere, **but we worship thee here;**
Thou art without form, **but we worship thee in these forms;**
Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**
O Lord, forgive us these three errors that are due to our human limitations.
O Mother, cleanse our minds and hearts and prepare us for meditations.

Optional Procession

Drawing the Sigil & The Incantation

The Sacrifice

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life. *Put Sacrifice on Altar*
Priest: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

Priest: The four winds are silent; the Earth-Mother sleeps.

The Catechism of The Waters-of-Sleep

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
PRECEPTOR: THE WATERS-OF-LIFE.
PRIEST: From whence do these Waters flow?
PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.
PRIEST: And how do we honor this gift that causes life in us?
PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.
PRIEST: Has the Earth-Mother given forth of her bounty?
PRECEPTOR: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.
PRIEST: Of what, then, do we partake?
PRECEPTOR: THE WATERS-OF-SLEEP.
PRIEST: Then give me the Waters-of-Sleep.

The Consecration

O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

The Communion & The Libation

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation followed by The Benediction

Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you.
Peace! Peace! Peace!

Ordination of Second Order Druids

By David Fisher, 1963

*To be inserted after the **consecration** and before the **meditation** in the Order or Worship. It can of course be the sole purpose of the Order of Worship, or an incidental part. It is generally only done in the Summer Half of the Year as it requires Alcohol or Something Perky. Usually the PRIEST of the service asks if anyone wishes to enter the Second Order after having consecrated the Waters..*

*Another alternative is to bring the aspirant forward during the Order of Worship's **invocation** and after asking the **Questions**, shown below, have the aspirant respond to the normal **Catechism of the Waters**. After the **Consecration of the Waters**, proceed to the **Sealing to the Second Order**.*

(NOTE Have everybody sip the Waters before the initiate, but leave plenty for her/him to drink. It is often a good idea to consecrate a second chalice to ensure that enough Waters will be ready for the Aspirant's ordeal.)

Invocation

O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

Questions

PR: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?
Aspirant: I do. *(or close enough)*
PR: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?
Aspirant: I do.
PR: Do you understand the partaking of the Waters-of-Life, and the sacrifice of life that we offer-up to our Mother? Do you?
Aspirant: I do.
PR: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?
Aspirant: I am.

Sealing to the Second Order

(PRIEST dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:)

In the name of the Earth-Mother;

I **seal** you to Her service in the house of the spirit of the South.
 I **seal** you to Her service in the house of the Spirit of the North.
 I **seal** you to Her service in the house of the Spirit of the West.
 I **seal** you to Her service in the house of the Spirit of the East.
 Finally, I **seal** you to the service of the mighty, the blessed, all
 powerful and fertile All-Mother Earth, thus consecrating
 your life to Her cause.

The Ordeal

(Hand the candidate all the remaining Waters-of-Life)

PR: Take and drink, all of it!

*(Return to the Order of Worship, usually at the Meditation,
 which may be just watching the staggering initiate!)*

Ordination of First Order Druids

By David Fisher, c. 1963

Unlike the other Orders of Reformed Druidism, there is not a fixed liturgy of ordination. There is a general custom which can be elaborated upon as the Priest sees fit.

Usually the Priest will ask for aspirants to the First Order as the waters are about to be passed around. The Priest will go to the aspirant and ask if the aspirant believes in the two Basic Tenets of Reformed Druidism:

1. The object of the search for religious truth, which is universal and a never-ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.
2. And great is the importance, which is of a spiritual important, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

If the aspirant replies affirmatively, the Priest takes the chalice and dips their fingers in the Waters and draws the Druid Sigil on the forehead of the aspirant. Then the aspirant drinks some of the Waters. The Priest then declares them to be a First Order Druid.

If there are several aspirants, say a dozen, instead of going through each separately, they may be ordained as a group with separate head-anointings.

Another custom has developed at Carleton of anyone of the first or second orders being able to ordain another person into their own orders, in the absence of an existing Priest.

The 13-Fold Mystery

I am the wind which breathes upon the sea,
 I am the wave of the ocean,
 I am the murmur of the willows,
 I am the ox of the seven combats,
 I am the vulture upon the rocks,
 I am a beam of the sun,
 I am the fairest of plants,
 I am a wild boar in valor,
 I am a salmon in the water,
 I am a lake in the plain,
 I am a word of knowledge,
 I am the point of the lance of battle,
 I am the God who created in my head the fire,

Who is it who throws light into the meeting on the mountain?
 Who announces the ages of the moon?
 Who teaches the place where couches the sun?
 If not I

Invocation

I invoke the land of Erinn,
 Much-coursed be the fertile sea,
 Fertile be the fruit-strewn mountain,
 Fruit-strewn be the showery wood,
 Showery be the river of waterfalls,
 Of waterfalls be the lake of deep pools,
 Deep-pooled be the hill-top well,
 A well of tribes be the assembly,
 An assembly of rulers be Temair,
 Temair be a hill of tribes,
 The tribes of the sons of Mil,
 Of Mil of the ships, the barks,
 Let the lofty bark be Erinn,
 Lofty Erinn, darkly sung,
 An incantation of great cunning,
 The great cunning of the wives of Bres,
 The wives of Bres, of Buaighe,
 The great lady of Erinn,
 Eremon hath conquered her,
 Ir, Eber have conquered for her,
 I invoke the land of Erinn.

Incantation #3

Fain we ask Erin, Faring o'er oceans',
 Motions to Mountains, Fountains and bowers,
 Showers, rills rushing, Gushing waves welling,
 Swelling streams calling, Falling foam-thunder,
 Under lakes filling, Willing abiding,
 Riding rounds, holding, Olden fairs meetly
 Fleet to lift loyal, Royal king's towers,
 Bowers for crowning, Frowning foes over
 Rover Mil's warlike, Starlike sons therein,
 Erin shall longer, Stronger, show honour,
 On our Milesians, Wishing, in trouble,
 Noble isle's wooing, Suing, we stay here
 Pray here to sail in, Wailing maids royal,
 Loyal chief-priests, Priests, blend pray'r in
 So we seek Erinn

Hymn to the Earth-Mother

O Earth-Mother!
 We praise thee,
 Who seed springeth,
 Who flower openeth,
 Who grass waveth.
 We praise thee for winds that whisper
 Through the graceful elm,
 Through the shapely maple,
 Through the lively pine,
 Through the shining birch,
 Through the mighty oak.
 We praise thee for all things.
 O Earth-Mother!
 Who givest life.

Order of Common Worship

New Reformed Druids of North America

Detailed Summer Version

By Isaac Bonewits, 1976

For use from on May 1st up to, but not including Nov 1st

Preparatory Details

This is the basic Order of Common Worship from which all the others are adapted, and is to be used during the Summer Half of the year (i.e., from Beltane to Samhain). The chalice is to be filled with the Waters-of-Life.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

Pr: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

Pr: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(If the sacrifice is accepted, and it almost always is accepted, then continue. If bad omen, the service ends at this point.)

Pr: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Catechism of The Waters-of-Life

(The preceptor holds the Waters-of-life while the priest ask the Catechism of the Waters-of-Life. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS!

PR: Then give me the Waters!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night,. Cleanse our hearts and join us together as we take and drink of they secret essence!

Optional Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually 2 or 3 minutes in length, though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service with:)

The Benediction

Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Figure 4 Press, Weinberger (hidden), Nelson, Frangquist, Shelton & Webber, 2003
Little Bird Grove (Stone Circle) 40th Reunion

Order of Common Worship

New Reformed Druids of North America

Detailed Winter Version

By Isaac Bonewits, 1976

For use from on November 1st up to,
but not including May 1st

Preparatory Details

This is a basic Order of Common Worship from which all the others can be adapted, and is to be used during the Summer Half of the year (i.e., from Beltane to Samhain). The chalice is to be filled with plain water.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

Pr: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

Pr: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Catechism of The Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep.

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Sleep," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length, though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service with:

The Benediction

PR: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Figure 5 Nelson, Fisher & Frangquist on Hill of 3 Oaks, 1964 with original record-stand altar.

Section Two:

Old Carleton

Seasonal Versions

Authorship and dates are quite a bit uncertain in this section.

Samhain Version #1

(By Fisher?, 1964?)

The Invocation

Be'al, sign Ap handrahch.
Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, but we worship thee here;
Thou art without form, but we worship you in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;
Lord, forgive us these three sins that are due to our human limitations.
Be'al, sign Ap handrahch.

Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Archdruid, upon the high altar.

Chants or Hymns

Here may be sung a hymn.

Here shall be given a ritual chant of mourning

(Perhaps the following chant was used)

Samhain Chant

by David Fisher 1964?

Druid Chronicles (Customs Chap. Seven)

Priest: Ea, Lord, Ea, Mother, thou with uncounted names and faces, Thou of the many faceted nature, in and above all, to thee we sing our chants of praise.

Chorus: Go thou not from us!

Priest: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not thy pleasing face from us.

Chorus: Go thou not from us!

Priest: The leaves wither, the trees and fields are barren, on what can we depend? Where is thy order, where thy strength?

Chorus: Depart not from our midst, sleep not, O most high!

Priest: The Sun, the bright fire of day, withdraws his chariot; his face is veiled with clouds, and the breath of the North Wind walks the land.

Chorus: Return to us his warmth!

Priest: Lo, we are as wraiths; our fire is turned to ashes and darkness walk the land.

Chorus: Preserve us, O spirit of Day. Keep us in thy mind, O spirit of power!

Priest: Ushtar, Astarte, guide our paths. If thou will leave us, save us through the time of silence, keep bright within our hearts 'til spring.

Chorus: So let it be, O our Mother, for we are faithful, and would keep thy ways!

The Sacrifice

Here shall be offered up a bough of pin, a branch of oak, and a crest of grass.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy presence yet.

Priest: Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

The First Answer

Priest: The four winds are silent, neither does the Mother answer. The time of SAMHAIN is upon us.

The Second Answer

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the Earth-Mother given forth of her bounty?

PRECEPTOR: THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.

PRIEST: Give me the Waters-of-Sleep.

PRIEST: O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.

PRIEST TO CONGREGATION: Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

The Sermon

Here may be given the sermon.

The Dismissal

Take up these torches, and go forth. Rest sure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.



Figure 6 Stone Circle, Hill of 3 Oaks, 1997

Samhain Version #2

(Shelton? Early 1970s Version?)

The Invocation

Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship you in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

Lord, overlook these three errors that are due to our human limitations.

Changing of Vestments

Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Arch Druid, upon the High altar .

Chants or Hymns

Here may be sung a hymn.

Here shall be given a ritual chant of mourning.

The Sacrifice

Here shall be offered up a bough of pine, a branch of oak, and a crest of grass.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy presence yet.

Priest: Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

Priest: The four winds are silent, neither does the Mother answer. The time of Samhain is upon us.

The Answer

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the Earth-Mother given forth of her bounty?

PRECEPTOR: THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.

PRIEST: Give me the Waters-of-Sleep.

PRIEST: O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.

PRIEST TO CONGREGATION: Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

The Meditation

Here may be offered petitions to the Earth-Mother.

The Benediction

Priest: Go forth into the world, secure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.

COLD, COLD!

(Ancient Irish, suitable for Samhain)
From Druid Chronicles (Evolved) 1975

Cold, cold!

Cold tonight is the broad plain of Lurg,

Higher the snow than the mountain range,

The deer cannot get at their food.

Cold till Doom!

The storm has spread over all:

A river is each furrow upon the slope,

Each ford a full pool.

A great sea is each loch, which is full,

A full loch is each pool,

Horses do not get over Ross-ford,

No more do two feet get there.

The fishes of Inis Fail are a-roaming,

There is no marge nor well of waves,

In the lands there is no land,

Not a bell is heard, no crane talks.

The hounds of Cuan-wood find not

Rest nor sleep in the dwelling of hounds,

The little wren cannot find

Shelter in her nest on Lon-slope.

On the little company of the birds has broken forth

Keen wind and cold ice,

The blackbird cannot get a lee to her liking,

Shelter at the side of Cuan-woods.

Cozy our pot on the hook,

Crazy the hut on Lon-slope:

The snow has smoothed the wood here,

Toilsome to climb by kine-horned staves.

Glenn Rigi's ancient bird

From the bitter wind gets grief,

Great her misery and her pain,

The ice will get into her mouth.

From flock and from down to rise

Take it to heart! Were folly for thee:

Ice in heaps on every ford,

That is why I keep saying "cold!"

Taken from Ancient Irish Tales
(The Hiding of the Hill of Howth)

Service at the Winter Solstice

By Norman Nelson, 1964-65?

Opening Blessing

O Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, but we worship you here;
Thou art without form, but we worship you in these forms;
Thou hast no need of prayers and sacrifices, yet we offer you these prayers and sacrifices;
O Lord, forgive us these three sins that are due to our human limitations.
O Belenos, hear us as we praise thee in thy returning.
O Earth-Mother, wake and hear our prayers; cleanse our minds and hearts and prepare us for meditation.

Procession

(Circle is omitted) Here may be lighted a fire if one is desired.

The Sacrifice

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Wake now, and hear, we pray thee, our Mother, as we offer up this sacrifice of life that is to come. Accept it, we pray thee, and cleanse our hearts granting us peace and renewed life.

(Here shall be offered up a branch of evergreen, a branch of mistletoe, if available, and a branch bare, yet bearing buds.)

Hast thou heard our prayers and wakened? Hast thou accepted our sacrifice, dedicated to the renewal of life? I call upon the spirit of the North to give answer, of the South, of the East, and of the West.

Praise be, our sacrifice, dedicated to the return and renewal of life and fertility has been accepted.

The Answer

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS OF LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER-CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in men?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth-Mother given forth of her bounty?

IT IS THE TIME OF WINTER, AND THE WATERS OF LIFE FLOW NOT FORTH. THE MOTHER GIVES US ONLY THE WATERS OF SLEEP.

(THEN SHALL THE A-D SAY) It is indeed the time of winter, when the Earth-Mother is wrapped in sleep, and the blanketed in snow and cold; yet it is also at this time that the sun, whom we have called Belenos, turns again to the north, bringing the promise of returning life to all things. For though the Earth be wrapped in sleep, within her rest the seeds and buds of renewed life, to come forth in all their glory with the return of the life-giving Belenos.

All people have celebrated the return of the sun, from time immemorial, and in many ways, but to the Druids does this have a special meaning, for in the Waters of Sleep is the promise of the Waters of Life. Then give me the Waters.

The Consecration

O Dalon-Ap-Landu, hallow these Waters of Sleep and life to come by thy sevenfold powers, and by the three ways of day and one of night. O Belenos, pour into these waters thy life-giving powers and the promise of renewed life. O Earth, our Mother, cleanse our hearts and join us together by Thy power, as we take and drink of Thy waters.

To Thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Hear us pray that with the return of the Waters of Sleep to the Earth, may come the return of mighty and life-giving Belenos; hear us, O Earth-Mother. O Earth, our Mother, O Belenos, even now and daily do we praise thee.

Reading and Meditation

(Here shall be read Customs 4:3-4)

(Here may follow a silent meditation and prayer.)

(Here may be appended any other prayers or thanksgivings at the discretion of the Archdruid.)

The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer: that life shall return to the face of the Earth, even as does mighty Belenos return, and that we go forth with her blessing.

Peace. Peace. Peace.

Note: This service is designed for use as close as possible to the Solstice. It may be performed by an Archdruid alone, or as an act or worship of the Drynemeton. Suggested vestments are plain black with white, or vice versa.

A Call to Mother Nature

Author Unknown, Date Uncertain, perhaps 1964

Earth, divine Goddess, Mother Nature, who generatest all things and bringest forth anew the sun which thou hast given to the nations; Guardian of the sky and sea and of all Gods and powers; through thy power all nature falls silent and then sink in sleep. And again though bringest back the light and chasest away night, and yet again thou coverest us most securely with thy shades. Thou dost contain chaos infinite, yea, and winds and showers and storms. Thou sendest them out when thou wilt, and causest the seas to roar; thou chasest away the sun and arousest the storm. Again, when thou wilt thou sendest forth the joyous day and givest the nourishment of life with the eternal surety. And when the soul departs to thee we return. Thou indeed art duly called great Mother of the Gods; thou conquerest by thy divine name. Thou art the source of the strength of nations and of Gods, without thee nothing can be brought to perfection or be born; thou art great, queen of the Gods. Goddess! I adore thee as divine; I call upon thy name; be pleased to grant that which I ask thee, so shall I give thanks to thee, Goddess, with due faith.

A Chant for Midwinter

By Fisher or Nelson? , 1963?

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants call upon thee

* GLORIOUS ARE ALL THY WORKS, O OUR MOTHER

Hear us, Mother, as we do call upon thee in the form of Belenos, great God of the golden sun.

* MAKE THY FACE TO SMILE UPON US, THOU GOD OF THE BRIGHT LIFE-GIVING LIGHT.

Lo, Belenos, for more than six full moons hast thou drawn away from us since our rejoicing at the festival of Midsummer, and for these moons have our days dwindled shorter.

* YEA, AND COLDER TOO, AS THOU HAS LEFT OUR SKIES FOR THE SOUTH.

Yet though we know we shall suffer yet more cold before Beltaine, do we rejoice today to see thee stop thy flight and begin to return to us.

* AND WE SHALL REJOICE THROUGH THE SNOWS TO SEE THE SOURCE OF WARMTH AND LIFE DAILY RETURN NEARER.

We know, Mother, that as there is Samhain there must be Beltaine, and as there is Beltaine there must be Samhain.

* WE KNOW, BELENOS, THAT AS THERE IS MIDSUMMER THERE MUST BE MIDWINTER, AND AS THERE IS MIDWINTER THERE MUST BE AGAIN MIDSUMMER.

As the sun began to sink, it must now begin to climb.

* AS IT NOW BEGINS TO CLIMB, IT MUST SINK AGAIN.

All that passes away must come again. We praise thee, our Mother.

* ALL THAT COMES MUST PASS AWAY. PRAISE BE TO THEE, BELENOS.

A Meditation for Midwinter

By Frangquist, 1964?

Better is the end of a thing than its beginning;

And the patient in spirit is better than the proud in spirit.

Be not quick to anger, for anger lodges in the bosom of fools.

Say not, "Why were the former days better than these?"

For it is not from wisdom that you ask this.

In the day of prosperity be joyful, and in the day of adversity consider;

God has made the one as well as the other.

(Ecclesiastes 7:8-10, 14)



Figure 7 Monument Hill 1993

Oimelc Service of Worship, Version #1

By Fisher?, 1964 or 65?

Invocation

Lord, forgive three sins that are due to our human limitations.

Thou art everywhere, but we worship you here.

Thou art without form, but we worship you in these forms.

Thou needest no prayers or sacrifices, but we offer you these prayers and sacrifices.

Lord, forgive three sins that are due to our human limitations.

Chant

(Here shall be chanted by the Archdruid an appropriate chant of praise.)

Sacrifice in Silence

We have raised our voices to thee in praise, O our Mother.

Hear now, we beseech thee, as we offer thee praise in our hearts.

(Here shall the Archdruid place a branch of evergreen upon the altar.)

Words of Assurance

This Earth is a mother that never dies.

Of this the evergreen is a constant sign.

Of this at OIMELC we are given to know by the lactation of the ewe.

Take now, and drink of this milk, in assurance that life will return to the world. Join together in this act of faith.

(Here shall the Archdruid pour the milk of a ewe (or a cow) into a chalice, saying:)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of this sign of thy eternal life.

The Readings

(Here shall be read suitable words of truth.)

(Here may be given a sermon.)

The Benediction

Go Forth now into the world of men, secure in the knowledge that our prayers have been heard, our sacrifice answered, and that you go in the peace of the Mother.

Peace, Peace, Peace.



Figure 8 The Amphitheatre 1993

Festival of Oimelc Meditation

Fisher or Frangquist? 1965?

Celebrated—from sundown Jan. 31 to sundown Feb. 1

Occasion—Beginning of the Second Quarter of the Druid year, also called the period of Earrach.

Very little is known about the Festival of Oimelc. This is because less of it has survived to modern times than any of the principle festivals of the Druid year. Oimelc was almost totally eclipsed, on purpose, by the feast of St. Bridget in the Catholic church. There is some question as to the identity of Bridget. She is supposed to have lived at about the same time as St. Patrick, and like him, it is uncertain whether or not she actually existed. Furthermore, Bridget has been identified as one of the Celtic Goddesses – that of fertility- and it is possible that she was simply adopted as a saint out of the Celtic mythology. This may indicate that there were traces of the fertility rites in the celebration of Oimelc; however, considering the season, it is not very likely that they reached any proportion. Rather, it would seem that the festival was something of a repetition of mid-winter. As in mid-winter, the evergreen is made the center of attention as the symbol of continued life in the midst of the seemingly dead world. The fire, so important to all Druidic festivals most probably took the form of the Yule log as in the case of mid-winter. At any rate, the emphasis is placed on the fact that winter is now half-over and that life is not dead (as is seen in the evergreen) but is going to return to the earth in the spring.

A Service for Oimelc, Version #2

By Gary Zempel, 1966 or 67?

The Invocation

Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, but we worship thee here;
Thou art without form, but we worship thee in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these, our prayers and sacrifices;
Lord, forgive these three sins that are due to our human limitations.

Chant

(Here may the arch-Druid chant an appropriate chant or praise)

Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life. Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)

Hast thou accepted our sacrifice, O Our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirits of the North to give answer, of the South, of the East, of the West.

The four winds are silent, neither does the Mother answer.
Thus has it been before; yet thrice since Samhain has the

moon gone before us in her full glory and thrice has she fully hid her glory from us. We know that as Belenos last hid his light from us, Geimredh came to its end. We have lived, through Geimredh, in the hope of the return of the Earth-Mother, yet she still answers us not, and all about us she appears dead.

The Answers or Words of Assurance

Priest: Has she given a sign of this?

Preceptor: Of this constant life is the evergreen a sign.

Priest: Does the Mother give us any sign, special to Oimelc, to remind us that though the winds answer not, she shall yet return and awake?

Preceptor: Of this at Oimelc we are given to know by the lactating of the ewe.

Priest: It is written, "Take now, and drink of this milk, in assurance that life will return to the world."

Preceptor: We drink together in this act of faith.

(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice or goblet saying:)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of this thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

The Meditation

(Here may be read a suitable written meditation)

(Here may be given a sermon)

(Here may be provided time for personal meditation)

The Benediction

Go forth into the world of men, secure in the knowledge that our prayers and sacrifice have been heard and answered, that the Earth-Mother will return to us in less time than she has been gone from us, and that you go ever in the peace of the Mother.

Peace. Peace. Peace.

Set down by me on this eve of Oimelc, for the service celebrating Oimelc, in the third year of the Worship of the Mother

-Gary Zempel

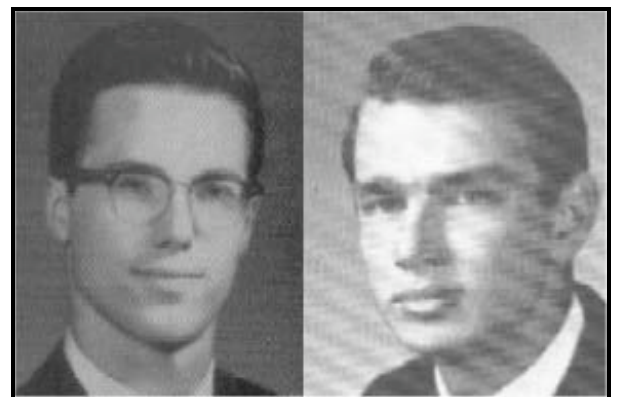


Figure 9 Dick Smiley, Gary Zempel, c 1965

Yet Another Service for Oimeic, Version #3

By Shelton? Early 70s?

The Invocation

O Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee but here;

Thou art without form, but we honor these forms

Thou art that which we take to give in dedication, yet we so take and give.

O Lord, overlook these three errors that are due to our human limitations.

Chant, then Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life. Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)

The four winds are silent, neither does the Mother answer.

Thus has it been before; yet thrice since Samhain has the moon gone before us in his full glory and thrice has he fully hid his glory from us. We know that as the sun hid her last light from us this day, the time of Geimredh has come to its end, and as the serpent swallows his tail, so moves the world on. But around us all seems barren and cold.

The Response

Chorus: The Earth is a mother that sleeps but never dies.

Priest: Has she given of this a sign?

Preceptor: Of this the evergreen a constant sign.

Priest: Does the Mother give us any sign on this day of Oimeic to remind us that though the winds answer not, she shall yet return and awake?

Preceptor: Of this at Oimeic we are given to know by the lactating of the ewe.

Priest: It is written, "Take now, and drink of this milk, in assurance that life will reawaken in the world."

Preceptor: We drink together in this act of faith.

(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

The Reading

The Benediction

Go forth into the world of men, with faith that the Spirit of the World remains alive, and dwelleth within the hearts, aye, and moves the hearts of *all* men, and that that Spirit hears our plea. May the peace of the Mother find each of you.

(Beltane)

SUMMER HALF OF THE YEAR

The Earliest Known Version,
(Perhaps by Fisher, Beltane 1963.)

I. OPENING BLESSING:

O Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, but we worship you here;

Thou art without form, but we worship you in these forms;

Thou needest no praise, yet we offer thee these prayers and sacrifices;

O Lord, forgive *[these]* three sins that are due to our human limitations.

Mighty and blessed, fertile and powerful, to thee Earth-Mother, we sing your praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

II. PROCESSION AND DRAWING OF THE CIRCLE (& LIGHTING OF FIRE)

III. HYMNS OR CHANTS OF PRAISE

IV. THE SACRIFICE

Our praise has mounted up on the wings of eagles, our voices have been carried to thee on the shoulders of the winds.

Hear now, O our Mother, as we offer up to thee this our sacrifice of life. Accept this we pray, and grant us life.

Hast thou accepted our sacrifice, O our Mother? I call on the Spirit of the North to give answer, of the South, of the East, and of the West.

Praise be, our sacrifice, dedicated to the fertility and renewal of life has been accepted.

V. THE ANSWER

1. Of what does the Earth-mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honour this gift that causes life to men?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS

Then give me the Waters.

2. O DALON AP LANDU, HALLOW THESE WATERS BY THE SEVENFOLD POWERS, AND BY THE THREE WAYS OF DAY AND THE ONE OF NIGHT. GIVE US TO KNOW THY POWER AS WE TAKE AND DRINK OF THY SECRET ESSENCES.

3. To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. THE SERMON

VII. THE BENEDICTION

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that you go forth with her blessing. PEACE, PEACE, PEACE.

Mayday, Season Surpassing!

(Ancient Irish Poem, suitable for Beltane)

By Larson, Early 70s.

Mayday, season surpassing! Splendid is color then. Blackbirds sing a full lay, if there be a slender shaft of day.
The dust-colored cuckoo calls aloud; Welcome, splendid summer! The bitterness of bad weather is past, the boughs of the woods are a thicket.
Summer cuts the river down, the shift herd of horses seeks the pool, the long hair of the heather is outspread, the soft white bog-down grows.
Panic startles the heart of the deer, the smooth sea runs apace, season when ocean sinks asleep, blossom covers the world.
Bees with puny strength carry a goodly burden, the harvest of blossoms; up the mountain-side kine take with them mud, the ant makes a rich meal.
The harp of the forest sounds music, the sail gathers, perfect peace. Color has settled on every height, haze on the lake of full waters.
The cornrake, a strenuous bard, discourses; the lofty virgin waterfall sings a welcome to the warm pool; the talk of the rushes is come.
Light swallows dart aloft, loud melody reaches round the hill, the soft rich mast buds, the stuttering quagmire rehearses.
The peat-bog is as the raven's coat, the loud cuckoo bids welcome, the speckled fish leaps, strong is the bound of the swift warrior.
Man flourishes, the maiden buds in her fair strong pride; perfect each forest from top to ground, perfect each great stately plain.
Delightful is the season's splendor, rough winter has gone, white is every fruitful wood, a joyous peace in summer.
A flock of birds settles in the midst of meadows; the green field rustles, wherein is a brawling white stream.
A wild longing is on you to race horses, the ranked host is ranged around; a bright shaft has been shot into the land, so that the water flag is gold beneath it.
A timorous tiny persistent little fellow sings at the top of his voice, the lark sings clear tidings; surpassing Mayday of delicate colours.
Taken from *Ancient Irish Tales*,
(The Boyhood Deeds of Finn)



Figure 10 Beltane Maypole, 2001.

A Service for Beltane

By Shelton, c. 1970-1976

It is traditional to gather on Mai-Fete island first, light the torches there and then process to wherever (usually Monument Hill) in torchlight procession.. It is said that the Ancient Druids extinguished all fires throughout the land before Beltaine sundown, and then rekindled them all after sundown from a fire kindled by the Archdruid. The main fire, of course, is built and doused w/kerosene hours in advance, waiting to be kindled from the Archdruid's torch.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

O Lord, forgive us these three errors that are due to our human limitations.

The Incantation

Use the Mystery, Imagine the AD flanked by torches, reading this chant (That always makes my hair stand on end) and glancing significantly at a torch when he come to the line "Who created in the mind the fire".

The Lighting of the Fire

O Thou, that art this day awake, we greet thee!

Incantation and first Sacrifice

Place the evergreen bough reverently on the fire at the end of this speech. (Oh yes, each sacrifice should be entrusted to some worthy Druid or another, and you should ask for the appropriate one at the appropriate time. It is well worth the time to talk through the mechanics of the service with your cohorts the day before.

From Samhain, now half-year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the evergreen as sign, and the evergreen do we consecrate to ourselves that we may consecrate it to thee.

Changing of Vestments

I.e. the ribbons (from white to red). This marks the changing of the season.

Incantation and Second Sacrifice

Again, cast it [the wildflower] on the fire.

We behold the wild flower, the supreme sign of thy life and power. O Thou that returnest to the ways of the waking world, kindle within us thy joy, thy spirit, thy life!

Come ye winds and ye spirits of the wood, from earth and from sky, from greening tree and running stream; speak to us of the coming of spring, of rain on the hill and sun on the field, of the promise of ripening summer, of the quickening of life and quickening of spirit that springeth from the heart of all things and raiseth all unto life!

The Answers

Priest: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the Earth-Mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

Consecration of the Waters-of-Life

O Dalon Ap Landu, who givest all life but yet who art sprung from the life of us all, hallow these waters by thy sevenfold powers, and by the three ways of day and one of night. Give us to know of the force and power that resideth in the heart of each of us as we bind ourselves in communion with thee and with each other.

To thee we return this portion of thy bounty, even as we must return to thee.

The Reading

Feel free to read several, and/or have other of the grove read their favorites. This is where the meat of the Modern Reformed Druid service resides, a sharing of thoughts.

The Opening of the Arb

A prerogative of the Archdruid. Any boor venturing to spend the night in the Arb before the Archdruid declares it officially open deserves the snow storm that may come his way. Traditional reading for Arb Opening is Yeat's Faery song (in the Green Book).

The Incantation and the Last Sacrifice

For the life of me I can't remember what the sacrifice was. As I recall, I wanted an oak, but oaks probably won't be in leaf. Grass is appropriate but not very dramatic. (Grass is about as eternal as anything) So think of something else.

Benediction

Write your own!



Figure 11 Paul Schmidt, Nikki Lambert, Mike Scharding, Hannah Landman & Richard Shelton at Monument Hill, 4/14/1993 for 30th Reunion.

Beltane Tips

By Shelton, 1976

21 April 1976

Shelton to Morrision

Dear Don,

We were delighted to get your letter, and to learn that you'll be around this summer and next year. It's beginning to look as though the Midsummer service will break a record for number of 3rd Orders present; there will probably be people from the cities (though not Isaac), and there's even a side chance that we'll have a majority of the Council.

You should receive shortly a document from Diana appointing you Arch-Druid of Carleton (pro-tempore). When you receive it, you will become 13th Arch-Druid of Carleton and Chairman of the Council of Dalon Ap Landu. The "pro-tempore" signifies only that you are appointed, rather than elected, and you don't have to mention the "pro-tempore". You can drop it altogether as soon as you can rustle up a Grove to elect you Arch-Druid. But you will have all powers of a regularly elected Arch-Druid, including the right to consecrate priests to the third order. I want you to have this office by Beltaine so that you can meet Isaac on equal footing. If necessary, you should make it clear to him that you are the presiding Arch-Druid, and that you are running the show.

Now any Arch-Druid needs some paraphernalia, and to help tide you over until you can get the real thing, we enclose the following:

1. The Order of Worship – containing basic services for the Summer Half and Winter Half, 2nd Order Consecration, and a few other things. This is most of what you need in the way of liturgy. Always remember: except for third order consecration, all priests are encouraged to write their own liturgy, and (except for third order consecration) there is no fixed liturgy. Oh yes I have written in pencil the text as it appears in the Carleton Liturgy (the Black Books) as it differs somewhat from the printed version. The black book version is the one we used (when we were following the book at all). Second order consecration was the one service of these that we regularly did follow the book on.
2. A service for Beltaine. This is meant only as a suggestion; if you like it, use it, but don't feel bound to it. I guarantee it will take Isaac by surprise, since whatever he is calling the "Standard Beltaine Service" he must have written himself – the Black Book contains none (or didn't at my time, anyway). This service I wrote myself at Carleton, Glenn might have stuck it in the Black Book, but Isaac can hardly have found a copy anywhere. Also enclosed are some "stage directions," which might be useful. If you use this service and if Isaac asks for a copy, refer him to me, its mine, and I don't want it showing up in his Magnum Opus.
3. A copy of our printed version of the Green Books. Read the introductory material carefully, and peruse the contents with pleasure; for here is the essence of Druidism. Without the Green Books, no Grove is complete. But: for the time being, keep this to yourself. Our problem is that we do not yet have all the copyright releases necessary, and I have been using that as an excuse not to send a copy to Isaac until after it's too late to include in his thing. So let him have no inkling that you have a copy. Of course, you will get the real Green Book with the paraphernalia; in the meantime find a bind

for this – and keep the temporary copyright page right after the title page, as its our only protection against pirated copies.

4. A handy-dandy Druid Calendar – works even in leap year! – plus directions for use.
5. Copies of the Outline of the Foundation of Fundamentals and of Letter to my Brothers. They are part of the Carleton Apocrypha. Isaac has O.F.F. , but not letter- it would be best if he did not know of the existence of the latter.
6. Our very last copy of the Chronicles – we haven't been able to reach Kelton, so I don't know yet whether he has been able to recover the rest.
7. The Carleton Constitution. (as amended) Notice the striking resemblance to the Book of Law.

That should be enough to get you started. Let me know if you require anything else. I don't know how well-versed you are in the art of performing a service, so please forgive me if you already know all the following. But just in case you don't, I offer these tips:

- A. It is traditional for Carleton priests to inscribe (with their fingers) the Druid symbol on the North (Blank) face of the Monument just before services. This is a token, looking forward to the day when we can have it inscribed (with a chisel) together with the legend "The First Reformed Druid Service was held on this spot on May 1st, 1963."
- B. The presiding priest (usually, though not necessarily the A-D) gives the invocation somewhat apart from the congregation, and then processes (with his assistant, e.g. the Preceptor) to join the congregation. Upon reaching it, the two draw a symbol with their staves, into which the presiding priest steps, and from which he gives the rest of the service.

(Druid Symbol Illustration)

- C. An incantation is nice, though not necessary. It is hard to find (or write) good ones. The ones in Customs are nice, but they are given much too often.
- D. "The Sacrifice" Oh yes, the Sacrifice. Did anybody remember to bring a Sacrifice? -Uh, just a minute folks, I have to find a Sacrifice. Be right back." MORAL: Don't forget to bring a Sacrifice. This is the responsibility of the presiding priest. (This is particularly important for 3rd Order consecrations – the candidate will be pretty groggy, and very impressionable, so it is important that the A-D have gotten a good night's sleep and have everything all ready for the consecration so that everything goes smoothly. This instant is the most serious Druidism gets – it means a lot to the candidate, and it is important that it be done well.)
- E. The responses in the Answer are given by the assistant, who should be of 2nd order (or more). If no 2nd order are available, they can be given by the congregation in union. But it doesn't really matter.
- F. Waters of life: the traditional ratio of Scotch to Water is determined by the marks on the cruet (part of the paraphernalia): one fills with Scotch to the first mark, then with water (traditionally from a drinking fountain from 1st Goodhue, but only because A-D's traditionally forget about the water until the last minute) up to the 2nd mark. I measured out once what this came to in

milliliters, but have forgotten exactly. It came to about 1 part Scotch to 2 parts water, for a total of about _ cup. Remember, for 2nd Order consecration, you need another cruetful in reserve for each 2nd order to be consecrated – for it is required that the aspirant consume the lion's share of the standard cruetful of waters.

- G. Waters of Life (for Beltane): the ration is reversed: fill with water first, then Scotch. (This is one reason 2nd order consecration is traditionally **not** performed on Beltaine!)
- H. Waters of Sleep: Straight water ("neither do they sing...")
- I. Mechanics of 2nd order of worship (p.3) it says the 2nd order consecration is performed before the remainder of the waters is returned to the Earth-Mother. However, you need that chalice for the consecration, and the aspirant isn't supposed to leave any to be returned. So instead you proceed as follows: (suppose you have an aspirant)
- J. Hallow the Waters of Life and serve the congregation, returning the remainder to the Earth-Mother, exactly as in a regular service.
- K. Go to the aspirant. Ask him to kneel. Hallow the next batch of waters. Proceed with the consecration.
- L. Go back to your homeplate (the Symbol) and continue the service (with the reading). Now you begin to see why you need an assistant or two: to hold bottles (of water and of scotch), cruets, chalice and liturgy, and torches at night!
- M. Sermons. Nobody gives sermons anymore. A reading, or three or four, followed by a period of silent meditation is usual. I believe Renny was somewhat more imaginative – but you would know more about that than I.
- O. Oh yes, the official liturgical scotch of RDNA is Black & White (Although we considered changing it when they changed the clip tops to screw tops – wrote them a letter to about it, too (didn't get any response)).

That's all I can think of. Hope it helps. Let me know if I can be of further assistance.

News Department: The Ann Arbor Grove has been revived (see enclosed missive, which is for the Archives). So I may be addressed as "Richard, Arch-Druid of Ann Arbor" though I'll think you stuffy if you do! (Except formally of course.)

Although it is not required, if you fell energetic it might be a good idea to send out an accession letter. But you might hold off until after Midsummers, in case anything important is decided (Hah!) Whatever you think best.

Peace
Richard!

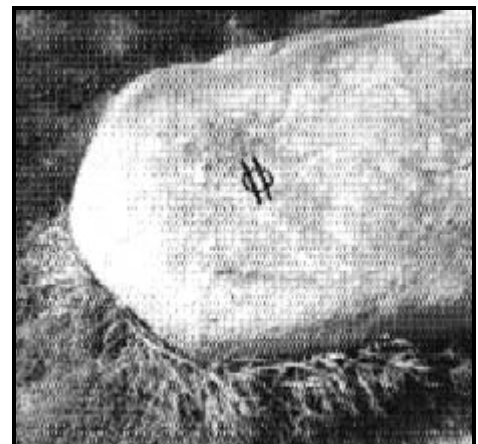


Figure 12 Altar stone, Hill of 3 Oaks c.1976

A Service for Mid-Summer

Small Fragment
By Fisher?, 1964?

Invocation:

- O Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, yet we worship thee here;
Thou art without form, yet we worship thee in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these, our prayers and sacrifices.
- O Lord, forgive these three sins that are due to our human limitations.
- O Mother, cleanse our minds and hearts and prepare us for meditations.

(Here shall the sign be drawn upon the ground, the presiding priest stepping into it.)

A Chant For Midsummer

By Fisher, c. 1963

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants do call upon thee.

(The BOLDFACE lines to be read by the congregation in unison:)

GLORIOUS ARE ALL THY WORKS, O OUR MOTHER!
Hear us, Mother, as we do call upon thee in the form of Belenos, great God of the golden sun.
MAKE THE FACE TO SMILE UPON US, THOU GOD OF THE BRIGHTLY SHINING LIGHT

Lo, Belenos, we have rejoiced these six full moons since the festival of midwinter, as we watched thee day by day lengthening thy reign of light.

O GLORIOUS ARE THE DEEDS OF BELENOS, AS THE WINTER SNOWS DO MELT AND WE REJOICE IN THE MOTHER'S RETURN TO LIFE AT BEALTAINÉ.

Yet do we know that with the coming of Midsummer the days will begin to shorten, all the mother's activities will begin slowing for the winter period, and the eve of Samhain shall come upon us.

WE SHALL MOURN AS THE SUN SINKS DAILY LOWER. BUT STILL YET BE GLAD FOR WHAT THE MOTHER DOES STILL GIVE US TO LIVE WITH.

We know, Mother, that as there is Bealtaine there must be Samhain, and as there is Samhain there must be Bealtaine.

WE KNOW, BELENOS, THAT AS THERE IS MIDWINTER THERE MUST BE MIDSUMMER, AND AS THERE IS MIDSUMMER THERE MUST BE AGAIN MIDWINTER.

As the sun began to climb, it must now begin to sink.
AS IT NOW BEGINS TO SINK, IT MUST CLIMB AGAIN.
All that comes must pass away. We praise thee, our Mother.
ALL THAT PASSES AWAY MUST COME YET AGAIN.
PRAISE BE TO THEE, BELENOS.

Incantation to Midsummer

By Frangquist, 1964
Given at Ma-Ka-Ja-Wan

O glorious sun,
Won the fight,
Light over dark,
Stark nigh recedes,
proceed to thy fullest,
Best day today,
May thy radiance
Dance over all,
Fall to give
Living strength from on highs
Thy power goes through all, Belenos

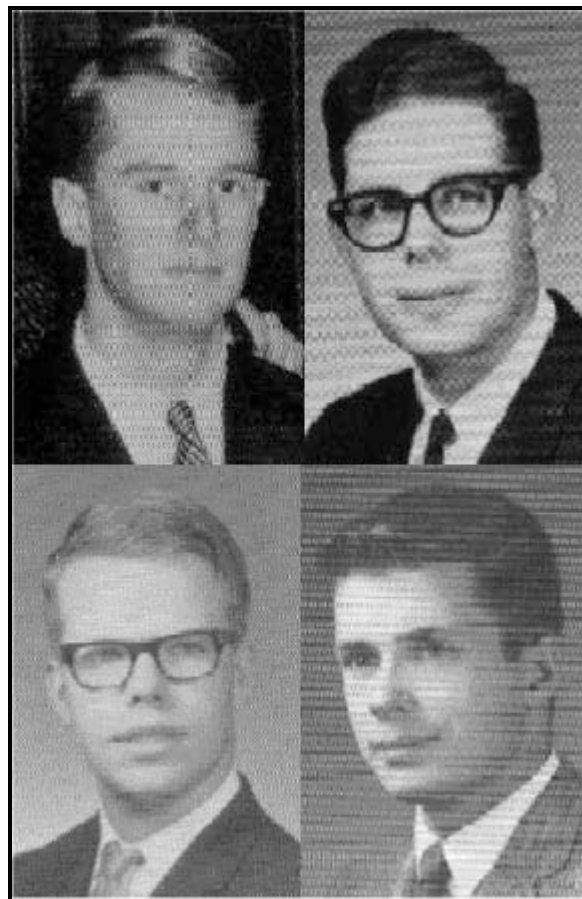


Figure 13 Four Founders of the RDNA
David Fisher, Howard Cherniack (Top)
Norman Nelson & David Frangquist, c. 1963

A Service for Lughnasadh

By Shelton?, Early 70s?

The Invocation

Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, yet only here do we seek thee;
Thou art without form, yet in these forms do we honor thee;
Thou hast no need of prayers and dedication, yet of thine own self do we gather that which we dedicate to thee;

Lord, overlook these three errors that are due to our human limitations.

Here shall the priest and preceptor together draw the sign upon the ground, and the priest shall step into it.

The Praise

Priest: Let us praise the Earth-Mother! She has smiled on her children.

Chorus: Three times since Beltane has the moon gone before us in her full glory, and three times has she fully hidden her glory from us.

Priest: In those three months the Earth-Mother has quickened the Earth and brought forth life upon it; and in these three months to come she will bring forth the fruit of this life.

Chorus: Yet as the moon now waxes near to full only to wane again, so at Samhain will the Earth-Mother withdraw from us a while.

Priest: Even so we praise her, for now at Lughnasadh the life which has grown through Samhradh comes to fruition, that we her grateful children may gather it to endure and remember her until she returns again at Beltane.

BOTH: Let us gather and praise the bounty of the Mother!

The Dedication

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this dedication of life. Accept it, we pray thee, in token of the dedication of our hearts, and grant us awareness of thy presence with us.

(Here shall the priest place a stalk of wheat (or of field grass) upon the altar)

Priest: Hast thou accepted our dedication, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

Priest: Praise be, our dedication has been accepted. The Mother smiles on her children and brings forth of her bounty.

The Response

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Does the Earth-Mother give any sign on this day of Lughnasadh to assure us that she will sustain life while she sleeps?

PRECEPTOR: OF THIS AT LUGNASADH WE KNOW BY THE HARVEST-BOUNTY OF FOGHAMHAR.

PRIEST: What token does the Earth-Mother give of this bounty to come?

PRECEPTOR: IN TOKEN OF THIS BOUNTY SHE HAS MIXED THE WATERS OF LIFE WITH THE GRAIN OF THE EARTH AND THE FRUIT OF THE TREE.

Priest: Give me this token.

The Consecration

PRIEST: O Dalon Ap Landu, Lord of Groves, sprung from the Mother of all life, who is herself sprung from the life of us all: hallow this thy fruit by thy sevenfold powers, and by the three ways of day and one of night. Impart thy power to thy fruit that we who partake of it may know our unity with all life. Cleanse our minds and heart and prepare us for meditation.

(Here shall the cider be passed to all present. Then shall the priest pour the remainder on the altar, saying:)

To thee we return this portion of thy bounty, even as we must return to thee.

The Reading and the Meditation

The Benediction

Priest: Go forth into the world of men, secure in the knowledge that our dedication has found acceptance in the Earth-Mother's sight, and that her presence is with us always if we do but open ourselves to her. May the peace of the Mother find each of you.

A Reading for Lughnasadh

By Shelton?, Early 70s?

(From the Kekchi Indians of Guatemala)

Thou, O God my Lord,
Thou my Mother, Thou my Father,
Thou Lord of hill and valley.
Now, after three suns, and three days,
Shall I begin to gather my maize
Before Thy mouth, before Thy face.
A little of Thy food and drink gave I to Thee.
It is almost nothing, that which I give to Thee,
But I have plenty and good
Of my own food and drink;
Thou hast revealed it to my soul and to my life:
Thou my Mother, Thou my Father.
I begin therefore the harvest,
But I am not this day ready for the harvest
Without Thy word, and without Thy countenance.
Who knows how many suns, how many days I reap?
It is no quick matter to harvest from among the weeds.
I can only complete it slowly.
Who knows till when I can speak to Thee,
Thou my Mother, Thou my Father,
Thou celestial one, Lord of hills and Valleys?
I will again speak to Thee:
Wherefore not, my God?
From A.C. Bouget. Sacred Books of the World. Baltimore,
Penguin Books (A283), 1967. p. 31.

Service for Lughnasadh

By Katya Luomala, 1978

Invocation:

O Lord, forgive us these three sins that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no needs of prayers and sacrifices, yet we offer thee these prayers and sacrifices.

O Lord, forgive these three sins that are due to our human limitations.

O Mother, cleans our minds and hearts and prepare us for meditation.

Incantation:

(Appropriate and optional – Lugh Manifest)

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the billows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of plants,
I am a wild boar in valour,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in the head, the fire;

Who is it who throws light into the meeting on the mountain?

Who announces the ages of the moon?

Who teaches the place where couches the sun?

If not I---

Sacrifice:

P: Our praise has mounted up to thee on the wings of eagles;
our voices have been carried up to thee on the shoulders
of the winds. Hear now, we pray thee, our Mother, as we
offer up this sacrifice of Life.

P: For the sun has come to warm us.

G: SEE HOW WE ARE WARM.

P: The newborn plants, the worthy tasks, the thoughts of Lugh
have we nurtured

G: SEE HOW THEY HAVE COME TO FRUITION (HAVE
MET WITH LUCK)

P: We have praised the Mother with the work of our hands

G: WE HAVE REACHED BE'AL WITH THE WORK OF
OUR HANDS.

P: The abundance we have found will sustain us

G: SEE HOW WE HAVE PLENTY.

P: The flowers of the earth, the fruit of the earth we can offer
you freely (hold up sacrifice, portion of the feast)

G: THY BEAUTIFUL CHILDREN WHO WILL SEE US
THROUGH COLD AND DARKNESS

P: We know you are drawing away from us, but first partake of
the comforts you have brought us

G: WE REJOICE TODAY!

P: Accept it, we pray thee, and cleanse our hearts, granting us
thy peace and life.

(Sacrifice offered)

P: Hast thou accepted our sacrifice, O our Mother? I call upon
the spirit of the North to give answer... of the South... of
the East... of the West.

P: Praise be; our sacrifice, dedicated to the fertility and
renewal of life, and the cleansing of our minds and
hearts, has been accepted.

Consecration:

(Includes any beverage for the feast)

P: Of what does the Earth-Mother give that we may know the
continual flow and renewal of life?

G: THE WATERS OF LIFE.

P: From whence do these Waters flow?

G: FROM THE BOSOM OF THE EARTH-MOTHER, THE
(N)EVER-CHANGING ALL-MOTHER.

P: Has the Earth-Mother given forth of her bounty?

G: SHE HAS, AND HER BOUNTY IS AT ITS HEIGHT.

P: The give me the Waters.

P: Oh inspiration of Be'al, oh manifestation through Lugh, oh
sacrifice of Ea, come and meet in our festival cups today.
And hallow these waters by the three ways of day and
one of night; bring to them the purity of thy seven-fold
powers, oh Dalan-ap-Landu.

Partaking of the Waters

P: To thee we return this portion of thy bounty, O our Mother,
even as we must return to thee.

Reading(s)

Earth, divine Goddess, Mother Nature, who generatest all
things and bringest forth anew the sun which thou hast given to
the nations; Guardian of sky and sea and of all Gods and
powers; through thy power all nature fall silent and then sinks
in sleep. And again thou bringest back the light and chasest
away night, and yet again thou coverest us most securely with
thy shades. Thou dost contain chaos infinite, yea and winds
and showers and storms. Thou sendest them out when thou
wilt, and causest the seas to roar; thou chasest away the sun
and arousest the storm. Again, when thou wilt thou sendest
forth the joyous day and givest the nourishment of life with the
eternal surety. And when the soul departs to thee we return.
Thou indeed are duly called great Mother of the Gods; thou
conquest by thy divine name. Thou art the source of the
strength of nations and of Gods, without thee nothing can be
brought to perfection or be born; thou art great, queen of the
Gods. Goddess! I adore thee as divine; I call upon thy name;
be pleased to grant that which I ask thee, so shall I give thanks
to thee, Goddess, with due faith.

-Ms. Harley 1585, FF. 12 v. -13r.

Meditation

(from the Kekchi Indians of Guatemala)
Thou, O God my Lord,
Thou my Mother, Thou my Father,
Thou Lord of hill and valley.
Now, after three suns, after three days,
Shall I begin to gather my maize
Before Thy mouth, before Thy face.
A little of Thy food and drink give I to Thee.
It is almost nothing, that which I give to Thee,
But I have plenty and good
Of my own food and drink;
Thou hast revealed it to my soul and to my life:
Thou my Mother, Thou my Father.
I begin therefore the harvest,
But I am not this day ready for the harvest
Without Thy word, and without Thy countenance.
Who knows how many suns, how many days I reap?
It is no quick matter to harvest from among the weeds.
I can only complete it slowly.
Who knows till when I can speak to Thee,
Thou my Mother, Thou my Father,
Thou celestial one, Lord of hills and valleys?
I will again speak to Thee:
Wherefore not, my God?

-A.C. Bouquet. Sacred Books of the World. Baltimore,
Penguin Books (A283), 1967, P.31.

Benediction:

P: Go forth into the world, secure in the knowledge that our
sacrifice has found acceptance in the Earth-Mother's
sight, and also our rejoicing. And go forth to feast with
your brethren, even unto excess; be merry, for soon all
shall sleep.

Peace! Peace! Peace!

Katya Luomala
Lughnasadh 1978



Figure 14 Fisher, Frangquist & Larson
at Monument Hill, c. 1964

Section Three: Early Berkeley Seasonal Versions

These were in common use in the NRDNA groves and were
the bulk of services in *Druid Chronicles (Evolved)*, published
in 1976.

Samhain

New Reformed Druids of North America
By Bonewits & Larson, c. 1975
For use from on/near Nov. 1st.

Preparatory Details

The following is a Special Order of Worship for Samhain. The chalice will be filled with ordinary spring water (the Waters-of-Sleep). The sacrifice should be of bare branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their red ribbons-of-office around their necks at the beginning of the service, but carry their white ribbons-of-office in an easily accessible place.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation..

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship you in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is not accepted.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many faceted Nature in and above all, to Thee we sing our chants of praise.

Chorus: Go thou not from us.

PR: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.

Chorus: Go thou not from us.

PR: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?

Chorus: Depart not from our midst, sleep not, O most high.

PR: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.

Chorus: Return to us his warmth.

The Second Sacrifice

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. All will turn to face the directions that are called.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.



The Second Reply

(The sacrifice is not accepted.)

PR: The four winds are silent; the Earth-Mother sleeps.

(The priests now remove their red ribbons and replace them with their white ribbons. The following is the Mourning and Declaration of Faith)

The Declaration

PR: Lo, we are as wraith, our fire is turned to ashes and darkness walks the land.

Chorus: Preserve us, o spirit of Day. Keep us in thy mind, O spirit of Power.

PR: O Earth-Mother, guide our paths. If Thou wilt leave us, save us through the Time of Silence, keep bright within our hearts 'till spring.

Chorus: So let it be, O our Mother, for we are faithful, and would keep thy ways.

The Catechism

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given

PREC: SHE HAS NOT! THE WATERS ARE HERE BUT THE SPIRIT HAS GONE OUT OF THEM!

PR: So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep is begun in truth and in deed. Of what then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Sleep," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service.

The Benediction

PR: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

PR: Peace! Peace! Peace!

NOTES:



Figure 15 Robert Larson c. 1964.

Winter Solstice

New Reformed Druids of North America

By Bonewits & Larson, c. 1975

Preparatory Details

The following is a Special Order of Worship for the Winter Solstice. The chalice will be filled with the Waters-of-Sleep. The sacrifice should be of evergreen boughs and mistletoe.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor & Server or any two others use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: Belenos halts his outward flight,

Chorus: And turns to us today.

PR: The shortest day, the longest night.

Chorus: He turns to us today.

PR: So let us rejoice in his sight,

Chorus: He turns to us today.

PR: O Belenos, to Thee we pray,

Chorus: Smile on us today.

PR: O look on us who keep Thy ways.

Chorus: Smile on us always!

PR: O Belenos, Who givest light,

O Belenos, Who givest life,

We rejoice at Thy turning,

A sign of life to us returning,

To Thee all praise, O Lord of Light

Thou Who takest away the night,

Thou Who givest life to land,

And warmth and joy unto Man.

Chorus: O Belenos, we praise Thee!

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep.

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Sleep," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Figure 16 Sue & Larry Press with Stacey Weinberger at Live Oak, Beltane1984

Oimelc

New Reformed Druids of North America
By Bonewits & Larson, c. 1975
For use on/near Feb. 1st.

Preparatory Details

The following is a Special Order of Worship for Oimelc. The chalice will be filled with milk (goat's, sheep's or cow's). The sacrifice should be of evergreen boughs.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**
Thou art without form, **but we worship thee in these forms;**
Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and Server or any two chosen by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid steps into this Sigil, which is closed by the two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: For three months, O our Mother, has Thou been gone from us.

Chorus: Wilt thou not return?

PR: Our hearts are heavy, our days our dark.

Chorus: Wilt thou not return?

PR: All seems dead, hast thou departed?

Chorus: Never to return?

PR: O, our Mother, we ask a sign.

Chorus: A sign of thy return.

PR: A sign of Life in the midst of Death.

Chorus: A sign of thy return.

PR: Sleep in peace, but send a sign!

Chorus: A sign of they return!

PR: A sign of Life!

Chorus: The Life of thy return!

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS NOT! BUT THE EWE GIVE MILK.

PR: Of what, then, do we partake?

PREC: THE MILK OF THE EWE!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Mother, we thank thee for this sign of thy continual presence and thy life. O Dalon Ap Landu, descend into this milk and hallow it by thy three ways of day and one of night. Give us to know thy power and the promise of life that is to return.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the milk of ewe," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually

clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Figure 17 Beltane picnic 1997 at the site of where the New Circle would be built. Adavid Coil, Sam Adams, Matt Gogla facing and Andrea Davis is standing.

Spring Equinox

New Reformed Druids of North America

By Bonewits & Larson, c. 1975

Preparatory Details

The following is a Special Order of Worship for the Spring Equinox. The chalice will be filled with the Waters-of-Sleep. The sacrifice should be of budding branches.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands. (Pause) O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.

Chorus: O Lord of Light, we welcome Thee.

PR: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.

Chorus: O God of Sun, We welcome Thee.

PR: The nights were long, the trees had shed,

Chorus: The night had conquered day.

PR: The days were short, and life had fled.

Chorus: The night had conquered day.

PR: The winds were cold, the land seemed dead,

Chorus: The night had conquered day.

PR: But the Sun returns from the Southern lands.

Chorus: Balanced now are we.

PR: Plants spring up on every hand,

Chorus: Balanced now are we.

PR: "Let Life return!" is the Sun's command.

Chorus: Balanced now are we.

PR: The Sun grows stronger every day.

Chorus: The day will conquer night.

PR: The world grows lush and Life holds sway,

Chorus: The day will conquer night.

PR: So let us praise Him in all ways.

Chorus: The day will conquer the night.

PR: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.

Chorus: Bless with thy presence, O Lord of Light.

PR: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.

Chorus: Bless us and light our way, O God of the Sun.

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, does Belenos give that we may rejoice on this day of His return.

PREC: THE WARMTH OF THE SUN AND THE WATERS WHERE he SLEEPS.

PR: OF WHAT, THEN, DO WE PARTAKE?

PREC: The Waters of the Sun.

PR: Then give me the Waters of the Sun.

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

O Belenos, O Lord of Light, descend into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy promise of Life as we take and drink of Thy warmth and light.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Sleep," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying: Peace! Peace! Peace!



Beltane

New Reformed Druids of North America
By Bonewits & Larson, c. 1975
For use on/near May 1st.

Preparatory Details

The following is a Special Order of Worship for Beltane. The chalice will once again be filled with whiskey and water (the Waters-of-Life). The sacrifice should be of flowering branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their white ribbons-of-office around their necks at the beginning of the service, but carry their red ribbons-of-office in an accessible place.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation..

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship you in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is accepted, except in very unusual situations.)

PR: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Chant

PR: The Mother wakes from her long sleep and smiles on us today!

Chorus: SHE IS AWAKE!

PR: She brings us Life!

Chorus: SHE IS AWAKE!

PR: She brings us Light!

Chorus: SHE IS AWAKE!

PR: The Mother wakes and seeks Be'al.

Chorus: QUICKLY BE'AL RETURNS.

PR: We light our fires to show the way.

(The fires of Be'al, the bonfire, are now lit by the plunging of a torch into the kindling.)

Chorus: QUICKLY BE'AL RETURNS!

PR: To couch with the Mother and bring forth Life.

Chorus: QUICKLY BE'AL RETURNS!

(This next section should be chanted at an accelerating pace:)

PR: O Be'al

Chorus: WE WELCOME THEE!

PR: O our Mother

Chorus: WE WELCOME THEE!

PR: O Earth-Mother, O Be'al

Chorus: WE WELCOME THEE!!

PR: O Be'al, O Mother, parents of all that lives, we welcome Ye back to our midst. Give us of Your Life, O Most High, that we may share Your joy.

Chorus: WELCOME ARE YE, AMONG US, O MOST HIGH. SMILE ON US, WHO HAVE KEPT YOUR WAYS, THROUGH THE TIME OF SLEEP.

The Catechism

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

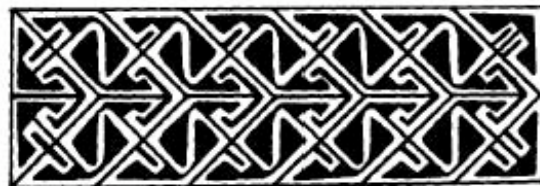
PR: Has the Earth-Mother given

PREC: SHE HAS!

PR: Praise be!! At last is the Time of Sleep ended. Now our faith bears fruit, and the Time of Life is begun in truth and in deed.

(All priests remove the white ribbons and don the red ribbons.)

PR: Now give me the Waters!



The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length, though longer with some Groves) by all. Eventually, the Priest/ess signals the end:

The Benediction

PR: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Drawing the Sigil in the Air: The Priest blesses the Grove with three Sigils in the air, left to right, saying: Peace! Peace! Peace!



Summer Solstice

New Reformed Druids of North America

By Bonewits & Larson, c. 1975

Preparatory Details

The following is a Special Order of Worship for the Summer Solstice. The chalice will be filled with the Waters-of-Life. The sacrifice should be of green branches and mistletoe. The fire should be especially large.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

PR: A Bhelenos, a Dihia na Greine soilsigh orainn inniu. Glac leis an iobairt seo, A Bhelenos, mas e do thoil e, agus tabhair dhuinn cuid do theasa ' do shoilse. Loin le bheatha sinn-ne, a Thiarna Soilse, agus dein solas an bhealaigh dhuinn agus sinn ag moladh d'ainm.

{ O Belenos, O God of the Sun, shine on us today. Accept this sacrifice, O Belenos, we pray thee, and give us of your warmth and light. Fill us with life, O Lord of Light and light our way as we praise your name. }

Chorus: Hail Belenos, To Thee all praise! Hail Belenos, smile on us always!

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is accepted, except in unusual situations.)

Priest: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Chant

PR: Welcome Belenos, this day of days.

Chorus: Welcome art thou.

PR: Welcome Belenos, to Thy golden rays,

Chorus: Welcome art thou.

PR: Welcome Belenos, to Thee all praise,

Chorus: Welcome art thou.

PR: All praise to Belenos, this day at full height

Chorus: Praise to Thee, O Lord of Light.

PR: All praise to Belenos, Who conquers night,

Chorus: Praise to Thee, O Giver of Life.

PR: All praise to Belenos, Who warms our life,

Chorus: Praise to Thee, O God of the sun.

PR: All hail Belenos, who smiles on us today.

Chorus: Hail Belenos! To Thee all praise!

PR: All hail Belenos, who keep His ways,

Chorus: Hail Belenos! To Thee all praise!

PR: All hail Belenos, light our paths always,

Chorus: Hail Belenos, God of Sun!

Hail Belenos, Giver of Life!

Hail Belenos, Lord of Light!

The Catechism of Waters-of-Life

(The preceptor holds the Waters-of-Life while the priest ask the Catechism. The local custom may replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER,
THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS!

PR: Then give me the Waters!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the tree ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

Optional Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length, though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service with:

The Benediction

Pr: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

**** (THE END) ****

Notes:

Lughnasadh

New Reformed Druids of North America
By Bonewits & Larson, c. 1975
For use on/near Aug. 1st.

Preparatory Details

The following is a Special Order of Worship for Lughnasadh. The chalice will be filled with mead or hard cider (instead of the usual whiskey) as for the Waters-of-Life. Since this is a harvest festival, it is suggested that members of the Grove bring a sacrifice of fruits or vegetables, from their own gardens if possible. These are laid on the altar and/or around the fire along with the regular sacrifice (which should be of green branches) either at the end of the Procession or at the point in the service at which the regular sacrifice is offered up.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship you in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.



The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is accepted, except in very unusual situations.)

PR: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Chant

PR: Thy trees do grow and give us shade,

Chorus: O Dalon Ap Landu, we thank thee.

PR: Thy waters stream forth and ease our pain,

Chorus: O Grannos, we thank thee.

PR: Thy waters pour forth and bring us joy,

Chorus: O Braciaca, we thank thee.

PR: Thy rivers flow and give us drink,

Chorus: O Sirona, we thank thee.

PR: Thy thunder cracks and heralds rain,

Chorus: O Taranis, we thank thee.

PR: Thy seas are deep and full of fish,

Chorus: O Llyr, we thank thee.

PR: Thy earth is fertile and full of Life,

Chorus: O Danu, we thank thee.

PR: Though the Sun is bright, the Shade is dark.

Chorus: In the midst of light is dark.

PR: Dark though the night, the stars are bright.

Chorus: In the midst of dark is light.

PR: Thy light shines on us today.

Chorus: O Belenos, we thank thee.

PR: The plants give fruits which then do die.

Chorus: In the midst of life is death.

PR: We eat the fruits and they give us life.

Chorus: In the midst of death is life.

PR: Thy life is here in us today.

Chorus: O Earth-Mother, we thank thee.

PR: O Be'al, O Lugh, O our Mother, O all ye Gods and Goddesses, we thank You for the bounty which Ye have given us during this year. Accept our praise, O Most High and smile on us always, that we may praise You the more.

Chorus: We thank you, O most high. Keep us in your minds, we pray you, as we keep in your ways.

The Catechism

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of Her bounty?

PREC: SHE HAS! RIPE ARE THE GOLDEN APPLES OF THE SUN, AND BRIGHT IS THE HONEY OF THE HIVES. OUR CUPS OVERFLOW WITH CIDER AND MEAN, AND ALL THE GOOD THINGS OF THIS SEASON!

PR: Then give me the Waters!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length, though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

****(THE END)****



Figure 18 Nelson, Frangquist & Fisher on the Hill of Three Oaks, c. 1964

Fall Equinox

New Reformed Druids of North America

By Bonewits & Larson, c. 1975

Preparatory Details

The following is a Special Order of Worship for the Fall Equinox. The chalice will be filled with the Waters-of-Life. The sacrifice should be of branches with turning leaves.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is accepted, except in unusual situations.)

Priest.: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Chant

PR: The Sun-God did spend half the year with His children in the North and then did depart to his winter home.

O Belenos, O Thou unchanging God of many names but One Face, we, Thy children, mourn Thy passing from our lands.

Chorus: O Lord of Light, return to us soon.

PR: O Belenos, O Lord of Light, short seems the time that we have rejoiced in the warmth of Thy presence.

Chorus: O God of the Sun, return to us soon.

PR: The nights were short, the trees in leaf,

Chorus: The Day had conquered night.

PR: The days were long and full of Life,

Chorus: The day had conquered night.

PR: The Sun was warm, the land gave fruit,

Chorus: The day had conquered night.

PR: But the Sun must return to the Southern lands,

Chorus: Balanced now are we.

PR: Though the world is warm and full of Life,

Chorus: Balanced now are we.

PR: Yet the cold approaches to stalk the land,

Chorus: Balanced now are we.

PR: The Sun grows weaker every day.

Chorus: The night will conquer day.

PR: The leaves will wither and Death draw nigh,

Chorus: The night will conquer day.

PR: We pray Thy return with all our might.

Chorus: Or the night will conquer day.

PR: O Belenos, O Sun, we mourn Thy passing from our midst. Welcome wert Thou among us.

Chorus: Thou blessed us with Thy presence, O Lord of Light.

PR: O Belenos, O Lord of Light, return to us soon that we may rejoice in Thy sight.

Chorus: Bless us and light our way, O God of Sun.

PR: But winter will pass and spring will come,

Chorus: And the day will conquer night.

PR: The Sun will return and warm our land,

Chorus: And the day will conquer night.

PR: Death will pass and Life return,

Chorus: And the day will conquer night!

PR: O Belenos, O Sun-God, O Lord of Light, though Thy presence depart from us, yet art Thou with us, for Thy light does guide our feet and Thy warmth is in our hearts.

Chorus: All hail Belenos, God of Light!

PR: All praise Belenos, who keep his ways.

Chorus: O Belenos, we praise Thee!



The Catechism

(The preceptor holds the Waters-of-Life while the priest ask the Catechism. The local custom may replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS!

PR: Does Belenos still give us a sign of His presence?

PREC: HE DOES! THOUGH HE DEPARTS FOR THE SOUTHERN LANDS, STILL IS HIS SPARK WITHIN THESE WATERS-OF-LIFE.

PR: Then give me the Waters!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full. The Priest/ess then consecrates its contents with the following:)

PR: O Belenos, O Lord of Light, descend yet once more into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy impending return, as we take and drink one more time of Thy warmth and light.

Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does not drink more than once.

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should not finish the contents of the chalice. This is returned to the Priest/ess with blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length, though longer with some Groves) by all. Eventually, the Priest/ess signals the end:

The Benediction

PR: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

NOTES:

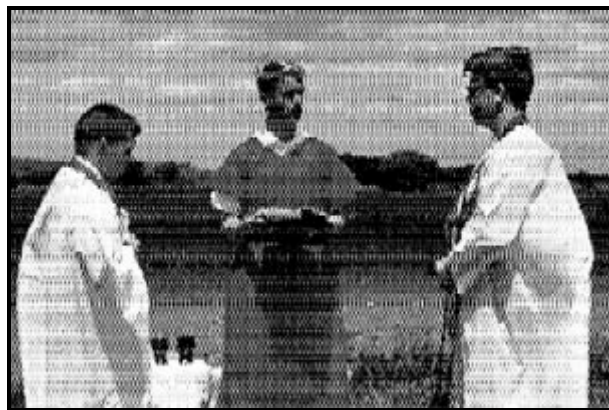


Figure 19 Frangquist, Fisher & Nelson
at Hill of Three Oaks c. 1964.



Figure 20 The Vigiler

Section Four:

Later Berkeley

Seasonal Variations

After Larson retired as Archdruid, there were a number of permutations of Archdruids in charge until the Grove's break-up in 1982. Isaac became more interested in devising new liturgy, increasing the service's magical intensity, and investigating new Indo-European liturgical designs.

Order of General Common Worship (Summer Version)

Samhradh & Foghamhar (Fall) 17 y.r. (Bkly)
Mother Grove NRDNA
Circa late 1979 c.e.

(This is a very unusual one, see historiography)

Druids line up for the Procession, standing several yards North of the altar stone. The Archdruid (AD) and the Archdruidess (Ads) are at the front, followed by the Chief Bard and the Server, and the other members of the Grove (G).

Opening Song (All):

"O Earth Mother" (Customs 2:1-3)

Invocation:

ADS: In the dust of the galaxy swirls the spark of Life.
G: And we partake of it, we and all living beings.
AD: In the mighty helix we dance,
G: And in harmony with all of Life, we sing:
ADS: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving and
destroying...
G: Be in our awareness, teach us Your joy, let us share Your
sorrow, extend our limitations.
AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely,
ALL: LET THIS RITUAL BEGIN!

Procession Song (ALL):

"Will Ye No Come Back Again?"

All process to altar stone, CB & S mark sigil on ground, AD & ADS step inside and go around either side to back of altar stone, sigil is closed. Grove members split into an arc in front of the altar stone.

Centering:

ADS: Why have you gathered here under the oaks?
G: This is the appointed place, now is the appointed time.
AD: What brings you here out under the sky?
G: We come to worship the Gods.
ADS: What do you know of the Gods?
G: We seek to know what we can, with our mortal limitations.
AD: The Gods are everywhere,
G: But we worship Them here.
ADS: The Gods are without form,

G: But we worship them in these forms.

AD: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices.

ADS: Each of us in our own way,

G: Each of us with our own prayers,

ALL: EACH OF US WITH OUR OWN SACRIFICES.

ADS: Now let each of us go to the sacred place, the temple of the Earth Mother, and the sanctuary of Be'al, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit; evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand these experiences as sources of wisdom and growth.

(Silence)

Individual Goals and dedications:

AD: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our live, and make our individual dedications to the spirits Whom we worship and honor.

(Silence)

Statement of Beliefs:

ADS: How many Gods are there?

G: Every God and Goddess is a star!

AD: Where are the Gods?

G: Where is the air we breathe? The waters that surrounds us?
The ground upon which we stand?

ADS: Are the Gods male?

AD: Or female?

G: Yes!

ADS: How do we find the Gods?

G: Every Goddess is within us.

AD: Thou art Goddess!

G: Every God is within us.

ADS: Thou art God!

AD: Who is Our Lady?

G: She is the Earth Mother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.

ADS: Who is Our Lord?

G: He is Be'al, the Shining One, spirit of truth and of light, spark of the sun, and flame within the heart of every being.

AD: And Who is the God of this place?

G: He is Dalon Ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications

ADS: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution, in ourselves and in our groups, and throughout all time and space.

AD: Thus, in order to achieve these goals:

G: We dedicate ourselves, here and now, in body and mind, in heart and in soul, to our Holy Mother the Earth, and our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

ADS: We are together, yet we often feel separate.

G: Thus we bring our sacrifices, to the Lord and Lady.

AD: What have you brought for our Mother and Father?

Members of the Grove bring their sacrifices to the altar stone.

ADS: Not all offerings are physical. Has anyone brought praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The ADS holds up the sacrificial branch and speaks:

ADS: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we ask, and cleanse our hearts and eyes, granting us Thy peace and life.

The branch is laid upon the altar stone. Then the AD turns to the Four Quarters and ask:

AD: Have you accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center..

If the sacrifices are accepted, the rite continues:

ADS: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the honoring of our Gods, have been accepted!!

Statement of Needs:

ADS: O Mighty Ones, we have called upon You and You have heard us. We have offered of ourselves and You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done.

At this point, each person present may state, silently or out loud, her or his needs they wish fulfilled by the Gods, in order to accomplish their goals. After all have finished:

AD: And we declare, that as this Grove:

G: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove, and bring us all that that we may need, materially and spiritually, so that we may grow ever stronger, in beauty, wisdom, health and joy.

The Waters:

ADS: Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?

G: The Waters of Life.

AD: From whence do these Waters flow?

G: From the bosom of the Earth Mother, the ever-changing, All-Mother.

ADS: And how do we honor this gift that causes life?

G: By partaking of the Waters-of-Life.

AD: Has the Earth Mother given forth of Her bounty?

G: She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!

ADS: Then give me the Waters!!

Consecration:

The ADS takes the chalice of waters, and invokes the power of the Gods into them, thus initiating a return flow of divine energies:

ADS: O Dalon Ap Landu, Lord of this and Every Grove, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and eyes, and join us together by Thy power, as we take and drink of Thy secret essences.

Sharing:

ADS: What are these waters?

G: A sign of the power, and the bounty of the Gods;

AD: Who are themselves but fractions of that which Is

G: Beyond all human concepts

ADS: Of male and female,

G: Mortal and divine.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSE TOGETHER!

The chalice is passed around to all present, each person being blessed by the Server with the Druid Sigil and returning the blessing, before and after drinking, with the words "The Waters of Life." The remaining waters are returned to the ADS, who pours them out over the altar stone, saying:

ADS: To Thee we return this portion of Thy bounty, O our Mother, even as we must return unto Thee.

Group Bonding:

ADS: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND OUR BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are One Family" song.

Prayer/Meditation/Spell:

Led impromptu by the ADS.

Thanking the Gods:

ADS: O Earth Mother, O Be'al, O all ye Goddesses and Gods around us and within us;

ALL: WE THY CHILDREN THANK THEE.

AD: That You have made and inhabit the Earth, the Sea, the wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

ADS: That we have offered to You of ourselves, and You have accepted.

ALL: WE THY CHILDREN THANK THEE.

AD: That You have heard our prayers, our griefs and our needs,

ALL: WE THY CHILDREN THANK THEE.

ADS: For all that You have given, all You give around us, all You will give in the future,

ALL: WE THY CHILDREN THANK THEE.

AD: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE!

ADS: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE.

ADS: Great the power we have raised

ALL: STRENGTH OF WOMAN AND OF MAN.

AD: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All now pause and absorb as much of the divine power present as they can manage.

ADS: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send all remaining energies into the physical world around them, blessing and cherishing the earth and sky, plants and animals.

AD: Is it done?

ALL: IT IS DONE!

Benediction:

ADS: Let us go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth Mother's sight, that She has answered our prayers, and that we go forth with Her blessing:

Peace! Peace! Peace!

The sigil around the altar stone is now broken, and all retire to picnic and celebrate, making sure the area is physically clean before leaving.



Figure 21 Live Oak Grove in Procession at Lughnasadh 1983.

Order of General Common Worship (Winter Version)

Mother Grove of the NRDNA 18 y.r. (Brkly)

Circa early 1980 c.e.

This is an unusual version. "Class C"

See the Historiography at end of part 3.

Druids line up for the Procession, standing several yards North of the altar stone. The Archdruid (AD) and the Archdruidess (ADS) are at the front, followed by the Preceptor (P) and the Server (S), and the other members of the Grove (G).

Invocation "O Earth Mother" (Customs 2:1-3)

AD: In the dust of the galaxy swirls the spark of Life.

G: And we partake of it, we and all living beings.

ADS: In the mighty helix we dance,

G: And in harmony with all of Life, we sing:

AD: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving and destroying...

G: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

ADS: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely,

ALL: LET THIS RITUAL BEGIN!

Procession Song (ALL): "Now do we with Songs and Rejoicing"

(All process to Altar. Prec. & Server draw Sigil, AD & ADS enter, Prec seals it).

Centering:

ADS: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

ADS: What brings you here out under the sky?

G: We come to worship the Gods.

AD: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

ADS: The Gods are everywhere,

G: But we worship Them here.

AD: The Gods are without form,

G: But we worship them in these forms.

ADS: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices.

AD: Each of us in our own way,

G: Each of us with our own prayers,

ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of the Earth Mother, and the sanctuary of Be'al, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit; evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand these experiences as sources of wisdom and growth.

(Silence)

Individual Goals and dedications:

AD: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our live, and make our individual dedications to the spirits Whom we worship and honor.

(Silence)

Statement of Beliefs:

AD: How many Gods are there?

G: Every God and Goddess is a star!

ADS: Where are the Gods?

G: Where is the air we breathe? The waters that surrounds us?
The ground upon which we stand?

AD: Are the Gods female?

ADS: Or male?

G: Yes!

AD: How do we find the Gods?

G: Every God is within us.

ADS: Thou art God!

G: Every Goddess is within us.

AD: Thou art Goddess!

ADS: Who is Our Lord?

G: He is Be'al, the Shining One, spirit of truth and of light, spark of the sun, and flame within the heart of every being.

AD: Who is Our Lady?

G: She is the Earth Mother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.

ADS: And Who is the God of this place?

G: He is Dalon Ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications:

AD: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect, the biosphere of this planet; and to further the process of Evolution, in ourselves and in our groups, and throughout all time and space.

ADS: Thus, in order to achieve these goals:

G: We dedicate ourselves, here and now, in body and mind, in heart and soul, to our Holy Mother the Earth, and our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

AD: We are together, yet we often feel separate.

G: Thus we bring our sacrifices, to the Lord and Lady.

ADS: What have you brought for our Mother and Father?

Members of the Grove bring their sacrifices to the altar stone.

AD: Not all offerings are physical. Has anyone brought praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The Ad holds up the sacrificial branch and speaks:

AD: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we ask, and cleanse our hearts and eyes, granting us Thy peace and life.

(The branch is laid upon the altar stone. Then the ADS turns to the Four Quarters and ask:)

ADS: Have you accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center..

(The Sacrifice is not accepted.)

ADS: The Four Winds are silent; the Earth Mother yet sleeps.

Statement of Needs:

ADS: O Mighty Ones, we have called upon but you have not answered, we have offered to you, but you have not accepted. Yet though you speak not, you whisper to us with your Spirit of Growth, and to this we turn in silence, to seek the changes we desire, to see our goals coming into being in the days and weeks ahead, knowing the answers are within us.

(Silence)

ALL: WE NEED YOUR STRENGTH AND WISDOM, YOUR GUIDANCE AND PROTECTION, SO THAT WE CAN ACCOMPLISH OUR GOALS AND FULFILL OUR DEDICATIONS. SEND YOUR QUIET SPIRIT TO THIS GROVE, THAT WE MAY FIND THE WELLSPRINGS WITHIN OURSELVES AND EACH OTHER, TO OBTAIN OUR NEEDS, AND TO BE FOR YOU YOUR EYES AND HANDS THROUGHOUT THE TIME OF SLEEP.

The Waters:

AD: Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?

P: The Waters of Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing, All-Mother.

AD: And how do we honor this gift that causes life?

P: By partaking of the Waters-of-Life.

AD: Has the Earth Mother given forth of Her bounty?

P: She has NOT! The waters are here, but the Spirit is yet faint within them!

AD: Of what, then do we partake?

P: The Waters of Awakening.

AD: Then give me the Waters.



Figure 22 Emmon and the Neo-Pagans at the Berkeley Inter-Faith Annual Thanksgiving Pageant, Samhain 1987. Emmon second from left.

Consecration:

The Ad takes the chalice of Waters, and invokes the Power of the Gods into them, thus initiating a return flow of divine energies:

AD: O Dalon Ap Landu, Lord of this and Every Grove, descend once again into these Waters and hallow them. Give us to know Thy power, and the promise of Life that is to return.

(AD shares the Waters with the ADS, who then asks:)

ADS: What are these waters?

G: A sign of the power, and the bounty of the Gods;

AD: Who are themselves but fractions of that which Is

G: Beyond all human concepts

ADS: Of male and female,

G: Mortal and divine.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSE TOGETHER!

The Sharing

The ADS then shares the Waters with the P, who shares them with the S, who shares them with the rest of the Grove. During this time, The Bards may wish to perform. The S returns the cup to the P, who returns it to the ADS, who gives it to the AD. P&S do not drink twice.

AD: To Thee we return this portion of Thy bounty, O our Mother, even as we must return unto Thee.

Group Bonding:

AD: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND OUR BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are one family" song.

Prayer/Meditation/Spell:

Led impromptu by the ADS.

Thanking the Gods:

AD: O Earth Mother, O Be'al, O all ye Goddesses and Gods around us and within us;

ALL: WE THY CHILDREN THANK THEE.

ADS: That You have made and inhabit the Earth, the Sea, the wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

AD: For all the bounty You have given through the Time of Life:.

ALL: WE THY CHILDREN THANK THEE.

ADS: That you stir now in sleep, and send forth flowers and green shoots to announce your coming:.

ALL: WE THY CHILDREN THANK THEE.

AD: That you have sent the Maiden and the Fool to give us joy after winter's silence, and to guide us to you again:.

ALL: WE THY CHILDREN THANK THEE.

ADS: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE!

AD: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE.

Absorption and Grounding:

AD: Great the power we have raised

ALL: STRENGTH OF WOMAN AND OF MAN.

ADS: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All now pause and absorb as much of the divine power present as they can manage.

AD: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send all remaining energies into the physical world around them, blessing and cherishing the earth and sky, plants and animals.

ADS: Is it done?

ALL: IT IS DONE!

Benediction:

AD: Let us go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth Mother shower her blessings upon you:

Peace! Peace! Peace!

The sigil around the altar stone is now broken by the P, and all retire to after making sure the area is clean.



**Figure 23 Bob Blunt after ordination
October 18, 1983.**

1978 Samhain

By Bonewits & Others?
"Class B"

The following is a Special Order of Worship for the Samhain. The chalice will be filled with ordinary water (the Waters-of-Sleep). The sacrifice should be of bare branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their red ribbons-of-office around their necks at the beginning of the service, but carry their white ribbons-of-office in an easily accessible place.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruidess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand).

"D" = Druid/ess presiding.

"P" = People attending.

"E" = Everybody.

Song: "Processional Hymn"

Invocation:

D: In the dust of the galaxy swirls the spark of life.

E: AND WE PARTAKE OF IT; WE AND ALL LIVING BEINGS.

D: In the mighty helix we dance.

E: AND IN HARMONY WITH ALL OF LIFE WE SING.

D: Gods known and unknown, life potential and actual, noisy and silent, seen and unseen, beginning and ending, uniting and dissolving.

E: BE IN OUR AWARENESS. TEACH US YOUR JOY. LTE US FEEL YOUR SORROW. EXTEND OUR LIMITATIONS.

D: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, let this ritual begin!

Procession:

Here occurs the Procession, with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom incomplete. The Druid/ess steps into this Sigil, which is then closed by the two staves.

Song: "Now Do We"

Praise:

Here an Incantation, Poem, or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

Sacrifice:

The Druidess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer... of the South... of the East... of the West...

Reply:

The Sacrifice is not accepted!

D: The four winds are silent; the Earth-Mother sleeps.

Chant:

D: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many faceted Nature in and above all, to Thee we sing our chants of praise.

E: GO THOU NOT FROM US.

D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.

E: GO THOU NOT FROM US.

D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?

E: DEPART NOT FROM OUR MIDST, SLEEP NOT, O MOST HIGH.

D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.

E: RETURN TO US HIS WARMTH

Second Sacrifice:

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer... of the South... of the East... of the West...

Second Reply:

The sacrifice is not accepted!

D: The four winds are silent; the Earth-Mother sleeps.

The Archdruid/ess, and all other members of the Third Order present, remove their red ribbons and replace them with their white ones. Then follows the mourning and Declaration of Faith.

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.
 E: PRESERVE US, O SPIRIT OF DAY, KEEP US IN THY MIND, O SPIRIT OF POWER.
 D: O Earth-Mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'till Spring.
 E: SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS.

Catechism:

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
 P: The Waters-of-Life.
 D: From whence do these Waters flow?
 P: From the bosom of the Earth-Mother, the never-changing All-mother.
 D: Has the Earth-Mother given forth of Her bounty?
 P: She has not! The waters are here, but the spirit has gone out of them.
 D: So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep is begun in truth and in deed. Of what, then, do we partake?
 P: The Waters-of-Sleep.
 D: Then give me the Waters-of-Sleep.

Consecration:

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

Communion:

The Druid/ess drinks from the chalice and blesses the Preceptor with the words "the Waters-of-Sleep" and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person on that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion, O our Mother, even as we must return to Thee.

Meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private meditation (usually two to five minutes in length – though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the service with:

Benediction:

D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

End of a Special Order of Worship for Samhain



**Figure 24 Tree libation offering, Live Oak
Spring Equinox 1985.**

1979 Samhain

Order of Common Worship, Samhain
(dated 17 Y.R. but probably 1979)
By Bonewits & others?
"Class C"
(Berkeley) Mother Grove, N.R.D.N.A

AD: Archdruid ADS: Archdruidess P: Preceptor S: Server
G: Grove

Opening Song: "O Earth Mother"

Invocation:

ADS: In the dust of the galaxy swirls the spark of life.
G: AND WE PARTAKE OF IT; WE AND ALL LIVING BEINGS.
AD: In the mighty helix we dance.
G: AND IN HARMONY WITH ALL OF LIFE WE SING.
ADS: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving, and destroying...
G: BE IN OUR AWARENESS. TEACH US YOUR JOY. LTE US FEEL YOUR SORROW. EXTEND OUR LIMITATIONS.
AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely:
ALL: LET THIS RITUAL BEGIN!

Processional Song (ALL):

Song: "Will Ye No Come Back Again?"

Centering:

ADS: Why have you gathered here under the oaks?
G: THIS IS THE APPOINTED PALCE, NOW IS THE APPOINTED TIME.
AD: What brings you here out under the sky?
G: WE COME TO WORSHIP THE GODS.
ADS: What do you know of the Gods?
G: WE SEEK TO KNOW WHAT WE CAN, WITH OUR MORTAL LIMITATIONS.
AD: The Gods are everywhere;
G: BUT WE WORSHIP THEM HERE.
ADS: The Gods are without form;
G: BUT WE WORSHIP THEM IN THESE FORMS.
AD: We do not know what to offer to our Gods,
G: SO WE OFFER THEM OUR PRAYERS AND SACRIFICES:
ADS: Each of us in our own way,
G: EACH OF US IN OUR OWN PRAYERS,
ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of the Earth Mother, and the sanctuary of Be'al. In each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit, evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand them as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to the spirits whom we worship and honor.

(Silence)

Statement of Beliefs:

ADS: How many Gods are there?
G: EVERY GOD AND GODDESS IS A STAR!
AD: Where are the Gods?
G: WHERE IS THE AIR WE BREATHE? THE WATERS THAT SURROUND US? THE GROUND UPON WHICH WE STAND?
ADS: Are the Gods male?
AD: Or female?
G: YES!
ADS: How do we find the Gods?
G: EVERY GODDESS IS WITHIN US.
AD: Thou art Goddess!.
G: EVERY GOD IS WITHIN US.
ADS: Thou art God!
AD: Who is our Lady?
G: SHE IS THE EARTHMOTHER, SPIRIT OF ALL THAT LIVES UPON THE EARTH, AND SWIMS BENEATH THE WATERS, AND FLIES THROUGHOUT THE AIR.
ADS: Who is our Lord?
G: HE IS BE'AL, THE SHINING ONE, SPIRIT OF TRUTH AND LIGHT, SPARK OF THE SUN, AND THE FLAME WITHIN THE HEART OF EVERY BEING.
ADS: And Who is the God of this place?
G: HE IS DALON AP LANDU, LORD OF THIS AND EVERY GROVE, PATRON OF DRUIDS, AND COMFORTER OF THE PEOPLE.

Group Goals and Dedications:

ADS: Now do we declare our goals:
G: TO GROW AS HUMAN BEINGS, IN JOY AND LOVE AND WISDOM AND STRENGTH, TO PROMOTE IN OUR ACTIONS, A HUMAN AND INTERDEPENDENT SOCITY, TO HEAL AND PROTECT THE BIOSPHERE OF THIS PLANET; AND TO FURTHER THE PROCESS OF EVOLUTION, IN OURSELVES AND OUR GROUPS, AND THROUGHOUT ALL TIME AND SPACE.
AD: Thus, in order to achieve these goals:
G: WE DEDICATE OURSELVES, HERE AND NOW, IN BODY AND MIND, HEART AND SOUL, TO OUR HOLY MOTHER THE EARTH, OUR HOLY FATHER THE SUN, AND TO ALL THEIR HOLY CHILDREN.

Offering and Praise:

ADS: We are together, yet we often feel separate.
G: THUS WE BRING OUR SACRIFICES, TO THE LORD AND LADY.
AD: What have you brought for our Mother and Father?
(Members of the Grove bring sacrifices to the altar stone.)
ADS: Not all sacrifices are physical. Has anyone brought Praise for the Gods?
(Members of the Grove offer poems, songs, music, etc.)

Sacrifice:

(The ADS holds up sacrificial branch and speaks:)

ADS: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices of life. Accept them, we ask, and cleanse our hearts and eyes, granting us thy peace and life.

(The branch is laid upon the altar stone. The AD then turns to the Four Quarters and asks:)

AD: Have You accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... and of the East... and of the West... and of the Holy Center...

(The sacrifice is not accepted!)

AD: The four winds are silent: the Earth Mother sleeps.

Chant:

AD: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many faceted nature in and above all, to thee we sing our chants of praise!

G: GO THOU NOT FROM US!

AD: Dalon Ap Landu, Lord of this and all groves, mover by night and by day, descend not beneath the earth, turn not thy pleasing face from us!

G: GO THOU NOT FROM US!

AD: The leaves wither, the trees and fields are barren, on what can we depend? Where is thy order, where thy strength?

G: DEPART NOT FROM OUR MIDST! SLEEP NOT, O MOST HIGH!

AD: The Sun, the bright fire of day, withdraws his chariot; his face is veiled with clouds, and the breath of the North Wind walks the land.

G: RETURN TO US HIS WARMTH!

Second Sacrifice:

AD: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices of life. Accept them, we ask, and cleanse our hearts and eyes, granting us thy peace and life.

(The second branch is laid upon the altar stone. The ADS then turns to the Four Quarters and asks:)

ADS: Have You accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... and of the East... and of the West... and of the Holy Center...

(The sacrifice is not accepted!)

AD: The four winds are silent: the Earth Mother sleeps.

(The ArchDruids, and all other members of the Third Order present remove their red ribbons of office, and replace them with their white ones.)

(AD presides from here on out)

Mourning and Declaration of Faith:

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.

G: PRESERVE US, O SPIRIT OF DAY! KEEP US IN THY MIND, O SPIRIT OF POWER!

D: O Earth Mother, guide our paths! If thou wilt leave us, save us through the Time of Silence, keep bright within our hearts till Spring!

G: SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS.

Statement of Needs:

AD: O Mighty Ones, we have called upon you, and you have not answered. We have offered of ourselves, but you have not accepted, for the Old Year sleeps in the silence and dark, awaiting new birth, and your eyes and ears are turned from us. Yet, as we have listened to you through the Time of Life, there has grown within us your Spirit of Truth, and this we will cherish and keep of you, to guide us through the Time of Sleep. To this we turn in silence, to seek the answers to our needs, to accomplish what we wish in the weeks ahead, knowing that the answers are within us.

(At this point, all state silently their needs, and listen for reply)

AD: And we declare, that as this Grove:

G: WE NEED YOUR STRENGTH AND WISDOM, YOUR GUIDANCE AND PROTECTION, SO THAT WE CAN ACCOMPLISH OUR GOALS, AND FULFILL OUR DEDICATIONS. SEND YOUR QUIET SPIRIT TO THIS GROVE, SO THAT WE MAY FIND THE WELLSPRINGS WITHIN OURSELVES, AND IN EACH OTHER, TO OBTAIN OUR NEEDS, AND BE FOR YOU YOUR EYES AND HANDS THROUGHOUT THE TIME OF SLEEP.

The Waters:

AD: Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?

P: The Waters of Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All-Mother.

AD: And how do we honor this gift, that causes life?

P: By partaking of the Waters of Life.

AD: Has the Earth-Mother given forth of her bounty?

P: She has not! The Waters are here, but the spirit has gone out of them.

AD: So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep has begun in truth and in deed. Of what, then, do we partake?

P: The Waters of Sleep.

AD: Then give me the Waters.

Consecration:

(The ADS then takes the Waters, and consecrates them:)

ADS: O, Dalon Ap Landu, descend once again into these Waters and hallow them. Give us to know your power, and the promise of life that is to return.

Sharing:

ADS: What are these waters?

G: A SIGN OF THE POWER, AND THE BOUNTY OF THE GODS;

ADS: Who are themselves but fractions of that which is

G: BEYOND ALL HUMAN CONCEPTS

ADS: Of male and female,

G: MORTAL AND DIVINE.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSES TOGETHER!

(The Server passes the chalice to all present, and then returns it to the AD, who pours it on the altarstone, saying:)

AD: To Thee we return this portion of your bounty, O our Mother, even as we must return unto thee.

Group Bonding:

AD: Now do we declare ourselves:

G: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED BETWEEN US, AND OUR SISTERS AND BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

(All sing "We are One Family" song.)

Prayer/Meditation:

(On of the AD's leads the meditation)

Thanking the Gods:

AD: O Earth Mother, O Be'al, O all you Goddesses and Gods around us and within us:

ALL: WE THY CHILDREN THANK THEE.

ADS: That you have made and inhabit the Earth, the Sea, the Wild Things, and ourselves:

ALL: WE THY CHILDREN THANK THEE.

AD: For all the bounty you have given throughout the Time of Life:

ALL: WE THY CHILDREN THANK THEE.

ADS: That you have not left us utterly alone, but have left the Hunter and the Hag to guide us and protect us:

ALL: WE THY CHILDREN THANK THEE.

AD: That you have gone now to sleep, to bring forth again the whole world, in flower and in fruit:

ALL: WE THY CHILDREN THANK THEE.

ADS: For that we need each other, Mortal and Divine, and so serve each other, with respect and love, now and throughout the ages:

ALL: WE THY CHILDREN THANK THEE.

AD: Now, as we prepare to leave this place in joy and peace:

ALL: WE THY CHILDREN THANK THEE.

Absorption and Grounding:

AD: Great the power we have raised;

ALL: STRENGTH OF WOMAN AND OF MAN.

ADS: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

(All pause and absorb as much of the divine power present as they can manage.

AD: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

(All now send remaining energy into the physical world around them, blessing and cherishing the earth and sky, plants and animals)

ADS: Is it done?

ALL: IT IS DONE!

Benediction:

AD: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the earth, and then will the Earth Mother shower her blessings upon you:

PEACE! PEACE! PEACE!

(The sigil around the altar stone is now broken by the P, and all retire, after making sure that the area is physically clean.)



Figure 25 Order of Puck, with Scharding, Bonewits, Tony Taylor & Sam Adams at Hill of 3 Oaks on April 23, 1993 for Isaac's second visit to Carleton.

1979 Oimelc

By Bonewits & Others?
"Class B"

The following is a Special Order of Worship for Oimelc. The chalice will be filled with milk (goat's, sheep's or cow's). The sacrifice should be of evergreen boughs.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruidess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand).

"D" = Druid/ess presiding.

"P" = People attending.

"E" = Everybody.

Song: "Processional Hymn"

Invocation:

D: In the dust of the galaxy swirls the spark of life.
E: AND WE PARTAKE OF IT; WE AND ALL LIVING BEINGS.
D: In the mighty helix we dance.
E: AND IN HARMONY WITH ALL OF LIFE WE SING.
D: Gods known and unknown, life potential and actual, noisy and silent, seen and unseen, beginning and ending, uniting and dissolving.
E: BE IN OUR AWARENESS. TEACH US YOUR JOY. LTE US FEEL YOUR SORROW. EXTEND OUR LIMITATIONS.
D: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, let this ritual begin!

Procession:

Here occurs the Procession, with the Grove singing the hymn "Now Do We." Upon arrival near the altar, the Preceptor and the server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom incomplete. The Druid/ess steps into this Sigil, which is then closed by the two staves.

Praise:

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire grove.

Song: "Oimelc Hymn"

Song: "She Will Bring"

Sacrifice:

The Druidess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer... of the South... of the East... of the West...

Reply:

The sacrifice is not accepted!

D: The four winds are yet silent. The Earth-Mother still sleeps.

Chant:

D: For three months, O our Mother, hast Thou been gone from us.

E: WILT THOU NOT RETURN?

D: Our hearts are heavy, our days are dark.

E: WILT THOU NOT RETURN?

D: All seems dead, hast Thou departed?

E: NEVER TO RETURN?

D: O our Mother, we ask a sign.

E: A SIGN OF THY RETURN.

D: A sign of Life in the midst of Death.

E: A SIGN OF THY RETURN.

D: Sleep in peace, but send a sign!

E: A SIGN OF THY RETURN!

D: A sign of Life!

E: THE LIFE OF THY RETURN!

Catechism:

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

P: The Waters-of-Life.

D: From whence do these Waters flow?

P: From the bosom of the Earth-Mother, the never-changing All-mother.

D: Has the Earth-Mother given forth of Her bounty?

P: She has not, but the ewe gives milk.

D: Of what, then, do we partake?

P: The milk of the ewe!

D: Then give me the milk.

Song: "I Circle Around"



Consecration:

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Mother, we thank Thee for this sing of Thy continual presence and Thy life. O Dalon Ap Landu, descend into this milk and hallow it by Thy three ways of day and one of night. Give us to know Thy power and the promise of life that is to return.

Communion:

The Druid/ess drinks from the chalice and blesses the Preceptor with the words "the milk of the ewe," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person on that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion, O our Mother, even as we must return to Thee.

Meditation:

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private meditation (usually two to five minutes in length – though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the service with:

Benediction:

D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

1979 Pentalpha Oimelc

By Bonewits & others?

We held the Pentalpha Oimelc ceremony at The Dance Works in Berkeley, a redwood dance studio with a hot tub in the backyard. We started a half hour after our door closing to give people time to socialize, dance (we had put together a tape of our favorite music to dance to) and hot tub. Everyone had put their personal cups on the altar and just before the ritual started, Selene poured a mixture of extra-rich milk, amaretto, and vodka into the large bowl and chalice that sat in the center of the cups. Next to the bowl & chalice was a small cauldron filled with rubbing alcohol ready to light (we discovered that this works better if the alcohol is poured in just before lighting). A full spectrum of large candles was set up around the room.

All begin to form serpent lines of varying lengths and snake around the room to the music ("Spring Manifestations, - by SANTANA), eventually joining together in a circle just as the music ends.

Anodea and Selene lead Robert Larsen's -Oimelc Hymn" (to band 1, side 1 of "Durch die WustelDesert," by HANS JOACHIM ROEDELIIUS). Hymn is done in plainchant style (leaders chant each line, all repeat):

The days are short the heavens dark, the Mother sleeps.
The trees are bare the north wind stalks, the Mother sleeps.
The nights are long and full of fright, the Mother sleeps.
But the ewe gives birth the ewe gives milk, the Mother stirs.
The Mother smiles with dreams of life, She will return.
And on that day will we rejoice, when She returns.
Long the day bright the sky, when She returns.
Green the trees soft the breeze, when She returns.
Short the night our fires alight, when She returns!

Jinz lights alcohol in cauldron, all begin to dance, play drums & rattles, make noises, raise energy ("oya (Primitive Fire)," on "Drums of Passion, " by OLATUNJI).

Dance gets wilder & wilder (to last band, side 2, "Durch die Wuste," by HANS JOACHIM ROEDELIIUS), Selene begins to spin, gathering the energy in the room to a peak.

Selene lifts chalice and charges milk (to band 1, side 1 of "Renaissance of the Celtic Harp," by ALAN Stivell):

O Mother

Blend your milk with ours.

Give us nourishment
To strengthen our spirits
As well as our bones.
As we drink
From your breast
Pour your light in

Through our hearts,
To dance in our cells,
To glow with our eyes.
Through us
Your light spirals & spreads
Out our fingers
To all we touch

And on...
To heal the Earth
And to heal the people of the Earth
So that we may live & die

In harmony with your rhythm.

Charged milk is poured into the large bowl & mixed with the milk already in it. All are invited to drink of the Mother's milk. All come up and find their cups and the milk is ladled in to them one by one, with the harp music still in the background.

Isaac invites everyone to toast to the Gods & Goddesses, and "zany people toast to aspects of the deities, to the children, to the love in us all, etc. Isaac ends toasting with a final dedication:

Blessed be the most high one, who was and is and is to come, always, now, forever more, throughout all eternal space and time, we rise.

All chant:

Like a bee my mind is buzzing round the blue lotus feet of my divine mother, divine mother...

At this point we all brought the feast food into the backyard & feasting, hot tubbing & dancing continued on into the night...



Oimelc Poem

By Ailean MacGregor, 1979

Music filling the magical air whirling motion of dancing
spirals of energy flowing from within the centre point of
flame

Bleary eyed children of Brighid inebriated on the fruits of
Dionysus celebrate Her mysteries around the cauldron
fire

The Mother's milk is raised in salute to Her myriad aspects as
sister and brother revel in the warmth of Her smile

Five times the magick point did merge into the star which
illuminated the night while mushroom eating lovers
huddled together and dreamt of the coming of the Spring

1980 Oimelc

Order of Common Worship, Oimelc, 18 y.r.
By Bonewits & others?
"Class C"

AD: Arch Druid ADs: Archdruidess P: Preceptor S: Server
G: Grove

Opening Song: "O Earth Mother"

Invocation:

AD: In the dust of the galaxy swirls the spark of life.

G: And we partake of it; we and all living beings.

AD: In the mighty helix we dance.

G: And in harmony with all of life we sing.

AD: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying.

G: Be in our awareness. teach us your joy. let us feel your
sorrow. extend our limitations.

AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..

G: Let this ritual begin!

Processional:

Song: "Will Ye No Come Back Again?"

(All process to altar. P&S draw sigil, AD & ADS: enter, P
seals it.)

Centering:

AD: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

ADS: What brings you here out under the sky?

G: We come to worship the Gods.

AD: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

ADS: The Gods are everywhere;

G: But we worship them here.

AD: The Gods are without form;

G: But we worship them in these forms.

ADS: We do not know what to offer our Gods,

G: So we offer them these prayers and sacrifices:

AD: Each of us in our own way,

G: Each of us in our own prayers.

ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of
the Earth Mother, and the sanctuary of Be'al. In each of
our bodies, in each of our hearts, in the back of our
minds, in the quiet of the spirit, evaluating all that has
happened in our private lives since last we stood
together, that the Gods may help us to understand them
as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to the Spirits whom we worship and honor.

(Silence)

Statement of Beliefs:

AD: How many Gods are there?

G: Every God and Goddess is a star!

ADS: Where are the Gods?

G: Where is the air we breath? The waters that surround us? The ground upon which we stand?

AD: Are the Gods female?

ADS: Or male?

G: YES!

AD: How do we find the Gods?

G: Every God is within us.

ADS: Thou art God.

G: Every Goddess is within us.

AD: Thou art Goddess.

ADS: Who is our Lord?

G: He is Be'al, the shining one, spirit of truth and light, spark of the sun, and the flame within the heart of every being.

AD: Who is our Lady?

G: She is the Earth Mother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.

ADS: And who is the God of this place?

G: He is Dalon Ap Landu, Lord of this and every grove, Patron of Druids and Comforter of the People.

Group Goals and Dedications:

AD: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and strength, to promote in our actions a human and interdependent society, to heal and protect the biosphere of this planet, and to further the process of evolution, in ourselves and our groups, and throughout all time and space.

ADS: Thus, in order to achieve these goals:

ALL: WE DEDICATE OURSELVES, HERE AND NOW, IN BODY AND MIND, HEART AND SOUL, TO OUR HOLY MOTHER THE EARTH, OUR HOLY FATHER THE SUN, AND TO ALL THEIR HOLY CHILDREN.

Offering and Praise:

AD: We are together, yet we often feel separate.

G: Thus we bring our sacrifices to the lord and lady.

ADS: What have you brought for our Mother and Father?

(Members of the Grove bring sacrifices to the altar)

AD: Not all sacrifices are physical. Has anyone brought Praise for the Gods?

(Members offer songs, poetry, music, etc.)

Sacrifice:

(AD holds up sacrificial branch and speaks)

AD: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear us, we ask, O our Mother, as we offer up this (these) sacrifice(s) of Life. Accept it (them) we pray, and cleanse our hearts and eyes, granting us thy peace and life.

(ADS turns to the four quarters and asks:)

ADS: Have you accepted our sacrifice(s), O Our Mother? I call upon the Spirit of the North to give answer... and of the South... and of the East... and of the West... and of the Holy Center...

(The sacrifice is not accepted.)

ADS: The Four Winds are silent; the Earth Mother yet sleeps.

(All sing Oimele song)

Statement of Needs:

AD: O Mighty Ones, we have called upon you, but you have not answered, we have offered to you, but you have not accepted. Yet though you speak not, you whisper to us with your Spirit of Growth, and to this we turn in silence, to seek the changes we desire, to see our goals coming into being in the days and weeks ahead, knowing the answers are within us.

(Silence)

ADS: And we declare that, as this Grove:

ALL: WE NEED YOUR STRENGTH AND WISDOM, YOUR GUIDANCE AND PROTECTION, SO THAT WE CAN ACCOMPLISH OUR GOALS AND FULFILL OUR DEDICATIONS. SEND YOUR QUIET SPIRIT TO THIS GROVE, THAT WE MAY FIND THE WELLSPRINGS WITHIN OURSELVES AND EACH OTHER, TO OBTAIN OUR NEEDS, AND TO BE FOR YOU YOUR EYES AND HANDS THROUGHOUT THE TIME OF SLEEP.

Chant of the Waters:

AD: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: The Waters-of-Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All-mother.

AD: And how do we honor this gift that causes Life?

P: By partaking of the Waters of Life.

AD: Has the Earth Mother given forth of Her bounty?

P: She has not, but the ewe gives milk.

AD: Of what, then, do we partake?

P: The milk of the ewe.

AD: Then give me the milk.

(The AD takes the chalice, and invokes the power of the Gods into it, thus initiating the return flow of divine energy.)

AD: O, Mother, we thank thee for this sign of thy continual presence and life. O Dalon Ap Landu, descend into this milk and hallow it. Give us to know thy power, and the promise of Life that is to return.

(AD shares the waters with the ADS, who then asks:)

ADS: What are these Waters?

G: A sign of the power and bounty of the Gods;

ADS: Who are themselves a fraction of that which is
 G: Beyond all human concepts
 ADS: Of Male and Female,
 G: Mortal and Divine
 AD: She surrounds us,
 ADS: He penetrates us,
 G: They bind the universes together.

The Sharing:

(The ADS then shares the Waters with the P, who shares them with the S, who shares them with the rest of the Grove. During this time, the Bards may wish to perform. The S returns the cup to the P, who returns it to the ADS, who gives it to the AD. P&S do not drink twice.)

AD: To thee we return this portion of thy bounty, O Our Mother, even as we must return unto thee.

Group Bonding:

AD: Now do we declare ourselves:
 ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED BETWEEN US, AND OUR SISTERS AND BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

Meditation:

(Lead by the AD)

Thank the Gods:

AD: O Earth Mother, O Be'al, O all you Goddesses and Gods around us and within us:
 ALL: WE THY CHILDREN THANK THEE!
 ADS: That you have made and inhabit the Earth, the Sea, the Wild Things, and ourselves:
 ALL: WE THY CHILDREN THANK THEE!
 AD: For all the bounty you have given through the Time of Life:
 ALL: WE THY CHILDREN THANK THEE!
 ADS: That you stir now in sleep, and send forth flowers and green shoots to announce your coming:
 ALL: WE THY CHILDREN THANK THEE!
 AD: That you have sent the Maiden and the Fool to give us joy after winter's silence, and to guide us to you again:
 ALL: WE THY CHILDREN THANK THEE!
 ADS: For that we need each other, Mortal and Divine, and so serve each other, with respect and love, now, and throughout the ages:
 ALL: WE THY CHILDREN THANK THEE!
 AD: Now, as we prepare to leave this place in joy and peace:
 ALL: WE THY CHILDREN THANK THEE!

Absorption and Grounding:

AD: Great the power we have raised;
 G: STRENGTH OF WOMAN AND OF MAN.
 ADS: What shall we do before we leave?
 G: ABSORB AS MUCH AS EVER WE CAN!
(All pause and absorb as much of the divine energy as possible)
 AD: And all the rest?
 G: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

(All now send remaining energy outward to bless the earth and sky, plants and animals)

ADS: Is it done?
 ALL: IT IS DONE!

Benediction:

AD: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth Mother shower her blessings upon you: Peace! Peace! Peace!

(The sigil around the AD's is broken by the P, and all retire, after making sure the area is clean.)



Figure 26 Three shots of Isaac.

1978 Spring Equinox Fragment

By Bonewits & others?
"Class A"

The following is a Special Order of Worship for Spring Equinox. The chalice will be filled with the Waters-of-Sleep. The sacrifice should be of budding boughs.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruidess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on local Grove custom) to join in speaking the alternating line in italic print.

Invocation:

D: O Lord, forgive these three mistakes that are due to our human limitations: Thou art everywhere.

P: but we worship Thee here:

D: Thou art without form,

P: but we worship Thee in these forms:

D: Thou wouldst have us offer our Living and Being,

P: yet we offer Thee these prayers and sacrifices.

D: O Lord, forgive these three mistakes that are due to our human limitations:

P: O Mother, cleanse our minds and hearts and prepare us for meditation.

Procession:

Praise:

Here individuals may offer praise, gifts, or prayers to the Gods.

Sacrifice:

Reply:

Chant:

AD: O give praise to the Dark Gods who love: Praise to the Hunter, stalking and slaying, Praise to the Hag, weeping and raging.

G: Praise Be'al who is all Gods, praise the Earth Mother's many faces.

AD: Praise for food-store and tight roof, good wool and good health.

G: Praise for hearth and tale and friend.

AD: Praise for grey skies and healing rain, cutting wind and bedding snow.

G: Praise for the mystery of the Land of Shadow.

AD: The Earth went bare, the sunlight dimmed:

G: Light had turned to Dark.

AD: The nights were long, the winds were cold:

G: Darkness ruled over all.

AD: But within the cave, the bear cub waxed:

G: Darkness yearns to Light.

AD: Bough is barren, bud returns:

G: Balanced now are we.

AD: Belenos returns from the South:

G: Balanced now are we.

AD: The Mother stirs and wakes again:

G: Balanced now are we.

AD: Snowdrifts of blossom on earth and tree:

G: Dark will turn to Light.

AD: The world will be lush, the days will be long:

G: Light will rule over all.

AD: Til the sweet fruits of the boughs are warm in our hands:

G: And Light yearns again to Dark.

AD: O Belenos, O Lord of Light, we praise thee at thy return to our midst. Welcome art thou amongst us!

ALL: BLESS US AND LIGHT OUR WAY, O MIGHTY SUN GOD!

AD: O Earth Mother, beauteous and strong, rise up and let us rejoice in thy sight!

ALL: PRAISE TO THE LADY WHO GIVEST LIFE!

Catechism of the Waters:

Consecration:

Communion:

Meditation:

Benediction:

AD: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you:

(The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:)

Peace! Peace! Peace!



Figure 27 Making bread from scratch at the Live Oak Grove Lughnasadh 1985.

1980 Spring Equinox

By Bonewits & others?
"Class C"

AD: Arch Druid ADS: Archdruidess
P: Preceptor S: Server G: Grove

Opening Song: "O Earth Mother"

Invocation:

AD: In the dust of the galaxy swirls the spark of life.
G: And we partake of it; we and all living beings.
AD: In the mighty helix we dance.
G: And in harmony with all of life we sing.
AD: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying.
G: Be in our awareness. Teach us your joy. Let us feel your
sorrow. Extend our limitations.
AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..
ALL: LET THIS RITUAL BEGIN!

Processional:

Song: "Will Ye No Come Back Again?"

*(All process to altar. P&S draw sigil, AD & ADS: enter, P
seals it.)*

Centering:

AD: Why have you gathered here under the oaks?
G: This is the appointed place, now is the appointed time.
ADS: What brings you here out under the sky?
G: We come to worship the Gods.
AD: What do you know of the Gods?
G: We seek to know what we can, with our mortal limitations.
ADS: The Gods are everywhere;
G: But we worship them here.
AD: The Gods are without form;
G: But we worship them in these forms.
ADS: We do not know what to offer our Gods,
G: So we offer them these prayers and sacrifices:
AD: Each of us in our own way,
G: Each of us in our own prayers.
ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of
the Earth Mother, and the sanctuary of Be'al. In each of
our bodies, in each of our hearts, in the back of our
minds, in the quiet of the spirit, evaluating all that has
happened in our private lives since last we stood
together, that the Gods may help us to understand them
as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our
personal goals for the days ahead and for our lives, and
make our individual dedications to the Spirits whom we
worship and honor.

(Silence)

Statement of Beliefs:

AD: How many Gods are there?
G: Every God and Goddess is a star!
ADS: Where are the Gods?
G: Where is the air we breath? The waters that surround us?
The ground upon which we stand?
AD: Are the Gods female?
ADS: Or male?
G: YES!
AD: How do we find the Gods?
G: Every God is within us.
ADS: Thou art God.
G: Every Goddess is within us.
AD: Thou art Goddess.
ADS: Who is our Lord?
G: He is Be'al, the shining one, spirit of truth and light, spark
of the sun, and the flame within the heart of every being.
AD: Who is our Lady?
G: She is the Earth Mother, spirit of all that lives upon the
earth, and swims beneath the waters, and flies throughout
the air.
ADS: And who is the God of this place?
G: He is Dalon Ap Landu, Lord of this and every grove, Patron
of Druids and Comforter of the People.

Group Goals and Dedications:

AD: Now do we declare our goals:
G: To grow as human beings, in joy and love and wisdom and
strength, to promote in our actions a human and
interdependent society, to heal and protect the biosphere
of this planet, and to further the process of evolution, in
ourselves and our groups, and throughout all time and
space.
ADS: Thus, in order to achieve these goals:
ALL: WE DEDICATE OURSELVES, HERE AND NOW, IN
BODY AND MIND, HEART AND SOUL, TO OUR
HOLY MOTHER THE EARTH, OUR HOLY FATHER
THE SUN, AND TO ALL THEIR HOLY CHILDREN.

Offering and Praise:

AD: We are together, yet we often feel separate.
G: Thus we bring our sacrifices to the lord and lady.
ADS: What have you brought for our Mother and Father?
(Members of the Grove bring sacrifices to the altar)
AD: Not all sacrifices are physical. Has anyone brought Praise
for the Gods?
(Members offer songs, poetry, music, etc.)
[Begin insert]

A Chant for the Spring Equinox

Spring Equinox Invocation
A Druid Missal-Any Feb 1981

By Bonewits

But similar to another free floating leaflet.

AD: O give praise to the Dark Gods who love:

Praise to the Hunter, stalking and slaying,

Praise to the Hag, weeping and raging.

G: Praise Be'al. who is all Gods, praise the Earth Mother's many faces.

AD: Praise for food-store and tight roof, good wool and good health.

G: Praise for hearth and tale and friend.

AD: Praise for grey skies and healing rain, cutting wind and bedding snow.

G: Praise for the mystery of the Land of Shadow.

AD: The Earth went bare, the sunlight dimmed,

G: Light had turned to Dark.

AD: The nights were long, the winds were cold,

G: Darkness ruled over all.

AD: But within the cave, the bear cub waxed;

G: Darkness yearns to Light.

AD: Bough is barren, bud returns:

G: Balanced now are we.

AD: Belenos returns from the South:

G: Balanced now are we.

AD: The Mother stirs and wakes again:

G: Balanced now are we.

AD: Snowdrifts of blossom on garth and tree,

G: Dark will turn to Eight.

AD: The world will be lush, the days will be long,

G: Eight will rule over all.

AD: Til the sweet fruits of the boughs are warm in our hands.
And Light yearns again to Dark.

AD: O Belenos, O Lord of light, we praise thee at thy return to our midst. Welcome art thou amongst us.

ALL: BLESS US AND LIGHT OUR WAY, O MIGHTY SUN GOD!

AD: O Earth Mother, beauteous and strong, rise up and let us rejoice in thy sights

ALL: PRAISE TO THE LADY WHO GIVEST LIFE!

Followed by "A Beltane Chant" from Druid Chronicles (Evolved)

[End of Insert]

Sacrifice:

(AD holds up sacrificial branch and speaks)

AD: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear us, we ask, O our Mother, as we offer up this (these) sacrifice(s) of Life. Accept it (them) we pray, and cleanse our hearts and eyes, granting us thy peace and life.

(ADS turns to the four quarters and asks:)

ADS: Have you accepted our sacrifice(s), O Our Mother? I call upon the Spirit of the North to give answer... and of the South... and of the East... and of the West... and of the Holy Center...

(The sacrifice is not accepted.)

ADS: The Four Winds are silent; the Earth Mother yet sleeps.

Statement of Needs:

AD: O Mighty Ones, we have called upon you, but you have not answered, we have offered to you, but you have not accepted. Yet though you speak not, you whisper to us with your Spirit of Growth, and to this we turn in silence, to seek the changes we desire, to see our goals coming into being in the days and weeks ahead, knowing the answers are within us.

(Silence)

ADS: And we declare that, as this Grove:

ALL: WE NEED YOUR STRENGTH AND WISDOM, YOUR GUIDANCE AND PROTECTION, SO THAT WE CAN ACCOMPLISH OUR GOALS AND FULFILL OUR DEDICATIONS. SEND YOUR QUIET SPIRIT TO THIS GROVE, THAT WE MAY FIND THE WELLSPRINGS WITHIN OURSELVES AND EACH OTHER, TO OBTAIN OUR NEEDS, AND TO BE FOR YOU YOUR EYES AND HANDS THROUGHOUT THE TIME OF SLEEP.

Chant of the Waters:

AD: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: The Waters-of-Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All-Mother.

AD: And how do we honor this gift that causes Life?

P: By partaking of the Waters of Life.

AD: Has the Earth Mother given forth of Her bounty?

P: She has not, the Waters are here, but the Spirit is yet faint within them!

AD: Of what, then, do we partake?

P: The Waters of Awakening.

AD: Then give me the Waters.

(The AD takes the chalice, and invokes the power of the Gods into it, thus initiating the return flow of divine energy.)

AD: O Dalon Ap Landu, descend once again into these Waters and hallow them. Give us to know thy power, and the promise of Life that is to return.

(AD shares the waters with the ADS, who then asks:)

ADS: What are these Waters?

G: A sign of the power and bounty of the Gods;

ADS: Who are themselves a fraction of that which is

G: Beyond all human concepts

ADS: Of Male and Female,

G: Mortal and Divine;

AD: She surrounds us,

ADS: He penetrates us,

G: They bind the universes together.

The Sharing:

(The ADS then shares the Waters with the P, who shares them with the S, who shares them with the rest of the Grove. During this time, the Bards may wish to perform. The S returns the cup to the P, who returns it to the ADS, who gives it to the AD. P&S do not drink twice.)

AD: To thee we return this portion of thy bounty, O Our Mother, even as we must return unto thee.

Group Bonding:

AD: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN
BODY OR IN SPIRIT, ACCEPTING THE BONDS
NOW STRENGTHENED BETWEEN US, AND OUR
SISTERS AND BROTHERS, IN ALL THE MYRIAD
WORLDS, BELOVED OF THE GODS.

(All sing "We Are One Family")

Meditation:

(Lead by the AD)

Thank the Gods:

AD: O Earth Mother, O Be'al, O all you Goddesses and Gods
around us and within us:

ALL: WE THY CHILDREN THANK THEE!

ADS: That you have made and inhabit the Earth, the Sea, the
Wild Things, and ourselves:

ALL: WE THY CHILDREN THANK THEE!

AD: For all the bounty you have given through the Time of
Life:

ALL: WE THY CHILDREN THANK THEE!

ADS: That you stir now in sleep, and send forth flowers and
green shoots to announce your coming:

ALL: WE THY CHILDREN THANK THEE!

AD: That you have sent the Maiden and the Fool to give us joy
after winter's silence, and to guide us to you again:

ALL: WE THY CHILDREN THANK THEE!

ADS: For that we need each other, Mortal and Divine, and so
serve each other, with respect and love, now, and
throughout the ages:

ALL: WE THY CHILDREN THANK THEE!

AD: Now, as we prepare to leave this place in joy and peace:

ALL: WE THY CHILDREN THANK THEE!

Absorption and Grounding:

AD: Great the power we have raised;

G: STRENGTH OF WOMAN AND OF MAN.

ADS: What shall we do before we leave?

G: ABSORB AS MUCH AS EVER WE CAN!

*(All pause and absorb as much of the divine energy as
possible)*

AD: And all the rest?

G: WE SEND TO GROUND, TO SKY ABOVE AND TREES
AROUND.

*(All now send remaining energy outward to bless the earth and
sky, plants and animals)*

ADS: Is it done?

ALL: IT IS DONE!

Benediction:

AD: Go forth into the world, secure in the knowledge that our
prayers will be answered, that the bounty of life will
return to the face of the Earth, and then will the Earth
Mother shower her blessings upon you: Peace! Peace!
Peace!

*(The sigil around the AD's is broken by the P, and all retire,
after making sure the area is clean.)*

1980 Earrach

Order of Common Worship, Earrach Season, 18 y.r.

By Bonewits & others?

"Class C"

Almost the same as 1980 Spring Equinox

AD: Arch Druid ADS: Archdruidess

P: Preceptor S: Server G: Grove

Opening Song: "O Earth Mother"

Invocation:

AD: In the dust of the galaxy swirls the spark of life.

G: And we partake of it; we and all living beings.

AD: In the mighty helix we dance.

G: And in harmony with all of life we sing.

AD: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying.

G: Be in our awareness. Teach us your joy. Let us feel your
sorrow. Extend our limitations.

AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..

ALL: LET THIS RITUAL BEGIN!

Processional:

Song: "Will Ye No Come Back Again?"

*(All process to altar. P&S draw sigil, AD & ADS: enter, P
seals it.)*

Centering:

AD: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

ADS: What brings you here out under the sky?

G: We come to worship the Gods.

AD: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

ADS: The Gods are everywhere;

G: But we worship them here.

AD: The Gods are without form;

G: But we worship them in these forms.

ADS: We do not know what to offer our Gods,

G: So we offer them these prayers and sacrifices:

AD: Each of us in our own way,

G: Each of us in our own prayers.

ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of
the Earth Mother, and the sanctuary of Be'al. In each of
our bodies, in each of our hearts, in the back of our
minds, in the quiet of the spirit, evaluating all that has
happened in our private lives since last we stood
together, that the Gods may help us to understand them
as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our
personal goals for the days ahead and for our lives, and
make our individual dedications to the Spirits whom we
worship and honor.

(Silence)

Statement of Beliefs:

AD: How many Gods are there?

G: Every God and Goddess is a star!

ADS: Where are the Gods?

G: Where is the air we breath? The waters that surround us?
The ground upon which we stand?

AD: Are the Gods female?

ADS: Or male?

G: YES!

AD: How do we find the Gods?

G: Every God is within us.

ADS: Thou art God.

G: Every Goddess is within us.

AD: Thou art Goddess.

ADS: Who is our Lord?

G: He is Be'al, the shining one, spirit of truth and light, spark
of the sun, and the flame within the heart of every being.

AD: Who is our Lady?

G: She is the Earth Mother, spirit of all that lives upon the
earth, and swims beneath the waters, and flies throughout
the air.

ADS: And who is the God of this place?

G: He is Dalon Ap Landu, Lord of this and every grove, Patron
of Druids and Comforter of the People.

Group Goals and Dedications:

AD: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and
strength, to promote in our actions a human and
interdependent society, to heal and protect the biosphere
of this planet, and to further the process of evolution, in
ourselves and our groups, and throughout all time and
space.

ADS: Thus, in order to achieve these goals:

ALL: WE DEDICATE OURSELVES, HERE AND NOW, IN
BODY AND MIND, HEART AND SOUL, TO OUR
HOLY MOTHER THE EARTH, OUR HOLY FATHER
THE SUN, AND TO ALL THEIR HOLY CHILDREN.

Offering and Praise:

AD: We are together, yet we often feel separate.

G: Thus we bring our sacrifices to the lord and lady.

ADS: What have you brought for our Mother and Father?

(Members of the Grove bring sacrifices to the altar)

AD: Not all sacrifices are physical. Has anyone brought Praise
for the Gods?

(Members offer songs, poetry, music, etc.)

Sacrifice:

(AD holds up sacrificial branch and speaks)

AD: Our praise has mounted up to Thee on the wings of
eagles; our voices have been carried up to Thee on the
shoulders of the winds. Hear us, we ask, O our Mother,
as we offer up this (these) sacrifice(s) of Life. Accept it
(them) we pray, and cleanse our hearts and eyes,
granting us thy peace and life.

(ADS turns to the four quarters and asks:)

ADS: Have you accepted our sacrifice(s), O Our Mother? I
call upon the Spirit of the North to give answer... and of
the South... and of the East... and of the West... and of
the Holy Center...

(The sacrifice is not accepted.)

ADS: The Four Winds are silent; the Earth Mother yet sleeps.

Statement of Needs:

AD: O Mighty Ones, we have called upon you, but you have
not answered, we have offered to you, buy you have not
accepted. Yet though you speak not, you whisper to us with
your Spirit of Growth, and to this we turn in silence, to seek
the changes we desire, to see our goals coming into being in
the days and weeks ahead, knowing the answers are within us.

(Silence)

ADS: And we declare that, as this Grove:

ALL: WE NEED YOUR STRENGTH AND WISDOM,
YOUR GUIDANCE AND PROTECTION, SO THAT
WE CAN ACCOMPLISH OUR GOALS AND
FULFILL OUR DEDICATIONS. SEND YOUR
QUIET SPIRIT TO THIS GROVE, THAT WE MAY
FIND THE WELLSPRINGS WITHIN OURSELVES
AND EACH OTHER, TO OBTAIN OUR NEEDS,
AND TO BE FOR YOU YOUR EYES AND HANDS
THROUGHOUT THE TIME OF SLEEP.

Chant of the Waters:

AD: Of what does the Earth Mother give that we may know
the continual flow and renewal of life?

P: The Waters-of-Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All-
Mother.

AD: And how do we honor this gift that causes Life?

P: By partaking of the Waters of Life.

AD: Has the Earth Mother given forth of Her bounty?

P: She has not, the Waters are here, but the Spirit is yet faint
within them!

AD: Of what, then, do we partake?

P: The Waters of Awakening.

AD: Then give me the Waters.

*(The AD takes the chalice, and invokes the power of the Gods
into it, thus initiating the return flow of divine energy.)*

AD: O Dalon Ap Landu, descend once again into these Waters
and hallow them. Give us to know thy power, and the
promise of Life that is to return.

(AD shares the waters with the ADS, who then asks:)

ADS: What are these Waters?

G: A sign of the power and bounty of the Gods:

ADS: Who are themselves a fraction of that which is

G: Beyond all human concepts

ADS: Of Male and Female,

G: Mortal and Divine:

AD: She surrounds us,

ADS: He penetrates us,

G: They bind the universes together.

The Sharing:

*(The ADS then shares the Waters with the P, who shares them
with the S, who shares them with the rest of the Grove. During
this time, the Bards may wish to perform. The S returns the
cup to the P, who returns it to the ADS, who gives it to the AD.
P&S do not drink twice.)*

AD: To thee we return this portion of thy bounty, O Our
Mother, even as we must return unto thee.

Group Bonding:

AD: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN
BODY OR IN SPIRIT, ACCEPTING THE BONDS
NOW STRENGTHENED BETWEEN US, AND OUR

SISTERS AND BORTHERS, IN ALL THE MYRIAD
WORLDS, BELOVED OF THE GODS.

(All sing "We Are One Family")

Meditation:

(Lead by the AD)

Thank the Gods:

AD: O Earth Mother, O Be'al, O all you Goddesses and Gods
around us and within us:

ALL: WE THY CHILDREN THANK THEE!

ADS: That you have made and inhabit the Earth, the Sea, the
Wild Things, and ourselves:

ALL: WE THY CHILDREN THANK THEE!

AD: For all the bounty you have given through the Time of
Life:

ALL: WE THY CHILDREN THANK THEE!

ADS: That you stir now in sleep, and send forth flowers and
green shoots to announce your coming:

ALL: WE THY CHILDREN THANK THEE!

AD: That you have sent the Maiden and the Fool to give us joy
after winter's silence, and to guide us to you again:

ALL: WE THY CHILDREN THANK THEE!

ADS: For that we need each other, Mortal and Divine, and so
serve each other, with respect and love, now, and
throughout the ages:

ALL: WE THY CHILDREN THANK THEE!

AD: Now, as we prepare to leave this place in joy and peace:

ALL: WE THY CHILDREN THANK THEE!

Absorption and Grounding:

AD: Great the power we have raised;

G: STRENGTH OF WOMAN AND OF MAN.

ADS: What shall we do before we leave?

G: ABSORB AS MUCH AS EVER WE CAN!

*(All pause and absorb as much of the divine energy as
possible)*

AD: And all the rest?

G: WE SEND TO GROUND, TO SKY ABOVE AND TREES
AROUND.

*(All now send remaining energy outward to bless the earth
and sky, plants and animals)*

ADS: Is it done?

ALL: IT IS DONE!

Benediction:

AD: Go forth into the world, secure in the knowledge that our
prayers will be answered, that the bounty of life will
return to the face of the Earth, and then will the Earth
Mother shower her blessings upon you: Peace! Peace!
Peace!

*(The sigil around the AD 's is broken by the P, and all retire,
after making sure the area is clean.)*



Figure 28 Maypole at Live Oak, Beltane 1985.

1977 Beltane

By Bonewits & others?

"Class A"

"O Earth Mother" Song

Invocation:

D: O Gods, we recognize these three mistakes that are due to
our mortal limitation: thou art everywhere,

E: But we worship thee here:

D: Thou art without form,

E: But we worship thee in these forms:

D: Though wouldst have us offer our Living and being.

E: Yet we offer thee these prayers and sacrifices.

D: O Gods, we recognize these three mistakes that are due to
our mortal limitations.

ALL: O Mother, cleanse our minds and hearts, and prepare us
for meditation.

Procession:

Song: "Now Do We With Songs & Rejoicing"

Praise:

People offer gifts, songs, etc. to the Gods.

Sacrifice: (As usual)

Reply: (As usual)

Chant:

D: The Mother wakes from Her long sleep and smiles on us
today!

E: SHE IS AWAKE!

D: She brings us life!

E: SHE IS AWAKE!

D: She brings us Light!

E: SHE IS AWAKE!

D: The Mother wakes and seeks Be'al.

E: QUICKLY BE'AL RETURNS.

D: We light our fires to show the way.

*The Fires of Be'al are now lit (if they are not already going)
by the plunging of a torch into the kindling.*

E: QUICKLY BE'AL RETURNS!

D: To couch with the Mother and bring forth Life.

E: QUICKLY BE'AL RETURNS!

*This next section should be chanted at an
accelerating pace.*

D: O Be'al...

E: WE WELCOME THEE!

D: O our Mother...

E: WE WELCOME THEE!

D: O Earth-Mother, O Be'al...

E: WE WELCOME THEE!

D: O Be'al, O Mother, parents of all that lives, we welcome Ye
back to our midst. Give us of Your Life, O Most High,
that we may share Your joy.

E: WELCOME ARE YE AMONG US, O MOST HIGH,
SMILE ON US, WHO HAVE KEPT YOUR WAYS,
THROUGH THE TIME OF SLEEP.

Catechism:

\D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

P: *The Waters-of-Life.*

D: From whence do these Waters flow?

P: *From the bosom of the Earth-mother, the never-changing All-mother.*

D: And how do we honor this gift that causes life?

P: *By partaking of the Waters-of-Life.*

D: Has the Earth-Mother given forth of Her bounty?

P: *She has!*

D: Praise be!! At last is our Time of Sleep ended. Now our faith bears fruit, and the Time of Life is begun in truth and in deed.

The Archdruid/ess and all other members of the Third Order present remove their white ribbons and replace them with their red ones.

D: Now give me the Waters!

Consecration: (As usual)

Communion: (As usual)

D: Anyone wishing to be ordained as a First Order Druid should be sure to partake of the Waters as they go around. Since the chalices are small, and the crowd large, we ask everyone to take only a sip, so there will be Waters to return to the Mother.

Ordination:

The Arch Druid will call for all prospective First Orders to come to the lowest tier.

Song: "Circles" see Green Book Vol. 6, and choose 7th Vol. Of Poetry.

Gwen Zak Moore, probably in mid 1970's.

Tune: Windmills, by Alan Bell

Meditation:

The AD will read a brief meditation which will be followed by silence.

Benediction: (As usual)

END OF A SPECIAL ORDER
OF WORSHIP FOR BELTANE

MIKES NOTES: We can see in this liturgy, Isaac Breaking away from established traditions after the publishing of the Druid Chronicles (Evolved). The notable change in the Invocation "Thou wouldst have us offer our Living and being" in place of "Thou havest no needs of prayers and sacrifices" is understandable given that Brother Isaac is a liturgist and this would be negating his primary drive in the Reform, perhaps? From 1975, we see an increased interest in sexual imagery in the works of Isaac Bonewits, greater incorporation of duo-theist ideas and imagery of Wicca. Perhaps a result of his several marriages in the mid-70s?

1978 Beltane

By Bonewits & others?

"Class B"

The following is a new Order of Worship for Beltane (17 y.r.), as celebrated by the Mother Grove in the Berkeley Rose Garden. The chalice will once again be filled with whiskey and water (the Waters-of-Life). The sacrifice should be of flowering branches and other offerings. All Third Order Druids should be wearing their white ribbons-of-office around their necks at the beginning of the service, but carry their red ribbons-of-office in an easily accessible location.

Opening:

The service starts with the Archdruid and Assistant Archdruid at the site where the ritual will take place. AD does whatever banishings are necessary while AA sings "O Earth Mother" chant. All other participants are some distance away, preferably out of sight, where they begin procession to the ritual site, singing "Will Ye No Come Back Again?"

If both safe and legal, AD starts a fire on or near the altar. Branch sacrifice is tucked away in his/her robe or held in one hand.

Invocation:

(A piece of white paper was pasted over the normal text, presumably to skip this step and move onto the next section. Probably the swirling galaxy opener had been inserted impromptu since it would be a new innovation introduced by David Geller as follows:)

[AD: In the dust of the galaxy swirls the spark of life.

P: *And we partake of it, we and all living beings.*

AD: In the mighty helix we dance.

P: *And in harmony with all of life we sing*

AD: Gods known and unknown, life potential and actual,
noisy and silent, seen and unseen, beginning and ending,
uniting and dissolving-

P: *Be in our awareness, teach us your joy, let us feel your sorrow, extend our limitations*

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely--let this ritual begin!]

Offering & Praise:

AD: I see you have come from far and near

AA: Hail & welcome – enter in!

AD: But first, tell me- Why have you come to this place at this time?

BARD:

May I make my fond excuses for the late-ness of the hour;

But we accept your invitation and would bring you Beltane's flower.

For the May Day is the great day, sung along the old straight track.

And those who ancient lines did ley will heed this song that calls them back

Chorus: Pass the word and pass the lady.

Pass the plate to all who hunger.

Pass the wit of ancient wisdom,

Pass the Cup of Crimson Wonder.

AA: How can we learn more about his:

Bard:
 Ask the Green Man where he comes from, ask the cup that fills
 with red.
 Ask the old grey standing stones who show the sun his way to
 bed.
 Question all as to their ways, and learn the secrets that they
 hold.
 Walk the lines of Nature's palm, crossed with silver and with
 God.

Chorus:

AD: What shall we do now?
 Bard:
 Join in black December's sadness, line in August's welcome
 corn.
 Stir the cup that's ever filling with the blood of all that's born.
 But the may Day is the great day, sung along the old straight
 track.
 And those who ancient line did ley will heed this song that
 calls them back.

Chorus.

AD: What have you brought for our Mother & Father?
People bring offerings down to altar.
 AA: Not all offerings are physical. Has anyone brought praise
 for the Gods?
People offer poems and songs.

Sacrifice:

AD holds up main sacrificial branch to the sky, saying:
 AD: Our praise has mounted up to thee on the wings of eagles;
 our voices have been carried up to thee on the shoulders
 of the winds. Hear us, we pray, as we offer up these
 sacrifices of life and human effort. Accept them, we
 pray thee, and cleanse our hearts, granting us thy peace
 and life.
Branch and some of the other sacrifices are laid in the fire. AA
turns to Four Quarters and asks:
 AA: Have you accepted our sacrifices, Mother? I call upon
 the Spirit of the North to give answer... of the South...
 of the East... of the West...
If the sacrifice is accepted, the Service continues; otherwise
the Service is ended immediately.
 AD: Praise be! Our sacrifices, dedicated to the fertility and
 renewal of life, and to the healing of our bodies, minds
 and hearts, have been accepted!
 ALL: General Cheering!

Chant:

AD: So long the Earth has lain in sleep:
 P: Seed in ground, cloud on sun.
 AA: So long the Mother slumbered deep;
 P: Be'al in darkness hid.
 AD: So long Your children waited here,
 ALL: AND WE YOUR WAYS DID KEEP.
 AA: No going without coming is, no loss without returning:
 ALL: AND WE HAVE GATHERED HERE TO SET THE
 BELTANE FIRES BURNING!
AA sprinkles whiskey on the fire.

AD: O Earth Mother, who art called by many names: Danu,
 Frigga, Terra, Shakti, Uti-Hiata, we welcome You in
 Your awakening.

P: All praise to the Lady who gives us life!

AA: O Be'al, who ariseth out of darkness, the Beauteous, the
 Beloved, the flame of life within everything that liveth,
 and the heart of every star, blessed be Thy face among
 us.

P: Welcome are Thou, O Lord of Light!

AD: O Earth Mother, we invoke you! O Be'al we invoke you!

P: O Be'al, O Earth Mother, we invoke You!

AA: We call by seed and root and bud, by stem and flower and
 leaf.

ALL: LET ALL THE EARTH DELARE THY WAYS!

AD: Couch with us, and let our hearts be thy bed of working.

ALL: LET OUR WORKS DECLARE THY WAY IS LOVE.

Chant:

D: The Mother wakes from Her long sleep and smiles on us
 today!
 E: SHE IS AWAKE!
 D: She brings us life!
 E: SHE IS AWAKE!
 D: She brings us Light!
 E: SHE IS AWAKE!
 D: The Mother wakes and seeks Be'al.
 E: QUICKLY BE'AL RETURNS.
 D: We light our fires to show the way.
The Fires of Be'al are now lit (if they are not already going)
by the plunging of a torch into the kindling.
 E: QUICKLY BE'AL RETURNS!
 D: To couch with the Mother and bring forth Life.
 E: QUICKLY BE'AL RETURNS!
This next section should be chanted at an accelerating pace.
 D: O Be'al...
 E: WE WELCOME THEE!
 D: O our Mother...
 E: WE WELCOME THEE!
 D: O Earth-Mother, O Be'al...
 E: WE WELCOME THEE!

D: O Be'al, O Mother, parents of all that lives, we welcome Ye
 back to our midst. Give us of Your Life, O Most High,
 that we may share Your joy.
 E: WELCOME ARE YE AMONG US, O MOST HIGH,
 SMILE ON US, WHO HAVE KEPT YOUR WAYS,
 THROUGH THE TIME OF SLEEP.

The Waters:

AA: Of what does the Earth Mother give that we may know
 the continual flow and renewal of life?
 P: The Waters-of-Life.
 AA: From whence do these Waters flow?
 P: From the bosom of the Earth Mother, the ever-changing All-
 Mother.
 AA: And how do we honor this gift that causes life?
 P: By partaking of the Waters-of-Life.
 AA: Has the Earth Mother given forth of her bounty?
 P: SHE HAS!
 AD: Praise be! At last is the Time of Sleep ended. Now our
 faith bears fruit, and the Time of Life begun in truth and
 in deed!
 ALL: General cheering!
Ribbons are changed.

Consecration of the Waters:

ALL: THE TIME OF LIFE, THE TIME OF LIGHT, THE TIME OF LIFE, THE TIME OF LIGHT, THE TIME OF LIFE..

AA: OOOOOOOOOO, Dalon Ap Landu, Lord of this and every Grove, hallow these waters by thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by thy power, as we take and drink of thy secret essences.

Oatcakes:

AD: Of what does Be'al give, that we may know the continual growth and change of life?

P: THE SPARKS OF LIFE.

AD: From whence do these sparks flame?

P: FROM THE HEART OF BE'AL, THE EVER SHINING ONE.

AD: And how do we honor these sparks of life?

P: BY CHERISHING THE SEEDS AND SHARING THEIR FRUITS.

AD: Has Be'al given forth of his flame?

P: HE HAS! THE SEEDS OF THE OATS HAVE LASTED THROUGH THE TIME OF SLEEP AND CAKES HAVE BEEN PREPARED WITH LOVE AND CARE.

AD: Then give me the oatcakes!

Consecration of Oatcakes:

ALL: THE TIME OF LIFE, THE TIME OF LIGHT, THE TIME OF LIFE, THE TIME OF LIGHT, THE TIME OF LIFE...

AD: OOOOOOOOOO, Lady, Queen of the Heavens, Keeper of the Holy Flames, bless these oatcakes which we offer up to You, as our ancestors have done through centuries past. Join us together by thy power and let the flames of love raise within us, even unto the stars; so that the seeds may be planted throughout all eternity.

Communion:

AA: What are these waters and these oatcakes?

P: SIGNS OF THE POWER AND BOUNTY OF THE GODS,

AD: Who are themselves a fraction of the Force

P: ABOVE AND BEYOND ALL HUMAN CONCEPTS,

AD: Of male and female, mortal and divine.

P: IT SURROUNDS US,

AD: It penetrates us,

ALL: IT BINDS THE GALAXY TOGETHER!

AD drinks from the chalice and blesses the preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

AD takes a piece of oatcake from the server and blesses the preceptor with the words, "the sparks of life," and again marks the Druid Sigil in the air.

Preceptor and Server drink and eat and return the blessing, then go around the circle of the Grove clockwise blessing each person, handing the chalice and cakes, blessing them and being blessed in return.

The last person in the circle should NOT finish the contents of the chalice or the last few crumbs of cakes. This is returned to AD with a last exchange of blessings.

Meditation:

The AD will lead all in a guided fantasy, culminating in a chant.

Libation:

Cups are returned to altar. Crumbs are poured into the fire, remaining waters are poured out.

AD: To Thee we return this portion of thy bounty,

AA: Even as we must return unto thee.

Benediction:

AD: Earth Mother, Be'al, all you other Goddesses and Gods, we gathered here today to praise and honor you. We have spoken from our hearts and You have heard us. From this place we now depart in love and joy, knowing that all things are purified in Your spirits, and that You have once again manifested the power of Life in a world that seemed so dead. We have offered of ourselves and You have answered. We go with your blessings: Peace! Peace! Peace!

END OF ORDER OF WORSHIP FOR BELTANE

All help to clean up ritual site, then move to picnic spot and feast, sing, dance, etc.



Figure 29 Bob Blunt enjoying the maypole streamers, Live Oak, Beltane 1984

1979 Beltane

By Isaac Bonewits & Others?
"Class B"

The following is a new Order of Worship for Beltane (17 y.r.), as celebrated by the Mother Grove in the Berkeley Rose Garden. The chalice will once again be filled with the Waters-of-Life (whiskey) and oatcakes will have been cooked ahead of time. The sacrifice will consist of flowering branches and cut flowers (NOT roses!), as well as poems and songs brought by the congregation. All Third Order Druids should be wearing their white ribbons-of-office and have their red ones in an easily accessible location. If safe and legal, a small fire will be burning on or near the altar. At least one of the branch sacrifices will be on the altar at the beginning.

Cues: AD=Arch Druid/ess, AA=Assistant Archdruidess,
PRE=Preceptor, SER=Server, CON=Congregation,
ALL=All.

Opening:

The service starts with the AD and AA at the bottom of the Rose Garden, behind the altar. AD does whatever exorcisms are necessary while AA sings "O Earth Mother" chant. All other participants are some distance away, by the tunnel from Cordonces Park. When the AD's messenger arrives, they process to the Rose Garden, singing "Will Ye No Come Back Again" and/or "Now Do We with Songs and Rejoicing."

Upon arrival, the procession walks down the center aisle, with the Preceptor/-tress and Server leading the members of the Order of Dalon Ap Landu to fill the second curved walkway. The rest of the congregation fills up the third and higher walkways.

Invocation:

AD: In the dust of the galaxy swirls the spark of life.
G: And we partake of it; we and all living beings.
AD: In the mighty helix we dance.
G: And in harmony with all of life we sing.
AD: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying.
G: Be in our awareness. Teach us your joy. Let us feel your
sorrow. Extend our limitations.
AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..
ALL: LET THIS RITUAL BEGIN!

Song: "Let It All Happen"
By Anodea Judith

Let the water fall, Let the water fall
Let the water fall on the earth
Let the trees grow tall, Let the water fall
Let the greenery grow on the earth.

Let the greenery grow, let the greenery grow
Let the greenery grow on the Earth
Let the trees grow tall, let the water fall
Let the greenery grow on the Earth

Let the air blow clean....
Let the water run clear...
Let the seals swim free...

Affirmation:

AD: Where are the Gods?
G: Every Goddess is within us!
AA: Thou art Goddess!
G: Every God is within us.
AD: Thou art God.

Offering and Praise:

AD: We are together, yet we often feel separate.
G: Thus we bring our sacrifices to the Lord and Lady.
AA: What have you brought for our Mother and Father?
People bring in their sacrifices to the Third Order members in the second walkway, who pass them on to the AD & AA, who place them on the altar.
AD: Not all sacrifices are physical. Has anyone brought Praise for the Gods?
People offer poems and songs.
Song: "Goddesses, Goddesses Song"
By Anodea Judith

CHORUS: Goddesses, Goddesses, Got to have Goddesses.
Got to have Goddesses roaming above.
Goddesses, Goddesses, got to have Goddesses
Got to have Goddesses ruling with love.

In the ancient days of old,
Goddesses ruled the heavens I'm told
That was known as the time of mirth
When there were many who worshipped the earth.

When you're in need and you call on the Goddess
Her strength will illumine your wisdom within
The Goddess, she answers with laughter and dances
As we on the Earth become Pagan again.

When you're in crisis, then just call on Isis
Her silvery horns will take troubles away.
We dance in the moonlight, the sunlight and starlight
And know that the world will better someday.

All of the Earth is just one big home
Where all the Gods and the Goddesses roam
Look to the forest you'll see what I mean
Love of the Goddess will keep the Earth clean.

Song: Isaac's "Our Father"
Song: Jean

Sacrifice:

AD holds up main sacrificial branch to the sky, saying:
AD: Our praise has mounted up on the wings of eagles; our voices have been carried up on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices of life and human effort. Accept them, we ask, and cleanse our hearts, granting us Thy peace and life.
Branch and some of the other sacrifices are laid in the fire. AA turns to the four quarters and asks:
AA: Have you accepted our sacrifice(s), O Our Mother? I call upon the Spirit of the North to give answer... of the South... of the East... of the West... and of the Holy Center...
If the sacrifices are accepted, the ceremony continues; otherwise the ritual is ended immediately.

AD: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the healing of our bodies, minds and spirits, have been accepted!

ALL: ((General cheering))

An appropriate song may be sung here.

Where gentle tides, go rolling by
Along the salt sea strand
The colors blend and roll as one
Together in the sand
And often do the winds intertwined, to send their distant call
The quiet joys of brotherhood
And love is lord of all

Where oat and wheat together rise
Along the common ground
The mare and stallion, light and dark
Have thunder in their sound
The rainbow sign, the blended flood
Still hold my heart in thrall
The quiet joys of brother hood
And love is lord of all

But men have come to plow the hide
The oat lies on the ground
I hear their fires in the field
The drive the stallion down
The roses bleed, both like and dark
The winds do seldom call
The running sands recall the time
When love was lord of all.

Chant:

AD: So long the Earth has lain in sleep:

G: Seed in ground, cloud on sun.

AA: So long the Mother slumbered deep;

G: Be'al in darkness hid.

AD: So long Your children waited here,

ALL: AND WE YOUR WAYS DID KEEP.

AA: No going without coming is, no loss without returning:

ALL: AND WE HAVE GATHERED HERE TO SET THE
BELTANE FIRES BURNING!

AA sprinkles whiskey on the fire.

AD: O Earth Mother, who art called by many names: Danu,
Frigga, Terra, Shakti, Uti-Hiata, we welcome You in
Your awakening.

G: All praise to the Lady who gives us life!

AA: O Be'al, who arises out of darkness, the Beauteous, the
Beloved, the flame of life within everything that lives,
and the heart of every star, blessed be Your face among
us.

G: Welcome are you, O Lord of Light!

AD: O Earth Mother, we invoke you! O Be'al we invoke you!

G: O Be'al, O Earth Mother, we call upon You!

AA: We call by seed and root and bud, by stem and flower and
leaf.

ALL: COME UNTO US! COME ONTO US! COME INTO
US!

AD: Couch with us and let our hearts be Your bed of working.

ALL: LET OUR WORKS DECLARE YOUR WAY IS
LOVE.

AA: Lay with us and let our souls be Your bed of playing.

ALL: LET OUR LIVES DECLARE YOUR WAY IS JOY.

The Oatcakes:

AD: Of what does Be'al give, that we may know the continual
growth and change of life?

SER: The sparks of life.

AD: From whence do these sparks flame?

SER: From the heart of Be'al, the ever shining All-Father.

AD: And how do we honor these sparks of life?

SER: By cherishing the seeds and sharing their fruits.

AD: Has Be'al given forth of His flame?

SER: He has! The seeds of the oats have lasted through the
Time of Sleep.

AD: What has been done with them?

SER: The cakes have been prepared with love and care.

AD: Then give me the oatcakes!

*The AD takes the plate of oatcakes and consecrates them with
the combined spiritual energies of the people and the Goddess.*

ALL: THE TIME OF LIFE, THE TIME OF LIGHT, THE
TIME OF LIFE, THE TIME OF LIGHT, THE TIME OF
LIFE... ((Etc., until the AD speaks))

AD: OOOOOOOOOO, Bridget, Queen of the Heavens, Keeper
of the Holy Flames, Inspiration of Poets, bless these
oatcakes which we offer up to You, as our predecessors
have done through centuries past. Join us together by
Your power and let the flames of love rise within us,
even unto the stars, so that the seed may be planted
throughout all space and time.

ALL: SO BE IT!

The Waters:

AA: Of what does the Earth Mother give that we may know
the continual flow and renewal of life?

PRE: The Waters-of-Life.

AA: From whence do these Waters flow?

PRE: From the bosom of the Earth Mother, the ever-changing
All-Mother.

AA: And how do we honor this gift that embodies Life?

PRE By partaking of the Waters-of-Life.

AA: Has the Earth Mother given forth of Her bounty?

PRE: She has!

AD: Praise be! Now at last is the Time of Sleep ended, and the
Time of Life begun in truth and indeed! So give me the
Waters!

ALL: ((General cheering))

*All Third Order Druids present, including the AD and AA, now
remove their white ribbons-of-office and replace them with
their red ones. The AA takes the chalice of waters, and
consecrates them with the combined spiritual energies of the
people and the God.*

ALL: THE TIME OF LIFE, THE TIME OF LIGHT, THE
TIME OF LIFE, THE TIME OF LIGHT, THE TIME OF
LIFE... ((etc., until AA speaks))

AA: OOOOOOOOOO, Dalon ap Landu, Lord of this and
every Grove, hallow these waters by Your sevenfold
powers, and by the three ways of day and one of night.
Cleanse our hearts and join us together by your power, as
we take and drink of Your secret essences.

ALL: SO BE IT!

Sharing:

ADS: What are these waters and these oatcakes?

G: Signs of the power and bounty of the Gods.

AA: Who are themselves a fraction of that which is

G: Beyond all human concepts.

AD: Of Male and Female,

G: Mortal and Divine.

AA: She surrounds us,

AD: He penetrates us,

ALL: THEY BIND THE UNIVERSES TOGETHER!

AD takes an oatcake from the plate, eats it, blesses the AA with the words "The sparks of life," and the forming of the Druid Sigil. The AA returns the blessing and sign, eats, and passes the plate to the Preceptor/-tress with the blessing and sign. He/she then blesses, signs, eats, blesses and signs. The plate is passed to the Server, who takes it around to the Congregation. In each case the blessing and the sign are exchanged.

AA takes the chalice, drinks of the waters, and blesses the AD with the words "The Waters-of-Life," using the sign again. The chalice is passed as before to the AD and the Preceptor/-tress, who passes it to each person present, following the Server.

The last person partaking should NOT finish the last oatcake nor the last drop of the waters. They are returned to the AD with a last blessing.

During the passing around of the oatcakes and waters, the Bards may sing an appropriate song.

Song: "Let the Spirit Come To You"
By Anodea Judith

Let the spirit come to you
through you renew you
Let the love shine on to you
Pursue you undo you
Let the light shine above you
Be of you that loves you
Let the peace settle in you
Within you, begin you.

Second Order Ordination?

An ordination of one or more members of the Grove to the Second Order of the Druids may take place here.

Libation:

The last crumbs of the oatcakes and the last drops of the waters are poured into the fire or onto the ground by the AD, saying:

AD: To Thee we return this portion of Thy bounty,

AA: Even as we must return unto Thee.

ALL: SO BE IT.

Meditation:

The AD will lead all in a meditation or guided fantasy, which may end with a mantra or other chant.

Song: "We Are One Family"

We are the children of the Earth
She is our Mother!
Offspring of the Sun God's bright mirth
He is our Father!
We have our siblings in the air, on the land, in the sea...

Chorus: We are one family.

We are one family
Kin to the whale and the dove.
We are one family.
We are one family.
Joined by the strength of our love, of our love,
Joined by the strength of our love.

The dolphin so free and alive
She is our sister!
The wolf who must kill to survive
He is our brother!
We are the cousins of the eagle who soars in ecstasy...

Sequoia and bristle cone pine
They are ancestors!
The cactus and mushroom divine
We are related!
The D.N.A. that runs through us all is the key...

Throughout all of time and of space
Life has been granted!
Every intelligent race
We have been planted!
And those who have sown the seed now await patiently...

Benediction:

AD: Earth Mother, Be'al, all you other Goddesses and Gods, we gathered here today to praise and honor you. We have spoken from our hearts and You have heard us. From this place we now depart in love and joy, knowing that all things are purified in Your spirits, and that You have once again manifested the power of Life in a world that seemed so dead. We have offered of ourselves and You have answered. We go with your blessings: Peace! Peace! Peace!

END OF THE ORDER OF WORSHIP
FOR BELTANE 17 Y.R. (Berkeley)

All now clean up the area and may retire to the park or elsewhere for picnicking, playing games and otherwise carrying-on in the manner appropriate to the season.



Figure 30 Tying the maypole, Live Oak, 1983.

1980 Beltane

ORDER OF COMMON WORSHIP,
BELTANE, 18 Y.R. (Berkeley dating)
New Reformed Druids of North America, Mother
& Hazel Nut Groves
Fourth Annual Beltane-in-the-Rose-Garden
By Bonewits & others?
"Class C"

AD: Arch Druid/ess, ADS: Archdruidess, P: Preceptor,
S: Server, G: Grove & Guests.

Opening Song: "O Earth-Mother"

(Customs 2:1-3)

Invocation:

AD: In the dust of the galaxy swirls the spark of life.
G: And we partake of it; we and all living beings.
ADS: In the mighty helix we dance.
G: And in harmony with all of life we sing.
AD: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying.
G: Be in our awareness, teach us your joy, let us feel your
sorrow, extend our limitations.
ADS: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely:
ALL: LET THIS RITUAL BEGIN!

Processional:

Song: "Will Ye No Come Back Again?"

© 1973, 2001 c.e.

**words by Isaac Bonewits, music Scots trad.
("Bonnie Charlie's Now Awa")**

Key of C

In exile live our Olden Gods,
Vanished o'er the foaming main,
To lands no mortal ever trods.
Will They e're come back again?

*Will Ye no come back again?
Will Ye no come back again?
Better loved Ye cannot be.
Will Ye no come back again?*

Hills They walked were all Their own,
Blest the land from sea to sea,
Till the folk with tortured moan,
Abandoned all the noble Shee.

Many a gallant Pagan fought,
Many a gallant Witch did burn.
Priest and priestess, all have sought,
To sing the prayers Ye cannot spurn!

Now with eagle and with dove,
Sing we hear our heartfelt plea:
Come with thunder, or with love,
But come! Good Gods, we so need Thee

(All process in pairs, AD & ADS followed by P&S,
then member of the Order of Dalon Ap Landu, then other
Grove members, guests, and public)

Centering:

AD: Why have you gathered here under the sky?
G: This is the appointed place, now is the appointed time.
ADS: What brings you here out among the flowers?
G: We come to worship the Gods.
AD: What do you know of the Gods?
G: We seek to know what we can, with our mortal limitations.
ADS: The Gods are everywhere:
G: But we worship them here.
AD: The Gods are without form:
G: But we worship them in these forms.
ADS: We do not know what to offer our Gods,
G: So we offer them these prayers and sacrifice:
AD: Each of us in our own way,
G: Each of us with our own prayers.
ALL: EACH OF US WITH OUR SACRIFICES.
AD: Now let each of us go to the sacred place, the temple of
the Earth Mother, and the sanctuary of Be'al, in each of
our bodies, in each of our hearts, in the back of our
minds, in the quiet of the spirit, evaluating all that has
happened in our private lives since last we stood
together, that the Gods may help us to understand them
as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our
personal goals for the days ahead and for our lives, and
make our individual dedications to the Spirits whom we
worship and honor.

(Silence)

Statement of Beliefs:

AD: How many Gods are there?
G: Every God and Goddess is a Star!
ADS: Where are the Gods?
G: Where is the air we breath? The waters that surround us?
The ground upon which we stand?
AD: Are the Gods female?
ADS: Or males?
G: Yes!
AD: How do we find the Gods?
G: Every God is within us!
ADS: Thou art God.
G: Every Goddess is within us!
AD: Thou art Goddess!
G: Every God is within us.
AD: Thou art God.
ADS: Who is our Lord?
G: He is Be'al, the Shining One, Spirit of truth and of light,
Spark of the Sun, and the Flame within the heart of every
being.
AD: Who is our Lady?
G: She is the Earth Mother, Spirit of all that lives upon the
Earth, and swims beneath the waters, and flies
throughout the air.
ADS: And who is the God of this place?
G: He is Dalon Ap Landu, Lord of this and every grove, Patron
of Druids, and comforter of the People.

Group Goals and Dedications:

AD: Now do we declare our goals:

G: To grow as Human Beings, in joy and love and wisdom and strength, to promote in our actions a human and interdependent society, to heal and protect the biosphere of this planet, and to further the process of Evolution, in ourselves and our groups, and throughout all Time and Space.

ADS: Thus, in order to achieve these goals:

ALL : WE DEDICATE OURSELVES, HERE AND NOW, IN BODY AND MIND, HEART AND SOUL, TO OUR HOLY MOTHER THE EARTH, OUR HOLY FATHER THE SUN, AND TO ALL THEIR HOLY CHILDREN.

Offering and Praise:

AD: We are together, yet we often feel separate.

G: Thus we bring our sacrifices to the Lord and Lady.

AA: What have you brought for our Mother and Father?

(People bring in their sacrifices to the altar.)

AD: Not all sacrifices are physical. Has anyone brought Praise for the Gods?

(People offer songs, poetry, music, etc.).

Sacrifice:

(AD holds up sacrificial branch and speaks)

AD: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear us, we ask, O Our Mother, as we offer up these sacrifices of Life. Accept them, we pray, and cleanse our hearts and eyes, granting us thy peace and life.

(AD turns to the four quarters and asks)

ADS: Have you accepted our sacrifices, O Our Mother? I call upon the Spirit of the North to give answer... and of the South... and of the East... and of the West...

AD: Praise be!!! Our sacrifices, dedicated to the fertility and renewal of life, and the cleansing of our hearts and eyes, have been accepted!

(General applause. 3rd Order Druids CHANGE RIBBONS)

Chant:

AD: So long the Earth has lain in sleep:

G: Seed in ground, cloud on sun,

ADS: So long the Mother slumbered deep;

G: Be'al in darkness hid.

AD: So long Your children waited here,

ALL: AND WE YOUR WAYS DID KEEP.

ADS: No going without coming is, no loss without returning:

ALL: AND WE HAVE GATHERED HERE TO SET THE BELTANE FIRES BURNING!

(ADS lights Beltane Fire)

AD: O Earth Mother, who art called by many names: Danu, Frigga, Terra, Shakti, Tara, Uti-Hiata, welcome art thou among us!

G: All praise to the Lady who givest life!!

(AD sprinkles whiskey on fire)

ADS: O Be'al, who ariseth out of Darkness, the Beauteous, the Beloved, the flame of life within everything that liveth, and the heart of every star, praise be thy face among us.

G: Welcome art thou, O Lord of Light!!

AD: O Earth Mother, we invoke you! O Be'al we invoke you!

G: O Be'al, O Earth Mother, we call upon You!

ADS: We call by seed and root and bud, by stem and flower and leaf!

ALL: LET ALL THE EARTH DECLARE THY WAY!

AD: Couch with us and let our hearts be thy bed of working!

ALL: LET OUR WORKS DECLARE THY WAY IS LOVE.

Statement of Needs:

ADS: O Mighty Ones, we have called upon you and you have heard us. We have offered of ourselves and you have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill your ways. Hear now thy children, and help us, as ever you have done.

(At this point, each person may state, silently or out loud, her or his needs they wish fulfilled by the Gods, in order to accomplished their goals. After all have finished:)

AD: And we declare, that as this Grove:

ALL: WE NEED YOUR STRENGTH AND WISDOM. YOUR HEALING AND JOY. SO THAT WE MAY ACCOMPLISH OUR GOALS, AND FULFILL OUR DEDICATIONS. BLESS THIS GROVE, AND BRING US ALL THAT WE MAY NEED, MATERIALLY AND SPIRITUALLY, SO THAT WE MAY GROW EVER STRONGER, IN BEAUTY, WISDOM, HEALTH AND JOY.

The Waters:

ADS: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: The Waters of Life.

ADS: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All Mother.

ADS: And how do we honor this gift that embodies Life?

P: By partaking of the Waters of Life.

ADS: Has the Earth Mother given forth of Her bounty?

P: She has!

ADS: Praise be! Now at last is the Time of Sleep ended, and the Time of Life begun in truth and indeed! So give me the Waters!

(The ADS: takes the chalice and invokes the power of the Gods into it, thus initiating the return flow of divine energies.)

ADS: O, Dalon Ap Landu, Lord of this and every Grove, hallow these Waters by thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by thy power, as we take and drink of thy secret essences.

AD: What are these Waters?

G: A sign of the power and bounty of the Gods.

AD: Who are themselves a fraction of that which is

G: Beyond all human concepts.

AD: Of Male and Female,

G: Mortal and Divine.

AD: She surrounds us,

ADS: He penetrates us,

G: They bind the universes together.

The Sharing:

(The AD then shares the Waters with the P, who shares them with the S, who shares them with the rest of the Grove and guests. During this time, the Bards will perform. The S returns the cup to the P, who gives it to the AD, who returns it to the ADS. P&S do not drink twice.)

ADS: To thee we return this portion of thy bounty, O Our Mother, even as we must return unto thee.

Group Bonding:

ADS: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY
OR IN SPIRIT, ACCEPTING THE BONDS NOW
STRENGTHENED BETWEEN US, AND OUR SISTERS
AND BROTHERS IN ALL THE MYRIAD WORLDS,
BELOVED OF THE GODS.

(All sing "We are one Family")

Song: "We Are One Family"

We are the children of the Earth

She is our Mother!

Offspring of the Sun God's bright mirth

He is our Father!

We have our siblings in the air, on the land, in the sea...

Chorus: We are one family.

We are one family

Kin to the whale and the dove.

We are one family.

We are one family.

Joined by the strength of our love, of our love,

Joined by the strength of our love.

The dolphin so free and alive

She is our sister!

The wolf who must kill to survive

He is our brother!

We are the cousins of the eagle who soars in ecstasy...

Sequoia and bristle cone pine

They are ancestors!

The cactus and mushroom divine

We are related!

The D.N.A. that runs through us all is the key...

Throughout all of time and of space

Life has been granted!

Every intelligent race

We have been planted!

And those who have sown the seed now await patiently...

Meditation:

(Lead by the ADS)

Thanking the Gods:

ADS: O Earth Mother, O Be'al, O all you Goddesses and Gods
around us and within us:

ALL: WE THY CHILDREN THANK THEE!

AD: That You have made and inhabit the Earth, the Sea, the
wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

AD: Go now in peace, secure in the knowledge that our
sacrifices have found acceptance and that we go forth to
live in harmony with the blessings of the Earth Mother.
Peace! Peace! Peace!

Benediction:

AD: Earth Mother, Be'al, all you other Goddesses and Gods,
we gathered here today to praise and honor you. We have
spoken from our hearts and You have heard us. From this
place we now depart in love and joy, knowing that all things
are purified in Your spirits, and that You have once again
manifested the power of Life in a world that seemed so dead.
We have offered of ourselves and You have answered. We go
with your blessings: Peace! Peace! Peace!

1980 Beltane (Variant #2)

Special Order of Worship, Santa Cruz gathering,

By Bonewits & others?

"Class B?"

Beltane, 18yr (May 4, 1980)

Opening:

*Before the service begins, the Sigil is marked on the ground,
the sacrifice is cut, and the Third Order Druids are wearing
their white ribbons-of-office, with their red ribbons-of-office
handy.*

Procession:

(Song: "Will Ye No Come Back Again?")

*Archdruid steps into the Sigil, which is then closed by
Preceptor and Server with their staves. The rest of the group
forms a circle around the Sigil.*

Invocation:

AD: In the dust of the galaxy swirls the spark of life.

Con: And we partake of it; we and all living beings.

AD: In the mighty helix we dance.

Con: And in harmony with all of life we sing.

AD: Gods known and unknown, potential and actual, noisy
and silent, seen and unseen, beginning and ending,
uniting and dissolving...

Con: Be in our awareness, teach us your joy, let us feel your
sorrow, extend our limitations.

AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..

ALL: LET US BEGIN!

Offering and Praise:

(Song: "O Earth Mother")

*Congregation may offer songs, poems, other things; AD
holds up main sacrifice to the sky, saying:*

AD: Our praise has mounted up on the wings of eagles; our
voices have been carried on the shoulders of the winds.
Hear us, we pray, as we offer up these sacrifices of life
and human effort. Accept them, we ask, and may our
hearts be cleansed and may we share our lives in peace
and harmony.

Turns to the Four Quarters and says,

AD: I call upon the Spirit of the North to give answer... of the
South... of the East... of the West... of the Center...

*(If the sacrifices are accepted, the ceremony continues;
otherwise the ritual is ended immediately.)*

AD: Praise be! Our sacrifices, dedicated to the fertility and
renewal of life, and to the healing of our bodies, minds
and spirits, have been accepted!

The Waters:

AD: Of what does the Earth Mother give that we may know
the continual flow and renewal of life?

P: The Waters-of-Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All-
Mother.

AD: And how do we honor this gift that embodies Life?

P: By partaking of the Waters-of-Life.

AD: Has the Earth Mother given forth of her bounty?
P: She has!
AD: Praise be! Now at last is the Time of Sleep ended, and the
Time of Life begun in truth and indeed! So give me the
Waters!

ALL: (General Cheering)

All Third Order Druids present, including the AD and Preceptor, now remove their white ribbons-of-office and replace them with their red ones. The Preceptor takes the chalice of waters, and consecrates them with the combined spiritual energies of the people and the God.

P: O, Dalon Ap Landu, Lord of this and every Grove, hallow these waters by your sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by your power, as we take and drink of your secret essences.

ALL: SO BE IT!

Archdruid takes the chalice, drinks of the waters, and blesses the Preceptor with the words "the Waters-of-Life," and marking of the Druid Sigil in the air. The Preceptor returns the blessing and receives the chalice from the Archdruid. The Preceptor drinks, blesses the Server, is blessed in return, and give the Server the chalice. The Server drinks, then goes around the circle of the Grove clockwise, blessing each person, handing the person the chalice, being blessed in return, and taking the chalice to the next person. The Server drinks only once. (Alternatively, the chalice may be handed around the circle after blessings from the Archdruid.)

The last person partaking should NOT finish the contents of the chalice. This is returned to the AD with a last exchange of blessings.

Then the Archdruid takes the last sip, pouring the remainder upon the altar or fire, saying:

AD: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

ALL: SO BE IT!

Meditation:

Brief readings/words of meditation, then a short period of silence.

Benediction:

AD: We have gathered here to praise and offer sacrifice to the forces of nature and to reaffirm our spiritual links with the unseen deities with whom we share this life. Let us go forth to live in harmony with all blessings and Peace! Peace! Peace!

1977 (?) Lughnasadh Fragment

By Bonewits & others?

"Class A"

The Chant:

D: Let us praise the Earth-Mother! She has smiled upon her children.

G: THREE TIMES SINCE BELTANE HAS THE MOON GONE BEFORE US IN HER FULL GLORY, THREE TIMES HAS SHE FULLY HIDDEN HER GLORY FROM US.

D: In those three months the Earth-Mother has quickened the Earth and brought new life upon it; and in these three months to come she will bring forth the bounty of this life.

G: AND AS THE MOON NOW WAXES NEAR TO FULL ONLY TO WANE AGAIN, SO AT SAMHAIN WILL THE EARTH-MOTHER WITHDRAW FROM US A WHILE.

D: Then so we praise her, for now at Lughnasadh, the life which has grown during Samhradh comes to fruition, that, we her grateful children, may gather and praise her and remember her until she returns again at Beltane.

G: LET US GATHER AND PRAISE THE BOUNTY OF THE MOTHER!

(Here is the Sacrifice part)

The Catechism:

D: Of what does the Earth-Mother give that we may remember the continual flow and renewal of life?

G: THE WATERS OF LIFE.

D: From whence do these Waters flow?

G: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

D: And how do we honor this gift of life?

G: BY PARTAKING OF THE WATERS OF LIFE.

D: Does the Earth-Mother give any sign on this day of Lughnasadh to assure us that she will sustain life while she sleeps?

G: OF THIS AT LUGHNASADH, WE KNOW BY THE HARVEST-BOUNTY OF FOGHAMHAR. (Fowg-avar)

D: What token does the Earth-Mother give of this bounty to come?

G: IN TOKEN OF THIS BOUNTY SHE HAS MIXED THE WATERS OF LIFE WITH THE GRAIN OF THE EARTH AND THE FRUIT OF THE TREE.

D: Give me this token.



1978 Lughnasadh 16 Y.R.

By Bonewits & others?

“Class B”

The following is a Special Order of Worship for Lughnasadh. The chalice will be filled with mead or hard cider (instead of the usual whiskey) as the Waters-of-Life. Since this is a harvest festival, it is suggested that members of the Grove bring a sacrifice of fruits or vegetables, from their own gardens if possible. These are laid on the altar and/or around the fire along with the regular sacrifice (which should be of green branches) either at the end of the Procession or at the point in the service at which the regular sacrifice is offered up.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruidess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand).

“D” = Druid/ess presiding.

“P” = People attending.

“E” = Everybody.

Song: “Processional Hymn”

Invocation

D: In the dust of the galaxy swirls the spark of life.

E: AND WE PARTAKE OF IT; WE AND ALL LIVING BEINGS.

D: In the mighty helix we dance.

E: AND IN HARMONY WITH ALL OF LIFE WE SING.

D: Gods known and unknown, life potential and actual, noisy and silent, seen and unseen, beginning and ending, uniting and dissolving.

E: BE IN OUR AWARENESS. TEACH US YOUR JOY. LET US FEEL YOUR SORROW. EXTEND OUR LIMITATIONS.

D: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, let this ritual begin!

Procession

Here occurs the Procession, with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom incomplete. The Druid/ess steps into this Sigil, which is then closed by the two staves.

Song: “Now Do We”

Praise:

Here may be inserted a reading or singing of Latter Chronicles 10:6-22 as a hymn of praise, with the entire Grove joining in on the refrain of “O Earth-Mother, we praise Thee.”

Sacrifice

The Druidess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer... of the South... of the East... of the West...

Reply:

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be!! Our sacrifices, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, have been accepted!

Chant:

D: Thy trees do grow and give us shade.

E: O DALON AP LANDU, WE THANK THEE.

D: Thy waters stream forth and ease our pain,

E: O GRANNOS, WE THANK THEE.

D: Thy waters pour forth and bring us joy,

E: O BRACIACA, WE THANK THEE.

D: Thy rivers flow and give us drink,

E: O SIRONA, WE THANK THEE.

D: Thy thunder cracks and heralds rain,

E: O TARANIS, WE THANK THEE.

D: Thy Seas are deep and full of fish,

E: O LLYR, WE THANK THEE.

D: Thy earth is fertile and full of life.

E: O DANU, WE THANK THEE.

D: Though the Sun is bright, the Shade is dark.

E: IN THE MIDST OF LIGHT IS DARK.

D: Dark though the night, the stars burn bright.

E: IN THE MIDST OF DARK IS LIGHT.

D: Thy light shines on us today.

E: O BELENOS, WE THANK THEE.

D: The plants give fruits which then do die.

E: IN THE MIDST OF LIFE IS DEATH.

D: We eat the fruits and they give us life.

E: IN THE MIDST OF DEATH IS LIFE.

D: Thy life is here in us today.

E: O EARTH-MOTHER, WE THANK THEE!

D: O Be'al, O Lugh, O our Mother, O all ye Gods and Goddesses, we thank You for the bounty which Ye have given us during this year. Accept our praise, O Most High, and smile on us always, that we may praise You the more.

E: WE THANK YOU, O MOST HIGH, KEEP US IN YOUR MINDS, WE PRAY YOU, AS WE KEEP IN YOUR WAYS.

Catechism

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
P: The Waters-of-Life.
D: From whence do these Waters flow?
P: From the bosom of the Earth-Mother, the never-changing All-mother.
D: Has the Earth-Mother given forth of Her bounty?
P: She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!
D: Then give me the Waters!

Consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Mother, we thank Thee for this sing of Thy continual presence and Thy life. O Dalon Ap Landu, descend into this milk and hallow it by Thy three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

Ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

Communion

SONG: "Lughnasadh Dance"

Title: Lughnasadh Dance

Lyrics by: Gwydion Pendderwen

Recorded on: "Songs for the Old Religion," Gwydion Pendderwen, 1975; "Once Around the Wheel," Ian Corrigan, 1987 ([Association for Consciousness Exploration](#), 1643 Lee Rd #9, Cleveland Heights, OH 44118)

Subject: Sabbats - Lughnassadh

Lugh the light of summer bright clothed all in green
Tailtu his mother true, rise up and be seen

Chorus:

At your festival sound the horn, calling the people again,
Child of Barleycorn, newly summerborn, ripening like the grain.

Lugh grew tall from spring to fall, and sought to find a wife
But Balor came and made his claim and vowed to take his life

The two did fight from morn 'till night and Lugh did strike him one;
And Balor's eye flew in the sky and there became the sun

Lugh was wed and made his bed with Erinn in the north,
And there they lay through many a day and soon a child came forth

The child grew tall from spring to fall, Setanta was his name,
And then at length, by honor's strength, CuChulainn he became!

The Druid/ess drinks from the chalice and blesses the Preceptor with the words "the Waters-of-Life" and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person on that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

Meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private meditation (usually two to five minutes in length – though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth-Mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The edible sacrifices should now be used as part of a Lughnasadh feast.

End of a Special Order of Worship for Lughnasadh.



Figure 31 Eric Hilleman & Isaac examining his donation of archival materials, April 23, 1994.

1979 Lughnasadh The Druid Ritual

(14 y.r. is typed on it, but contents belie a later date)
By Bonewits & others?
"Class C"

Druids line up for the procession, standing several yards North of the altar stone. The Archdruid (AD) and the Archdruidess (ADS) are at the front, followed by the Chief Bard and the Server, and the other members of the Grove (G).

Opening Song: "O Earth Mother"

(Customs 2:1-3)

Invocation:

ADS: In the dust of the galaxy swirls the spark of life.
G: And we partake of it; we and all living beings.
AD: In the mighty helix we dance.
G: And in harmony with all of life we sing.
ADS: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying...
G: Be in our awareness. teach us Your joy. let us feel Your
sorrow. extend our limitations.
AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..
ALL: LET THIS RITUAL BEGIN!

Processional Song (ALL):

Song: "Will Ye No Come Back Again?"

All process to altar stone, CB & S mark sigil on ground, AD & ADS step inside and go around either side to back of altar stone, sigil is closed. Grove members split into an arc in front of the altar stone.

Centering:

ADS: Why have you gathered here under the oaks?
G: This is the appointed place, now is the appointed time.
AD: What brings you here out under the sky?
G: We come to worship the Gods.
ADS: What do you know of the Gods?
G: We seek to know what we can, with our mortal limitations.
AD: The Gods are everywhere;
G: But we worship Them here.
ADS: The Gods are without form;
G: But we worship Them in these forms.
AD: We do not know what to offer to our Gods,
G: So we offer Them our prayers and sacrifices:
ADS: Each of us in our own way,
G: Each of us in our own prayers.
ALL: EACH OF US WITH OUR OWN SACRIFICES.
AD: Now let each of us go to the sacred place, the temple of
the Earth Mother, and the sanctuary of Be'al. In each of
our bodies, in each of our hearts, in the back of our
minds, in the quiet of the spirit, evaluating all that has
happened in our private lives since last we stood
together, that the Gods may help us to understand them
as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our
personal goals for the days ahead and for our lives, and make
our individual dedications to the spirits whom we worship and
honor.

(Silence)

Statement of Beliefs:

ADS: How many Gods are there?
G: Every God and Goddess is a star!
AD: Where are the Gods?
G: Where is the air we breathe? The waters that surround us?
The ground upon which we stand?
ADS: Are the Gods male?
AD: Or female?
G: YES!
ADS: How do we find the Gods?
G: Every Goddess is within us.
AD: Thou art Goddess!
G: Every God is within us.
ADS: Thou art God.
AD: Who is our Lady?
G: She is the Earth Mother, spirit of all that lives upon the
earth, and swims beneath the waters, and flies throughout the
air.
ADS: Who is our Lord?
G: He is Be'al, the Shining One, spirit of truth and light, spark
of the sun, and the flame within the heart of every being.
ADS: And Who is the God of this place?
G: He is Dalon Ap Landu, Lord of this and every Grove,
Patron of Druids, and Comforter of the People.
ADS: Who do we honor on this day?
G: We honor Lugh of the Long Arm, the Son of the Sun,
Spear Thrower, Master of all Arts, Lord of all Crafts, Bringer
of the Harvest.

Group Goals and Dedications:

ADS: Now do we declare our goals:
G: To grow as human beings, in joy and love and wisdom and
strength, to promote in our actions, a human and
interdependent society, to heal and protect the biosphere of this
planet; and to further the process of evolution, in ourselves and
our groups, and throughout all time and space.
AD: Thus, in order to achieve these goals:
G: We dedicate ourselves, here and now, in body and mind,
heart and soul, to our Holy Mother the Earth, our Holy Father
the Sun, and to all Their Holy Children.

Lughnasadh Chant:

ADS: Thy trees do grow and give us shade.
ALL: O DALON AP LANDU, WE THANK THEE.
AD: Thy waters stream forth and ease our pain,
ALL: O GRANNOS, WE THANK THEE.
ADS: Thy waters pour forth and bring us joy,
ALL: O BRACIACA, WE THANK THEE.
AD: Thy rivers flow and give us drink,
ALL: O SIRONA, WE THANK THEE.
ADS: Thy thunder cracks and heralds rain,
ALL: O TARANIS, WE THANK THEE.
AD: Thy seas are deep and full of fish,
ALL: O LLYR, WE THANK THEE.
ADS: Thy earth is fertile and full of life.
ALL: O DANU, WE THANK THEE.

ADS: Though the Sun is bright, the Shade is dark.
 ALL: IN THE MIDST OF LIGHT IS DARK.
 AD: Dark though the night, the stars burn bright.
 ALL: IN THE MIDST OF DARK IS LIGHT.
 ADS: Thy light shines on us today.
 ALL: O BELENOS, WE THANK THEE.
 AD: The plants give fruits which then do die.
 ALL: IN THE MIDST OF LIFE IS DEATH.
 ADS: We eat the fruits and they give us life.
 ALL: IN THE MIDST OF DEATH IS LIFE.
 AD: Thy life is here in us today.
 ALL: O EARTHMOTHER, WE THANK THEE!

ADS: O Be'al, O Lugh, O our Mother, O all ye Gods and Goddesses, we thank You for the bounty which you have given us during this year. We thank you for the external growth of the plants and animals, and for the internal growth of our spirits. Accept our praise, O Most High, and smile on us always, that we may praise You the more.
 ALL: WE THANK YOU, HIGH ONES. KEEP US IN YOUR MINDS, WE PRAY YOU, AS WE KEEP YOUR WAYS.

Offering and Praise:

ADS: We are together, yet we often feel separate.
 G: Thus we bring our sacrifices, to the Lord and Lady.
 AD: What have you brought for our Mother and Father?
Members of the Grove bring sacrifices to the altar stone.
 ADS: Not all sacrifices are physical. Has anyone brought Praise for the Gods?
Members of the Grove offer poems, songs, music, etc. Ending with "Lughnasadh Dance" song.

Sacrifice:

The ADS holds up sacrificial branch and speaks:
 ADS: Our praise has mounted up on the wings of eagles; our voices have been carried up on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we pray, and cleanse our hearts and eyes, granting us Thy peace and life.
The branch is laid upon the altar stone. Then the AD turns to the Four Quarters and asks:
 AD: Have You accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center...
If the sacrifices are accepted, the rite continues:
 ADS: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the honoring of our Gods, have been accepted!!

Statement of Needs:

AD: O Mighty Ones, we have called upon You and You have heard us. We have offered of ourselves and You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done.
At this point, each person present may state, silently or out loud, her or his needs they wish fulfilled by the Gods, in order to accomplish their goals. After all have finished:
 AD: And we declare, that as this Grove:

G: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals and fulfill our dedications. Bless this Grove, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in beauty, wisdom, health and joy.

The Waters:

ADS: Of what does the Earth Mother give, that we may know the continual flow and renewal of life?
 G: The Waters-of-Life.
 AD: From whence do these Waters flow?
 G: From the bosom of the Earth Mother, the ever changing All-Mother.
 ADS: And how do we honor this gift that causes Life?
 G: By partaking of the Waters-of-Life.
 AD: Has the Earth Mother given forth of Her bounty?
 G: She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!
 ADS: Then give me the Waters!!

Consecration:

The ADS takes the chalice of waters, and invokes the power of the Gods into them, thus initiating a return flow of divine energy.
 ADS: O, Dalon Ap Landu, Lord of this and Every Grove, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and eyes, and join us together by Thy power, as we take and drink of Thy secret essences.

Sharing:

ADS: What are these waters?
 G: A sign of the power, and the bounty of the Gods;
 AD: Who are themselves but fractions of that which is
 G: Beyond all human concepts
 ADS: Of male and female;
 G: Mortal and divine.
 AD: She surrounds us.
 ADS: He penetrates us.
 ALL: THEY BIND THE UNIVERSES TOGETHER!
The chalice is passé around to all present, each person being blessed by the Server with the Druid Sigil and returning the blessing, before and after drinking, with the words "The Waters of Life." The remaining waters are returned to the ADS, who pours them out over the altar stone, saying:
 ADS: To Thee we return this portion of Thy bounty, O Our Mother, even as we must return unto Thee.

Group Bonding:

ADS: Now do we declare ourselves:
 ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.
All sing "We are One Family" song.

Prayer/Meditation/Spell:

Led impromptu by the ADS.

Thanking the Gods:

ADS: O Earth Mother, O Be'al, O all you Goddesses and Gods around us and within us:

ALL: WE THY CHILDREN THANK THEE.

AD: That you have made and inhabit the Earth, the Sea, the Wild Things, and ourselves:

ALL: WE THY CHILDREN THANK THEE.

ADS: That we have offered to You of ourselves, and You have accepted.

ALL: WE THY CHILDREN THANK THEE.

AD: That You have heard our prayers, our griefs and our needs,

ALL: WE THY CHILDREN THANK THEE.

ADS: For all that You have given, all You give around us, all You will give in the future.

ALL: WE THY CHILDREN THANK THEE.

AD: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE.

ADS: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE!

Absorption and Grounding:

ADS: Great the power we have raised;

ALL: STRENGTH OF WOMAN AND OF MAN.

AD: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All pause and absorb as much of the divine power present as they can manage.

ADS: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send remaining energy into the physical world around them, blessing and cherishing the earth and sky, plants and animals

AD: Is it done?

ALL: IT IS DONE!

Benediction:

ADS: Go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth Mother's sight, that She has answered our prayers, and that we go forth with Her blessing: Peace! Peace! Peace!

The sigil around the altar stone is now broken, and all retire to picnic and celebrate, making sure that the area is physically clean before leaving.



1979 Order of Common Worship, Foghamhar (Fall season), 17 y.r.

Mother Grove, N.R.D.N.A.

By Bonewits & others?

“Class C”

Druids line up for the procession, standing several yards North of the altar stone. The Archdruid (AD) and the Archdruidess (ADS) are at the front, followed by the Chief Bard and the Server, and the other members of the Grove (G).

Opening Song: “O Earth Mother” (Customs 2:1-3)

Invocation:

ADS: In the dust of the galaxy swirls the spark of life.

G: And we partake of it; we and all living beings.

AD: In the mighty helix we dance.

G: And in harmony with all of life we sing.

ADS: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving, and destroying...

G: Be in our awareness. Teach us Your joy. Let us feel Your sorrow. Extend our limitations.

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely..

ALL: LET THIS RITUAL BEGIN!

Processional Song (ALL):

Song: “Will Ye No Come Back Again?”

All process to altar stone, CB & S mark sigil on ground, AD & ADS step inside and go around either side to back of altar stone, sigil is closed. Grove members split into an arc in front of the altar stone.

Centering:

ADS: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

AD: What brings you here out under the sky?

G: We come to worship the Gods.

ADS: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

AD: The Gods are everywhere;

G: But we worship Them here.

ADS: The Gods are without form;

G: But we worship Them in these forms.

AD: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices:

ADS: Each of us in our own way,

G: Each of us in our own prayers.

ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of the Earth Mother, and the sanctuary of Be'al. In each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit, evaluating all that has happened in our

private lives since last we stood together, that the Gods may help us to understand them as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to the spirits whom we worship and honor.

(Silence)

Statement of Beliefs:

ADS: How many Gods are there?

G: Every God and Goddess is a star!

AD: Where are the Gods?

G: Where is the air we breathe? The waters that surround us? The ground upon which we stand?

ADS: Are the Gods male?

AD: Or female?

G: YES!

ADS: How do we find the Gods?

G: Every Goddess is within us.

AD: Thou art Goddess!.

G: Every God is within us.

ADS: Thou art God.

AD: Who is our Lady?

G: She is the Earth Mother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.

ADS: Who is our Lord?

G: He is Be'al, the Shining One, spirit of truth and light, spark of the sun, and the flame within the heart of every being.

ADS: And Who is the God of this place?

G: He is Dalon Ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications:

ADS: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and strength, to promote in our actions, a human and interdependent society, to heal and protect the biosphere of this planet; and to further the process of evolution, in ourselves and our groups, and throughout all time and space.

AD: Thus, in order to achieve these goals:

G: We dedicate ourselves, here and now, in body and mind, heart and soul, to our Holy Mother the Earth, our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

ADS: We are together, yet we often feel separate.

G: Thus we bring our sacrifices, to the Lord and Lady.

AD: What have you brought for our Mother and Father?

Members of the Grove bring sacrifices to the altar stone.

ADS: Not all sacrifices are physical. Has anyone brought Praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The ADS holds up sacrificial branch and speaks:

ADS: Our praise has mounted up on the wings of eagles; our voices have been carried up on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we pray, and cleanse our hearts and eyes, granting us Thy peace and life.

The branch is laid upon the altar stone. Then the AD turns to the Four Quarters and asks:

AD: Have You accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center...

If the sacrifices are accepted, the rite continues:

ADS: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the honoring of our Gods, have been accepted!!

Statement of Needs:

AD: O Mighty Ones, we have called upon You and You have heard us. We have offered of ourselves and You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done.

At this point, each person present may state, silently or out loud, her or his needs they wish fulfilled by the Gods, in order to accomplish their goals. After all have finished:

AD: And we declare, that as this Grove:

G: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals and fulfill our dedications. Bless this Grove, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in beauty, wisdom, health and joy.

The Waters:

ADS: Of what does the Earth Mother give, that we may know the continual flow and renewal of life?

G: The Waters-of-Life.

AD: From whence do these Waters flow?

G: From the bosom of the Earth Mother, the ever changing All-Mother.

ADS: And how do we honor this gift that causes Life?

G: By partaking of the Waters-of-Life.

AD: Has the Earth Mother given forth of Her bounty?

G: She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!

ADS: Then give me the Waters!!

Consecration:

The ADS takes the chalice of waters, and invokes the power of the Gods into them, thus initiating a return flow of divine energy.

ADS: O, Dalon Ap Landu, Lord of this and Every Grove, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and eyes, and join us together by Thy power, as we take and drink of Thy secret essences.

Sharing:

ADS: What are these waters?
G: A sign of the power, and the bounty of the Gods;
AD: Who are themselves but fractions of that which is
G: Beyond all human concepts
ADS: Of male and female;
G: Mortal and divine.
AD: She surrounds us.
ADS: He penetrates us.
ALL: THEY BIND THE UNIVERSES TOGETHER!

The chalice is passé around to all present, each person being blessed by the Server with the Druid Sigil and returning the blessing, before and after drinking, with the words "The Waters of Life." The remaining waters are returned to the ADS, who pours them out over the altar stone, saying:

ADS: To Thee we return this portion of Thy bounty, O Our Mother, even as we must return unto Thee.

Group Bonding:

ADS: Now do we declare ourselves:
ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are One Family" song.

Prayer/Meditation/Spell:

Led impromptu by the ADS.

Thanking the Gods:

ADS: O Earth Mother, O Be'al, O all you Goddesses and Gods around us and within us:
ALL: WE THY CHILDREN THANK THEE.
AD: That you have made and inhabit the Earth, the Sea, the Wild Things, and ourselves:
ALL: WE THY CHILDREN THANK THEE.
ADS: That we have offered to You of ourselves, and You have accepted.
ALL: WE THY CHILDREN THANK THEE.
AD: That You have heard our prayers, our griefs and our needs,
ALL: WE THY CHILDREN THANK THEE.
ADS: For all that You have given, all You give around us, all You will give in the future.
ALL: WE THY CHILDREN THANK THEE.
AD: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,
ALL: WE THY CHILDREN THANK THEE.
ADS: Now as we prepare to leave this place in joy and peace,
ALL: WE THY CHILDREN THANK THEE!

Absorption and Grounding:

ADS: Great the power we have raised;
ALL: STRENGTH OF WOMAN AND OF MAN.
AD: What shall we do before we leave?
ALL: ABSORB AS MUCH AS EVER WE CAN!
All pause and absorb as much of the divine power present as they can manage.
ADS: And all the rest...?
ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.
All now send remaining energy into the physical world around them, blessing and cherishing the earth and sky, plants and animals
AD: Is it done?
ALL: IT IS DONE!

Benediction:

ADS: Go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth Mother's sight, that She has answered our prayers, and that we go forth with Her blessing: Peace! Peace! Peace!

The sigil around the altar stone is now broken, and all retire to picnic and celebrate, making sure that the area is physically clean before leaving.



Figure 32 Daniel Harger's over seeing Sue & Larry's wedding at Live Oak, Lughnasadh 1983.

1978 (?) Fall Equinox

By Bonewits & others?
"Class B"

The following is a Special Order of Worship for the Fall Equinox. The chalice will be filled with Waters-of-Life. The sacrifice should be of branches with turning leaves.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruidess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand).

"D" = Druid/ess presiding.

"P" = People attending.

"E" = Everybody.

Song: "Processional Hymn"

Invocation

D: In the dust of the galaxy swirls the spark of life.
E: AND WE PARTAKE OF IT; WE AND ALL LIVING BEINGS.
D: In the mighty helix we dance.
E: AND IN HARMONY WITH ALL OF LIFE WE SING.
D: Gods known and unknown, life potential and actual, noisy and silent, seen and unseen, beginning and ending, uniting and dissolving.
E: BE IN OUR AWARENESS. TEACH US YOUR JOY. LET US FEEL YOUR SORROW. EXTEND OUR LIMITATIONS.
D: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, let this ritual begin!

Procession

Here occurs the Procession, with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom incomplete. The Druid/ess steps into this Sigil, which is then closed by the two staves.

Song: "Now Do We"

Praise

Here an Incantation, Poem, or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

Sacrifice

The Druidess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer... of the South... of the East... of the West...

Reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, have been accepted!

Chant:

D: The Sun-God did spend half the year with His children in the North and then did depart to his winter home. O Belenos, O Thou unchanging God of many names but one Face, we, Thy Children, mourn Thy passing from our lands.
E: O LORD OF LIGHT, RETURN TO US SOON.
D: O Belenos, O Lord of Light, short seems the time that we have rejoiced in the warmth of Thy presence.
E: O GOD OF THE SUN, RETURN TO US SOON.

D: The nights were short, the trees in leaf,
E: THE DAY HAD CONQUERED NIGHT.
D: The days were long and full of Life,
E: THE DAY HAD CONQUERED NIGHT.
D: The Sun was warm, the land gave fruit,
E: THE DAY HAD CONQUERED NIGHT.
D: But the Sun must return to the Southern lands,
E: BALANCED NOW ARE WE.
D: Though the world is warm and full of LIFE,
E: BALANCED NOW ARE WE.
D: Yet the cold approaches to stalk the land,
E: BALANCED NOW ARE WE.
D: The Sun grows weaker every day.
E: THE NIGHT WILL CONQUER DAY.
D: The leaves will wither and Death draws nigh.
E: THE NIGHT WILL CONQUER DAY.
D: We pray Thy return will all Your might.
E: OR THE NIGHT WILL CONQUER DAY.

D: O Belenos, O Sun, we mourn Thy passing from our midst. Welcome wert Thou among us.
E: THOU BLESSED US WITH THY PRESENCE, O LORD OF LIGHT.
D: O Belenos, O Lord of Light, return to us soon that we may rejoice in Thy sight.
E: BLESS US AND LIGHT OUR WAYS, O GOD OF THE SUN.

D: But winter will pass and spring will come,
E: AND THE DAY WILL CONQUER NIGHT.
D: The Sun will return and warm our land,
E: AND THE DAY WILL CONQUER NIGHT.

D: Death will pass and Life return,
E: AND THE DAY WILL CONQUER NIGHT!

D: O Belenos, O Sun-God, O Lord of Light, though Thy presence departs from us, yet art Thou with us, for Thy light does guide our feet and Thy warmth is in our hearts.
E: ALL HAIL BELENOS, GOD OF LIGHT!
D: All praise Belenos, who keep His ways.
E: O BELENOS, WE PRAISE THEE!

Catechism

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
P: The Waters-of-Life.
D: From whence do these Waters flow?
P: From the bosom of the Earth-Mother, the never-changing All-mother.
D: Has the Earth-Mother given forth of Her bounty?
P: She has!
D: Does Belenos still give us a sign of His presence?
P: He does! Though He departs for the Southern lands, still is His spark of light within these Waters-of-Life.
D: Then give me the Waters!

Consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Belenos, O Lord of Light, descend yet once more into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy impending return, as we take and drink one more time of Thy warmth and light.

Ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

Communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words "the Waters-of-Life" and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person on that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O Lord, even as Thou wilt return to us.

Meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private meditation (usually two to five minutes in length – though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth-Mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

End of a Special Order of Worship for the Fall Equinox.



**Figure 33 Isaac Bonewits & Sam Admas
at the Hill of 3 Oaks on April 23, 1994.**

1979 Order of Common Worship, Autumn Equinox Service

Mother Grove, N.R.D.N.A.
By Bonewits & others?
"Class C"

Druids line up for the procession, standing several yards North of the altar stone. The Archdruid (AD) and the Archdruidess (ADS) are at the front, followed by the Chief Bard and the Server, and the other members of the Grove (G).

Opening Song: "O Earth Mother"

(Customs 2:1-3)

Invocation:

ADS: In the dust of the galaxy swirls the spark of life.
G: And we partake of it; we and all living beings.
AD: In the mighty helix we dance.
G: And in harmony with all of life we sing.
ADS: Gods known and unknown, remembered and forgotten,
male and female, dark and light, creating, preserving,
and destroying...
G: Be in our awareness. Teach us Your joy. Let us feel Your sorrow. Extend our limitations.
AD: Knowing that the smallest motion, the softest note, even
the energy of thought itself, reverberates infinitely..
ALL: LET THIS RITUAL BEGIN!

Processional Song (ALL):

Song: "Will Ye No Come Back Again?"
All process to altar stone, CB & S mark sigil on ground, AD & ADS step inside and go around either side to back of altar stone, sigil is closed. Grove members split into an arc in front of the altar stone.

Centering:

ADS: Why have you gathered here under the oaks?
G: This is the appointed place, now is the appointed time.
AD: What brings you here out under the sky?
G: We come to worship the Gods.
ADS: What do you know of the Gods?
G: We seek to know what we can, with our mortal limitations.
AD: The Gods are everywhere;
G: But we worship Them here.
ADS: The Gods are without form;
G: But we worship Them in these forms.
AD: We do not know what to offer to our Gods,
G: So we offer Them our prayers and sacrifices:
ADS: Each of us in our own way,
G: Each of us in our own prayers.
ALL: EACH OF US WITH OUR OWN SACRIFICES.

AD: Now let each of us go to the sacred place, the temple of
the Earth Mother, and the sanctuary of Be'al. In each of
our bodies, in each of our hearts, in the back of our
minds, in the quiet of the spirit, evaluating all that has
happened in our private lives since last we stood

together, that the Gods may help us to understand them
as sources of wisdom and growth.

(Silence)

Individual Goals and Dedications:

AD: Now let each of us, within our hearts, declare silently our
personal goals for the days ahead and for our lives, and
make our individual dedications to the spirits whom we
worship and honor.

(Silence)

Statement of Beliefs:

ADS: How many Gods are there?
G: Every God and Goddess is a star!
AD: Where are the Gods?
G: Where is the air we breathe? The waters that surround us?
The ground upon which we stand?
ADS: Are the Gods male?
AD: Or female?
G: YES!
ADS: How do we find the Gods?
G: Every Goddess is within us.
AD: Thou art Goddess!
G: Every God is within us.
ADS: Thou art God.
AD: Who is our Lady?
G: She is the Earth Mother, spirit of all that lives upon the
earth, and swims beneath the waters, and flies throughout
the air.
ADS: Who is our Lord?
G: He is Be'al, the Shining One, spirit of truth and light, spark
of the sun, and the flame within the heart of every being.
ADS: And Who is the God of this place?
G: He is Dalon Ap Landu, Lord of this and every Grove,
Patron of Druids, and Comforter of the People.

Group Goals and Dedications:

ADS: Now do we declare our goals:
G: To grow as human beings, in joy and love and wisdom and
strength, to promote in our actions, a human and
interdependent society, to heal and protect the biosphere
of this planet; and to further the process of evolution, in
ourselves and our groups, and throughout all time and
space.
AD: Thus, in order to achieve these goals:
G: We dedicate ourselves, here and now, in body and mind,
heart and soul, to our Holy Mother the Earth, our Holy
Father the Sun, and to all Their Holy Children.

*[NOTE: A large picture of the Stone Henge picture from an
old antiquarian book seems to have been deliberately pasted
over the 1976 section that had the Lughnasadh Chant, perhaps
to shorten the liturgy?]*

Offering and Praise:

ADS: We are together, yet we often feel separate.
G: Thus we bring our sacrifices, to the Lord and Lady.
AD: What have you brought for our Mother and Father?
Members of the Grove bring sacrifices to the altar stone.
ADS: Not all sacrifices are physical. Has anyone brought
Praise for the Gods?
Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The ADS holds up sacrificial branch and speaks:

ADS: Our praise has mounted up on the wings of eagles; our voices have been carried up on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices to life. Accept them, we ask, and cleanse our hearts and eyes, granting us peace and life.

The branch is laid upon the altar stone. Then the AD turns to the Four Quarters and asks:

AD: Have You accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... and of the East... and of the West... and of the Holy Center...

If the sacrifice is accepted, the rite continues:

ADS: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the honoring of our Gods, have been accepted!!

Statement of Needs:

AD: O Mighty Ones, we have called upon you and you have heard us. We have offered of ourselves and you have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill your ways. Hear now thy children, and help us, as ever you have done.

At this point, each person present may state, silently or out loud, her or his needs they wish fulfilled by the Gods, in order to accomplish their goals. After all have finished:

AD: And we declare, that as this Grove:

ALL: WE NEED YOUR STRENGTH AND WISDOM, YOUR HEALING AND JOY, SO THAT WE MAY ACCOMPLISH OUR GOALS AND FULFILL OUR DEDICATIONS. BLESS THIS GROVE, AND BRING US ALL THAT WE MAY NEED, MATERIALLY AND SPIRITUALLY, SO THAT WE MAY GROW EVER STRONGER, IN BEAUTY, WISDOM, HEALTH AND JOY.

Chant:

ADS: O give praise to the Gods of Light!

AD: Praise to the Dancer, singing and swaying,
Praise to the Mother, fruitful and shining!

G: PRAISE BE'AL, WHO IS ALL GODS; PRAISE THE EARTH MOTHER'S MANY FACES!

ADS: Praise for cold drink and good work, short sleeves and good times!

G: PRAISE FOR FIELD AND PLAY AND LOVER!

AD: Praise for sunsets and bright days, green leaves and flowing waters!

G: PRAISE FOR SURITY OF SUMMER PROMISE!

ADS: The Mother woke, the Sun God rose-

G: DARK HAD TURNED TO LIGHT.

AD: The Earth was lush, the days were long-

G: THE LIGHT RULED OVER ALL.

ADS: But the fruit formed over the quiet seed-

G: THE LIGHT YEARNS TO THE DARK.

AD: Leaf is crimson, day comes cool-

G: BALANCED NOW ARE WE.

ADS: Belenos turns his face to the South-

G: BALANCED NOW ARE WE.

AD: The Mother tires and drifts toward sleep-

G: BALANCED NOW ARE WE.

ADS: Flowers of hoar frost on leaf and pane-

G: LIGHT WILL TURN TO DARK.

AD: Limb will be sheared, day will be short-

G: DARK WILL RULE OVER ALL.

ADS: Til the seed wax full in the dampened earth-

G: AND DARK YEARNS AGAIN FOR LIGHT.

ADS: O Cernunnos, O God of the Hunt, we praise thee at thy return to our midst, for we fear thee not.

G: BLESS US AND GUIDE US WELL, O MIGHTY WARRIOR.

AD: O Macha, O Kali, wise and strong, protect us through the Time of Sleep.

G: PRAISE TO THE LADY, TO WHOM WE RETURN.

The Waters:

ADS: Of what does the Earth Mother give, that we may know the continual flow and renewal of life?

P: The Waters of Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth Mother, the ever-changing All-Mother.

ADS: And how do we honor this gift that causes Life?

P: By partaking of the Waters of Life.

AD: Has the Earth Mother given forth of Her bounty?

P: She has!

ADS: Does Belenos still give us a sign of his presence?

P: He does! Though he departs for the Southern lands, still is his spark of light within these Waters of Life.

ADS: Then give me the Waters!

Consecration:

The ADS takes the chalice of waters, and invokes the power of the Gods into them, thus initiating a return flow of divine energy.

ADS: O, Dalon Ap Landu, Lord of this and Every Grove, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and eyes, and join us together by Thy power, as we take and drink of Thy secret essences.

Sharing:

ADS: What are these waters?

G: A sign of the power, and the bounty of the Gods;

AD: Who are themselves but fractions of that which is

G: Beyond all human concepts

ADS: Of male and female;

G: Mortal and divine.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSES TOGETHER!

The chalice is passé around to all present, each person being blessed by the Server with the Druid Sigil and returning the blessing, before and after drinking, with the words "The Waters of Life." The remaining waters are returned to the ADS, who pours them out over the altar stone, saying:

ADS: To Thee we return this portion of Thy bounty, O Our Mother, even as we must return unto Thee.

Group Bonding:

ADS: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are One Family" song.

Prayer/Meditation/Spell:

Led impromptu by the ADS.

Thanking the Gods:

ADS: O Earth Mother, O Be'al, O all you Goddesses and Gods around us and within us:

ALL: WE THY CHILDREN THANK THEE.

AD: That you have made and inhabit the Earth, the Sea, the Wild Things, and ourselves:

ALL: WE THY CHILDREN THANK THEE.

ADS: That we have offered to You of ourselves, and You have accepted.

ALL: WE THY CHILDREN THANK THEE.

AD: That You have heard our prayers, our griefs and our needs,

ALL: WE THY CHILDREN THANK THEE.

ADS: For all that You have given, all You give around us, all You will give in the future.

ALL: WE THY CHILDREN THANK THEE.

AD: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE.

ADS: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE!

Absorption and Grounding:

ADS: Great the power we have raised;

ALL: STRENGTH OF WOMAN AND OF MAN.

AD: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All pause and absorb as much of the divine power present as they can manage.

ADS: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send remaining energy into the physical world around them, blessing and cherishing the earth and sky, plants and animals

AD: Is it done?

ALL: IT IS DONE!

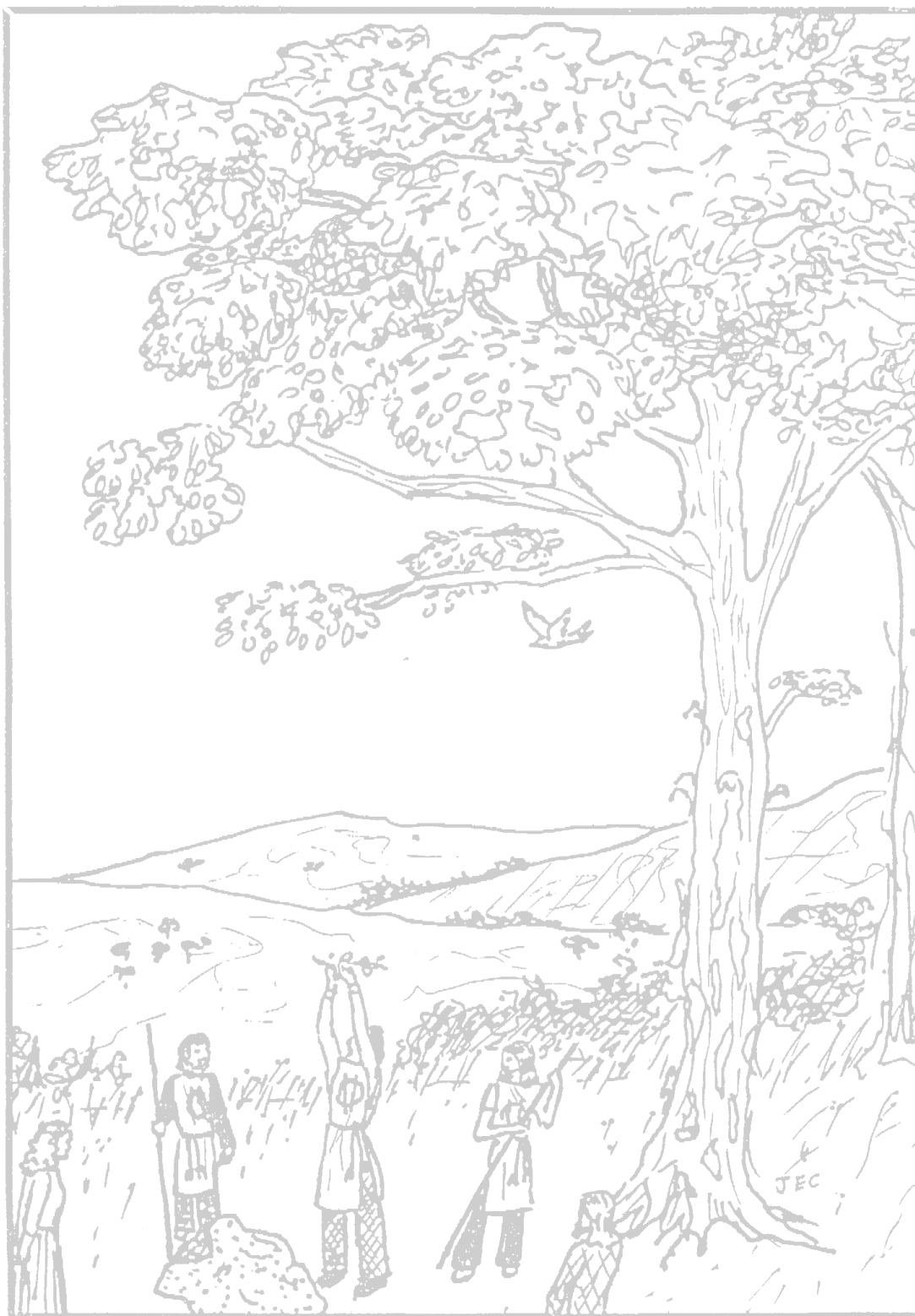
Benediction:

ADS: Go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth Mother's sight, that She has answered our prayers, and that we go forth with Her blessing: Peace! Peace! Peace!

The sigil around the altar stone is now broken, and all retire to picnic and celebrate, making sure that the area is physically clean before leaving.



Figure 34 Isaac Bonewits, c. 1998



Section 4 _ : Other Druids' Liturgies

It may seem a bit odd putting ADF material into this RDNA publication, but I think it will show and illustrate some of the ways that ADF is indeed a mixture of continuation and also innovation in liturgical terms. As ADF entered the 90s, the influence of Isaac waned, new leaders advanced in the ranks and devised new liturgical elements without the nostalgia that Isaac clearly kept towards RDNA fragments; as is shown in Keltria. Cauldron and OMS definitely took more materials.

ADF Liturgy Outline 1983.

By Isaac Bonewits

Preliminary Ritual Activity

- (A) Briefing
- (B) Individual Meditations & Prayers
- (C) Lighting the Sacred Fire(s)
- (D) Pouring the Sacred Waters
- (E) Consecrating the Sacred Pole/Tree
- (F) Consecrating the Altar & Tools

1st Phase: Starting the Rite & Establishing the Group Mind

Clear-cut Beginning:

Consecration of Time

- (1) Musical Signal
- (2) Opening Prayer

Consecration of Space & of Participants

- (3) The Processional/Sigil Marking
- (4) Purification(s) of Participants
- (5) Optional: Purification(s) of Site
- (6) Honoring the Earth Mother

Centering, Grounding, Linking & Merging

- (7) The Grove Meditation
- (8) Unity Chant/Song
- (9) Stating Ritual Purpose & Historical Precedent
- (10) Naming Deity(ies) of the Occasion & Reasons for Choice

2nd Phase: Recreating the Cosmos & Preliminary Power Raising

Creating the Vertical Axis

- (11) Planting the Cosmic Tree / Honoring the Sacred Pole

- (12) Evoking the Gatekeeper / Defining the Ritual Center
- (13) Evoking the Fire & Water Deities & Linking to Center

Gaining Assistance and Preventing Interference

- (14) Invoking the Bardic Deity(ies) or Spirit(s)
- (15) Acknowledgement of the Outsiders
- (16) Filling Out the Cosmic Picture by Invoking....
Ex.: Triad Invoc. of Nature Spirits, Ancestors, Deities in Three Worlds
Ex.: Invoc. of Helpful Beings of each World/Realm
Ex.: Invoc. of Helpful Beings by Province/Function
- (17) The Settling & Focusing

3rd Phase: Major Sending of Power to Deity(ies) of the Occasion

- (18) Descriptive Invocation of Deity(ies) of the Occasion

Primary Power Raising

- (19) Praise Offerings, Dance, Libations, etc.
- (20) The Sacrifice
- (21) Seeking the Omen of Return

4th Phase: Receiving and Using the Returned Power

Preparation for the Return

- (22) Meditation upon Personal and Group Needs
- (23) Induction of Receptivity
- (24) Consecration Agreement

Reception of Power from Deity(ies) of the Occasion

- (25) Consecration and Sharing
- (26) Acceptance of Individual Blessings
- (27) Reinforcement of Group Bonding
- (28) Optional: Spell Casting/Rite of Passage

5th Phase: Unwinding and Ending the Ceremony

Unwinding the Energy Patterns Created

- (29) Thanking of Entities Invited in Reverse Order
- (30) Thanking the Gatekeeper & Closing the Gates
- (31) Affirmation of Past/Future Continuity & Success
- (32) Unmerging, Unlinking, Regrounding & Recentering: Meditation
- (33) Draining off Excess Power: The Restoration

Clearcut Ending: Deconsecration of Time & Space

- (34) Final Benediction
- (35) Announcement of End
- (36) Dissolving the Sigil
- (37) Musical Signal

Step by Step Through an ADF Druid Worship Ceremony

By Isaac Bonewits
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Preliminary Notes

I hope that the previous essays on liturgical design and preparation have made it clear that decisions about the structure of a ceremony are not just a matter of arbitrarily picking and choosing things to do that seem "nice", "fun" or "traditional", nor of slavishly copying a script that someone else wrote a long time ago. The "Outline for Druid Worship Rituals", published in DP#2, was carefully constructed according to the principles we've been examining. It should, with the modifications mentioned in this essay, be usable without major changes for a few more years of further liturgical experimentation.

But even the best(?) liturgical design will not guarantee an effective and satisfying religious experience unless the people performing it actually understand what they are doing, and why they are doing it. So the purpose of this essay is to give you some of the details about actual ceremonial performance that the version published in DP#2 did not have room for. I'm not going to repeat all of the rubrics, nor the text of the prayers (except for translation corrections). So you'll need a copy of that issue in order to get the most out of this. In the pages that follow, we'll go through that script, following the (modified) outline step-by-step, and taking into account comments, critiques, changes and variations that have occurred during the years it's been used.

Once you've digested the materials in this and the preceding essays, you should be able to come up with new scripts based on the outline, which will be repeated in its current form at the end of this essay. You can then publish these in your zines. We are especially going to need (a) scripts based on all of our different Indo-European ethnic focuses, and (b) scripts for rites of passage and spell castings which can fit into the ceremony as currently structured. And of course, we're going to need scores(!) of new songs and chants from our bards, so send those in too.

Let me emphasize this as blatantly as possible: I don't want to have to create the entire liturgy all by myself. I'm willing to figure out the basic liturgical designs necessary to accomplish various goals, but the artistic expression of those designs must be a community effort if what we are doing is ever to fulfill its potential. Don't worry about whether your new script is "as good as" mine, or constitutes immortal poesy, just work on making it better than the last one you did. As time goes by, we will all steal good lines from each other's scripts,

translate them into the languages we're each using, and explore the possibilities inherent in each design.

Before we begin this step through, let's review the five-part structure. (1) Starting the ritual and establishing the groupmind; (2) Opening the Gates Between the Worlds and beginning the power flow; (3) The major sending of power to the deities of the occasion; (4) Receiving and using the returned power from the deities of the occasion; and finally (5) Unwinding and ending the ceremony.

First Phase. Starting the Rite & Establishing the Groupmind

The Clear cut Beginning: the Consecration of Time

Every ritual, whether religious or not, should have a clearly designated beginning. This can be signaled by a bell ringing, by the clergy showing up in full regalia, by candles being lit, or in some other fashion. What's important is that the participants in the rite receive the cue that says to their subconscious minds, "the ceremony is Starting, it's time to be magical/spiritual/psychic."

In this rite, the opening phrase in a non-English language provides this vital cue: *ta muid anseo leis na deithe a adhradh*. "We are here to honor the Gods." The English translation immediately follows, and after this the English version of each phrase or prayer gets done first. Yes, I know that's the opposite of the way the script has them, but experience has shown that this pattern works better for congregations who are not familiar with the nonEnglish language involved.

(Linguistic note: the second phrase in the published script is better translated as "O Gods, whose power gives life to everything which is alive, be you here with us rather than "give to us your presence" as published. Obviously, the quality of the Irish/English translations still needs work.)

In any event, the first phrase is to announce to the subconscious and conscious minds of the human participants, and the second phrase is to announce to the Gods, that the ceremony is now starting. When loud instruments are available, a single blast of sound before the opening words are spoken helps, especially if there's a large congregation on hand. Right after the opening phrases are finished, the instruments can start up again with real music.

The Consecration of Space

Having begun the consecration of time, you need to immediately consecrate a bit of space. In a place that is normally used for religious activities, all you need to do is to walk into the temple or grove with a proper intent, and the sacred nature of the place will become activated. In a location that is normally mundane (or at least not normally viewed as sacred), you will need to mark the physical perimeter of the area you plan to use. This can be done loosely by processing around the area, or (if you are short on maneuvering room) by having everyone sit or stand in a circle (or other shape) and hold hands while singing a song about sacred space (such as "Circles", for example).

The physical perimeter of your ritual area can also be set up tightly by physically marking the edges of the area, followed by ritually consecrating those edges. The choice of a loose or tight boundary depends upon the type of magical/religious activity you intend to do. More specifically, it depends upon how critical it is that certain energies be kept in or out of the working area, either temporarily or permanently.

A number of people have been astonished that this Druid ceremony pays no attention whatever to the Wiccan tradition of "invoking the Four Quarters." In fact, although some folks have insisted on inserting Quarter invocations into it, and this doesn't actually hurt the energy flow, most of the time we don't bother. Here is why:

As near as I can figure, Quarter invocations probably weren't necessary for Paleopagan Druid ceremonies, since (a) everybody probably already knew which direction was which, so the orientation factor was covered, and (b) sacred groves were already sacred, so calling on spirits from the Four Quarters to "make" them sacred would have been redundant. I've seen little evidence that the Indo-Europeans paid much attention to the Four Quarters, and they certainly did not use the Judeo-Christian Cabalistic arrangement of four-elements-plus-one (Earth, Water, Air, Fire, plus Spirit). Instead they seem to have used three-worlds-plus-one (Land, Water, Sky, plus Fire). So rather than an equal armed cross with the fifth "element" of Spirit in the middle as their symbolic map of the cosmos, they would perhaps have used a triangle or a three legged spiral (triskalion) with Fire in the center. But then, for them Fire was the "fourth world" of Spirit.

There's also the fact that the "Guardians of the Quarters" or "Lords of the Watchtowers" in Neopagan polytheology are very vaguely defined. Every group, and often every member within such a group, who "invokes" (actually, invites) Them seems to have a different idea of who or what They are, and what (if anything) They are supposed to do upon arriving. Actually, the "Watchtowers" are another concept lifted by Gardner, I believe from the Masons, and those who aren't Masonic initiates can never be too sure of what they, or their Guardians, really are. For the rest of us, it's a matter of invoke a fuzzy spirit, you get a fuzzy answer!

Wiccan circles are an outgrowth of Goetic circles, but with the barriers meant to keep energy in, as well as to keep it out. They are very appropriate for private small group rituals, where intense magical work is going to be done by people expecting outside interference. On the other hand, Paleopagan Druid groves were, naturally, open to the air (though fenced on the ground), and were meant to attract energy, or at least the attention of spirits, ancestors and the Gods. There was no need to try and keep out energy, since no "demon" or other evil spirit would dare to invade a sacred grove. Did they have a need to keep energy in? I don't know. Keeping energy in may only be necessary for rituals involving the buildup to a single peak of power. My experience with the ADF ceremony is that the psychic/magical/spiritual energy can be successfully "breathed" in and out of the grove, throughout the entire ritual, without worrying about barriers at all. The pattern seems to turn into a vortex/whirlwind shape, with energies going up and down, in and out, simultaneously.

On a practical basis, having a loose "open" ritual area means that late-comers to the ceremony can join those already present, instead of having to wait outside and passively observe. This latter effect happened during an ADF Fall Equinox rite in Kansas City. A group of local Pagans arrived late, did not realize that a traditional closed Wiccan circle had not been cast, and so assumed that they had to watch from the

sidelines, which they very quietly and respectfully did. I was so focused on the rite, and on my prayers to Taranis to hold off an impending thunderstorm, that I didn't even notice them standing there in the dark until the ceremony was nine-tenths over. Here was another situation where it would have been good to have someone whose job it was to bring latecomers into the group. (The rain started as we were heading back to the cars.) On a polytheological basis, this distinction between tightly defined, closed magical boundaries that should never be crossed during the ritual (the Goetic/Wiccan style), and loosely defined, open boundaries that can be crossed without mishap (the style used in ADF rites), is one of the major differences between an exclusionary psychic/magical/spiritual system and an inclusionary one. Either approach can be appropriate for different groups at different times, but it's important that a choice be made one way or the other on each occasion, since this is one case where compromises usually fail.

In terms of defining the sacred space on the ground, one processional pattern that we have done successfully works like that described in the script -- the forming of a giant Druid sigil shape: Q). Other patterns could be experimented with, such as a triangle (with banners of the Three Worlds at the corners), or an egg-shape (if you are working with the symbolism of a "cosmic egg"), etc. What would be important here is that everybody gets into motion, and that they all define on the ground a shape that has meaning to them. However, if you're going to use a noncircular shape, you should mark it out physically on the ground beforehand, and be sure to mention it in the pre-ritual briefing.

If this is a night Procession with torches, the torches should be put someplace safe at the end of it: either in the center bonfire, in a ring around the middle, or (if there are a lot of torches) in a ring far outside the edges of the congregation. Remember what was said in the preceding essays about the necessity of appointing a Fire Warden for supervision. His/her word should be final.

Although Processions get everybody moving in unison, and thus are the beginning of getting a groupmind together, they can also scatter the energy a bit, unless they've been well rehearsed, and the chants being done during them are simple and effective. For example, consider "We All Come from the Goddess" and "Hoof and Horn". These popular Neopagan chants go to more-or-less the same tune (along with a dozen others), and can be alternated or interwoven in a wide variety of ways. Lines or couplets or entire verses can be passed back and forth between male and female voices, parts can be inserted between spoken phrases by the clergy or bards, etc. Here's the version we used at the 1986 P.S.G. ritual:

We all come from the Goddess
And to Her we have returned;
As our ancestors Worshipped Her
Air, land and sea.
Hoof and horn, hoof and horn,
All that dies shall be reborn.
Corn and grain, corn and grain,
All that falls shall rise again.

Those of you familiar with the Goddess chant will notice that the words have been changed somewhat. This was done (1) to avoid summoning rain, which the usual line about "like a drop of rain flowing to the ocean" usually does; (2) to emphasize that we have returned in our present lives, rather than "shall" return someday at our deaths; (3) to insert a punning reference to reincarnation ("As our ancestors") for those who believe in such; (4) to place a reference to the Three Worlds at the very beginning of the rite (a model that continues throughout); and (5) to put an "eee" sound at the end

of the chant, which would wrap around to the beginning "We" sound (thus making it a cyclical round instead of a linear poem). It's amazing how many polytheological implications you can get out of some very simple changes. (By the by, the original version of the chant began with "All things come from the Goddess", not the actual "We all come from the Goddess" that most folks are now familiar with.)

Many other songs and chants can be used for Processionals. I've used dozens over the years, and will share some of them with you in future issues. So don't fossilize the ones printed above (or in the rest of this essay). Instead, write your own, and send them in for the rest of us to enjoy.

As mentioned earlier in this essay, if you are working in a small indoor area, you may not have the room to process -- especially if you have chairs or pillows set up in a circle or horse-shoe (oriented on a fireplace) shape. In this situation, it's a good idea to sing some sort of song, or chant a chant, with words that focus on the concepts of ritual space. Gwen Zack Moore's classic "Circles" song is good for this, though we could use some new ones that are more polytheistic and less Generic Wicca. You could also use the "I Circle Around" Amerindian chant here, doing it nine times.

One way of settling down the energy at the end of the Consecration of Space is to do a simple plainchant, and this is the function of the "O Earth-Mother" chant published in the script. This chant goes back twenty years to the old Reformed Druids of North America. The singing style is the Irish *sean os* ("old style"), with much ornamentation and abrupt stops. Other chants can and will be used, but this one (a) is Earth oriented, and therefore begins the grounding process, (b) has triads and references to sacred trees, and therefore sounds Druidic, and (c) has been used effectively in RDNA rites for twenty years. It works, and I'm nostalgically fond of it. For those of you who can't find your copy of DP#2, here it is again:

O Earth Mother!

We praise Thee:

that seed springeth,
that flower openeth,
that grass waveth.

We praise Thee:

for winds that whisper
through the shining birch,
through the lively pine,
through the mighty oak.

We praise Thee, for all things,

O Earth Mother, who givest Life!

Naturally, other plainchants could be written for this section, and I encourage you to do so. The idea is to have something striking, yet dignified.

Centering, Grounding and Merging:

The Tree Meditation

"Centering" is a term used in Neopagan ritual technique to refer to each person finding the center within him/herself. If you close your eyes and say to yourself, "Where am I in this body, anyway?", some of you will find your center behind your eyes, some of you in your heart area, some of you in your belly, or elsewhere. There is no right or wrong place to have your center in (at least not for the purposes of this ceremony) from a polytheological aspect. However, from a movement awareness aspect, you might be better off to move your center of awareness to the solar plexus region, tuck your pelvis under, and otherwise stand or sit in a fully relaxed manner, in order to open your body up for the maximum internal flow of psychic

energy (comments from martial artists, yoga students or dancers on this would be appreciated).

"Grounding", on the other foot, is one of those quasi-technical terms that Neopagans commonly use for two very different ideas. The first one is that of making a physical and psychic connection to the ground, both as a source of physical and psychological stability, and as a spiritual source of energy (the Earth-Mother). The second way in which the term "grounding" is used is as an electromagnetic metaphor for draining off "excess" psychic energy into the ground (or occasionally into one's ceremonial tools). At this point in the ADF worship ceremony, it is the first sense that is primary.

The next step is to merge into a "groupmind." For those of you unfamiliar with this term, think of it as getting everyone present to be "on the same wavelength", experiencing the same emotions and seeing the same visual and mental images. This is usually done through individual centering and grounding, followed by a reminder to the congregation of what they have in common (ancestry, beliefs, relations to the divine, etc.), and some sort of meditation, song or other activity designed to promote a sense of unity and to begin the circulation of coordinated psychic energy by the group.

In the ADF rite, this is all accomplished by the "Tree Meditation." This can be done as a spoken guided meditation by one of the presiding clergy, as mentioned in the script, or can be sung or chanted by one of the bards. See Karl Steinmayer's zine in this issue for the text and music to an excellent sung version of it. The Tree Meditation was deliberately designed (a) to accomplish the centering, grounding, and unifying steps just mentioned; (5) to use dynamic organic images in keeping with a Pagan worldview, rattler than static inorganic ones, and (c) to use the overall image of a tree, and thus to induce a Druidic feeling into the participants early on in the rite.

Let's go through this part of the liturgy in detail, because this is the first really critical stage of the ritual. We begin with individual centering. Each person in the group, including the presiding clergy and the bards, focuses their attention on finding their personal center, as described above. This can be seen as finding your "seed" of individual power and awareness.

Then it's time to put down "roots." You can visualize and/or feel psychic roots growing out of the bottoms of your feet (those of you who know how to "drop a cord" from the bottom of your spine should do this as well). You ground yourself to the actual dirt/sand/rocks that you happen to be standing upon, feeling the connection between yourself and the planet. If you are indoors, extend your awareness through the floor and directly downwards as far as necessary, until you connect with the Earth. If you are several stories up in the air, you may need to link yourself to the building first, then feel its connections to the Earth. If you are in an airplane or space station, you may need to skip grounding entirely....

Think about all those dead ancestors of yours, buried in the earth, as well as your predecessors (the folks who have done these sorts of ceremonies in the past, whether as clergy or congregation). Make the psychic link to them, feel yourself as a part of something very ancient. Then return your mind to the recent past, thinking calmly (like a tree would) about any important events that have occurred to you in the days or weeks previous. Contemplate the highs and lows with equal dispassion, and think briefly of the lessons each had for you. Then feel yourself absorbing nourishment from all these sources: the rock of the Earth-Mother and all Her holy biosphere, the rich psychic soil of your ancestors and predecessors, the spiritual compost of the lessons you have

recently learned. Feel this nourishment flowing into you like sap rising up a tree.

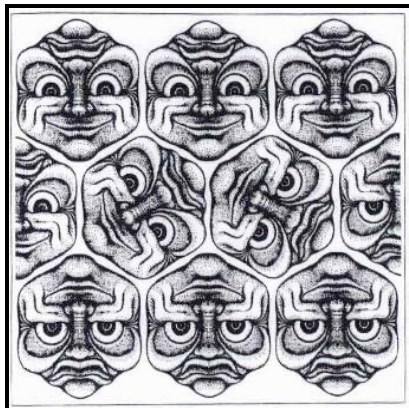
As this sap rises up your legs and into your trunk(!), lift your arms as if they were branches. Feel your entire being glowing and growing, visualize branches sprouting out from you in all directions, reaching out to the limits of your aura. Feel the breeze blowing through your branches, let your! mind become very clear and settled (your leaves will rustle in the wind, but your center should remain calm).

You are now in touch with all Three Worlds: the Land beneath your roots, the Water running through your trunk, the Sky caressing your branches. Now let your leaves begin to absorb the Fiery light from above (whether sun, moon or stars) and the hidden Fire within the Earth below. This Fire will circulate throughout your entire being, making your body, mind and soul glow with its creative power. You have become a human tree.

So now is the time to create the grove, by extending your roots and branches until they meet and intermingle with those of the others participating in the ceremony. Realize(!) that you are all rooted in the same Land, drinking the same Water, beneath the same Sky, and receiving the same Fire. With that realization, feel yourself becoming one with the others, merging into a single being -- the grove, something that is far more than the sum of its parts.

Now is the time in most religions where an affirmation of group beliefs would be done. With Neopagans, however, creedal statements are difficult to write in a way that genuinely includes everyone. Small groups should experiment with trying to write such statements for themselves, but for most of us (especially with large-sized ceremonies), songs work far better than prose, and have the additional advantage of beginning an almost automatic circulation of energy around the grove. Such songs should have easy melodies and memorable choruses, so that literally everyone can join in, and be serious rather than humorous. If you can come up with polytheistic (rather than duo-) themes and Druidic images, so much the better. But for pacing purposes, you'll want to keep it down to three or four verses plus choruses.

Speaking of pacing, the entire Tree Meditation section should take five to ten minutes, depending upon the time necessary for the slower members of the group to trance out. It won't hurt for the more experienced ones to spend extra time being trees, but the less experienced folks need to be brought thoroughly into the groupmind. Yet spending more than ten minutes may (with some groups) offend and/or start to bore the majority of the congregation.



Specification of the Ritual

Focus and Deities

Once the groupmind has been created, it is reminded of the deity or deities that it is supposed to be concentrating on for that occasion, what the purpose of that occasion's ritual actually is, and of why the deities chosen are appropriate. This gives everyone the intellectual, artistic and spiritual themes they need to be concentrating upon. Unfortunately, with a small group, this part is easy to forget, since "everybody already knows" all this. But all you need is one newcomer or unexpected guest who doesn't already know, and he or she can generate a lot of confusion. So try not to forget this vital internal reminder.

Second Phase: Opening the Gates

& Preliminary Power Raising

Invoking the Gate Keeper

Having gotten the groupmind ready, it's necessary to next "tune" the groupmind's psychic powers to whatever "wavelength" the ancestors, spirits, and/or Gods will be communicating on. This is often symbolized in Pagan ceremonies as "Opening the Gates Between the Worlds", and is usually accomplished by invoking (although that may not be quite the correct term here) a particular deity who is considered a "Gate Keeper", and Who is the easiest of all deities to contact, since He/She is always halfway into this world already. The Gate Keeper is then requested to open the Gates, which She/He will usually do with little fuss. This deity was Ogma in the published version of the script, but we have also experimented with Manannon, based on suggestions from various members that the latter might be more appropriate.

(Another linguistic note: Molann muid thu mar gheall ar do chumhacht should really be translated as "We praise you for the brightness of your power".) Brightness/light/fire were considered primary attributes of divinity among the Indo-Europeans.)

The prayer of invocation is followed by a chant. So far, we've used two versions each of two different chants, in varying ways. The tunes for both chants are traditional Irish. The first one goes like this:

Siuil linn a Oghma...
("shool-leen ah oh...mah")
...Walk with us Ogma.
Siuil linn a Mhanannon...
("shool-leen ah wah-na-non")
...Walk with us Manannon.

The pattern is sung either three or nine times. It's also been used successfully as a Processional chant. The second chant goes like this:

We invoke thee Ogma,
Opener of every Gate. (repeat)
You shall reach us,
You shall teach us,
and reveal our fate! (repeat)

The three-syllable name "Manannon" can be substituted for the words "thee Ogma" in the first line. Each line is done twice, and the whole pattern is sung either three or nine times. (This habit of repeating things in threes and nines not only fits aesthetically with the Indo-European patterns, but also makes

it easier for people to know when to stop, something that script writers frequently forget about.)

When the Gates are Opened, exactly where are they? Generally, I've noticed that they seem to manifest in the center of the circle, over the fire or altar, and anywhere from six to ten feet up. Different groups will visualize and perceive them differently, and this is something that should be discussed during your planning sessions.

One way to remind people of this (at least if you're outdoors or in a large area), and to focus their psychic energy towards the task of invoking the Gate Keeper, is to do some sort of choreography involving physical movement by a few clergy or bards (or even banner holders) circling around the Gates' intended location during the chanting. These Gates function as the ritual Center of the grove, regardless of their space-time coordinates. I'll have more on this later, but in the meantime I can't recommend too highly Mircea Eliade's writings on the mystical/magical importance of the Center.

Invoking the Matron/Patron of Bards

Although it is not mentioned in the script published in DP#2, this is now followed immediately by an invocation of a deity in charge of bards, since bardic activity is our primary means of raising and tuning power. This deity should be of the opposite gender from the Gate Keeper, in order to maintain balance in the ceremony. So far, this has usually been Bridget in the ADF rites. This invocation (which deserves the term fully, since we are attempting to pull Her energies into ourselves) will begin the first trickle of energy from the Other Side, which is used to inspire the bards and the congregation to generate more energy. Here's the song, called "A Hymn to Bridget", that I've been using for the last couple of years (the transliteration is on the right):

A Bhrid, ar goroi, an-gheal (ah vree, ar gree, ahn-yawl von-Bheanrion; reen)

Lo de thoil e beannachta (low da dolly bah-nacht-tah sinn. sheen)

Is sinn bhur leanai, is tu ar (iss sheen vur lanni, iss too ar mamai mom-wee)

Bi ag isteacht duinn mar sin. (be ah gay-stot dween mar shin)

Is tu an coire, anois inar (iss too ahn hweer-ah, ah-neesh doire; in-ar deer-ah)

A Bhean-domhan tinfim (ah van-dowan tin-feem or-rin) orainn.

A thine ghra, a thine (ah hinna hrah, a hinna byah) bheatha;

Lo de thoil e ag teacht Bhrid (low da doily ah tockt vree duinn! dween)

O Bridget, our heart,
O brightest Queen;
Cast your blessings unto us.

We are your children,
You are our mother;
So hearken unto us.
You are the cauldron, now in our grove;
Earth-Mother inspire us.

O fire of love, O fire of life;
Please Bridget, come to us!

A Bhrid, ar goroi, an-gheal Bheanrion....

Obviously, this is used to invoke Bridget as the Matron Goddess of Bards. The words are by myself and Shenain Bell, and the music is Irish traditional ("Roving Galway Boy"). Currently the first verse is repeated after the English verse. The English translation-verse needs work, and it would be nice to have several more verses in Irish or English.

We've also used a chant called "Lady Lift Us Up", which has a jazzy sort of tune, and which (when done nine times) does a very good of exalting the participants. It goes like this:

Lady ... lift us up.

Up ... where ... we belong.

Lady lift us up where we belong!

And higher and higher!

The Triad Invocations

In the ADF rites, the next step is the "Triad Invocations", which are designed to invoke entities associated with each of the Three Worlds. Each invocation, consecration, and passing of (or asperging with) the Waters of Life brings more power to the groupmind and makes the subsequent invocations more powerful. In effect, since we are tapping into a very sleepy and distant part of the collective unconscious, we are "lifting ourselves by our own bootstraps" through a back and forth exchange of energy through the Gates. Other religions accomplish the same effects in different ways. All of them spend time and effort to get the groupmind (a) generating lots of energy and (b) focused on the needs of the occasion.

If you have set up three altars around your site, you can do one of these invocations at each of them. The first at the Land altar, the second at the Water altar, the third at the Sky altar. Naturally, the fourth and final invocation (see Phase Four) would be done at the central altar.

I have recently come to the conclusion that the nature spirits should be invoked first, and the ancestors/predecessors second, even though this is the opposite of the way the published script has them. Originally I associated the ancestors with the World or the Land because of the common Indo-European tradition that the dead lived beneath the ground, in a mirror universe, where they walked "upside-down" to our perspective. The justification for associating the spirits with the World of the Waters was not quite so clear. The Waters are often seen as the Gateway to the Other Side, where the spirits exist, but the Gods and the ancestors exist there too.

Eventually it occurred to me that the nature spirits are, first and foremost, the spirits of the Land, and that their primary impact is on the producer caste -- the hunters and the farmers (fishers, on the other fin...). To keep the tripartite Indo-European motif throughout the ritual, the first of the Triad Invocations should be of those entities who affect fertility, and the second be for those associated with death, such as dead people. There may even be occasions when warrior spirits may be appropriate to Invoke then instead of, or in addition to the ancestors/predecessors. (I'm not sure that I really understand the connections between war/death and the World of the Waters.)

However, I think that the most important principle here is to have the liturgy maintain the sequence of (1) fertility, (2) mortality, (3) divinity, and (4) transcendence.

So we now begin with invoking the nature spirits, both those of the ancient times and those in the locality where the ritual is taking place. The spirits being invoked here are those of the trees and the grasses, of the deer and foxes, the birds and the fishes. Even if you now live in the middle of a large city, you can make the psychic/spiritual link to the continent-wide forests that once covered Europe, as well as the woods, prairies

and swamps that once covered North America. This is the part of the ritual where you may want to think of Native American nature spirits who were once worshipped in your area.

In this part of the ceremony we are asking them to give us the comfort, knowledge and blessings that we will need to accomplish our goals for the rest of the ceremony, as well as in our private lives and group activities to come. The purpose of the consecration is to make the Waters a bridge between them and ourselves, so that as we partake (through drinking or asperging) each of us has a clearer and stronger connection to them -- one that will last long after the ceremony has ended.

As mentioned in the rubrics, the energy flow during the invocation is directed from the center of the grove downwards and outwards, in a radiating cone. In the moments after the words are finished, the nature spirits reply by reversing the energy flow into the grove and thence into the Waters (thus consecrating them). The clairvoyantly inclined will "see" an arc of energy going from the center into the containers of Waters. Even after the Waters begin to be passed around, the energy flow continues to climb up the cone into the center. As the Waters go around the grove, the arc of energy from the center will touch each person. Eventually, everyone present will have a direct psychic link to the nature spirits through the center.

In order to keep everyone focused during the passing of the Waters, it's important to have some sort of chant or song, preferably one that reflects the flavor of energy being absorbed. Here's one (written by Sable) that we've used very successfully (it should be done at least nine times, and continued until everyone has partaken):

Fur and feather and scale and skin,

Different without but the same within.

Many of body but one of soul,

Through all creatures are the Gods made whole.

Next comes the invocation of our ancestors and predecessors. The vast majority of folks interested in Druidism have at least some European ancestry; even those who haven't feel a strong psychic and/or psychological link to the Ancient Druids/Godis/Flamans, etc. Here the energy flow is directed from the center outwards into the world around us, psychically connecting us to the ever-present spirits of those who have gone before. This energy pattern may be perceived as a horizontal disc floating around the center, or as the space between two shallow cones radiating from the center. (Stand with your arms pointing out horizontally from your shoulders. Lift them 15 degrees and slowly turn around in a full circle. Drop them to 15 degrees below horizontal, and turn around again. The area between your upper and lower arm positions is the sort of shape I'm talking about.)

As with the preceding invocation, the return response of energy comes from the center and arcs towards the containers of Waters, from whence it passes around the grove as the members partake. These energies are added to those of the nature spirits, which continue to radiate into the grove.

Here's a chant that we've used for this passing of the Waters. It should be done at least nine times, and continued until everyone has partaken.

It's the blood of the Ancients

That runs through our veins.

And the forms change,

But the Circle of Life remains.

The last of the Triad Invocations is of the Gods "in general". Most congregations will probably have a particular pantheon of divinities that they feel closest to, such as the Celtic Gods, the Norse, the Slavic, the Greek, etc. Or a given

ceremony may be focused around a particular ethnic group, so its divinities would thus be the appropriate ones. In any event, the purpose of this invocation is to open ourselves to the powers of the Gods as 12 collectivity. The power flow from each divinity will not be as strong as the energy to be received later from the specific God and Goddess of the occasion, but neither will it be as tightly focused. Thus if a weather working is to be done later, with a weather God and Goddess as the ones for the occasion, a person who needs healing or prosperity may receive at this point of the rite some appropriate strengthening from a healing Goddess or God of wealth. Everyone in the grove will, at the very least, find themselves exalted spiritually to the point where they will find it easier to absorb the powers of the specific God and Goddess to be invoked later at the high point of the ceremony.

The geometric pattern of the energy flow for this third invocation is the opposite of the first one -- a cone of energy going from the center and radiating upwards, then reversing its direction as the Waters become consecrated. Again, an arc of energy will come from the center into the containers of Waters, and follow it around the grove as each person partakes.

Naturally, another chant or song is need for the third passing of the Waters. Here is one that we've used in the past (as before, nine repetitions minimum are recommended):

Mother I Feel You, under my feet.

Mother I hear Your heart beat! (repeat)

Father I see You where the eagle flies.

Spirit gonna take me higher & higher! (repeat)

This is OK, since it tends to establish the symbolic link between the earth and sky, but does have the drawback of being focused on only two divinities. Another, more polytheistic one we've used is my own "Will Ye Now Come Back Again?" song, which has a simple chorus for people to join in on and a tune almost all Celtophiles will recognize instantly ("Bonnie Charlie's Now Awa").

By the time the Waters have gone around the grove three times, the participants will not only be thoroughly charged up with psychic/magical/spiritual power from each of the Three Worlds, their groupmind will be a thousand times stronger than it was at the beginning (if each of the Triad Invocations strengthens it by a factor of ten...). Those drinking even tiny sips of whiskey or mead will be loosened up, but probably not drunk (and for some reason hangovers are very rare from these rites!). The total energy pattern for the grove will be one of energy flowing in and out of the grove, from below, around and above. The center of the grove, being the intersection point, should be glowing so brightly at this point that even folks who aren't normally clairvoyant may be able to "see" it. The Gates Between the Worlds will be wide open and waiting...

Third Phase: The Major Sending of Power to the Deities of the Occasion

This is the stage at which most ceremonies will have some form or another of "sacrifice". There's no room here to go into a general theory of sacrifice, so suffice it to say that the purpose of a sacrifice is to "feed" the Gods with as much psychic energy as possible, in order to trigger a return response of divine power. Anything that will generate psychic energy can be (and has been, throughout history) used for this purpose. This includes chanting, singing, dancing, drama, storytelling, sex, drugs, the slaughter of animals, etc. The overwhelming majority of Paleopagan religions, including the predecessors of the Judeo-Christian-Islamic traditions, have

practiced human, animal and/or plant sacrifices, because any living thing will release psychic energy when killed.

However, blood sacrifices are messy, difficult for modern folks to do (unless they were raised on a farm) without excess pain to the animal, and are generally unnecessary. Additionally, most Neopagans (especially the vegetarians and animal rights activists) consider them morally repugnant (and far too reminiscent of Satanism), so including a blood sacrifice in a modern ceremony is far more likely to offend your congregation than it is to uplift them.

I can currently foresee only two circumstances under which I would consider a blood sacrifice to be acceptable in connection with any ADF ceremony: (1) when the presiding clergyperson has decided that a genuine emergency exists, of a life and death nature, that requires the degree of intensity that blood provokes, and is willing to cut him or herself to provide it, or (2) when a young woman has decided to release her virginity as part of a coming-of-age ritual -- something that is most likely to be a dyadic rite with no other witnesses anyway. In both of these rare situations, the informed and uncoerced consent of the person losing blood is required, and not enough should be shed to endanger their health. Sacrificing any animal (or human!!!) in any Neopagan Druid ceremony is absolutely forbidden. After all, that's one of the reasons why we're Neopagan instead of Paleo-.

Depending on the season, people may bring fresh cut flowers or recently harvested fruits and vegetables to be used as sacrifices, but most of the time our rituals, like those of the Reformed Druids before us, use small branches cut from trees. These do not contain enough psychic energy to be very effective sacrifices by themselves, but they make an excellent Focus of attention for sending the energies raised by singing, music and other artistic offerings by the congregation. These energies constitute the real sacrifice in our ceremonies.

This procedure begins when the presiding clergyperson says something on the order of, "Has anyone brought praise for the Lady and Lord of this feast?" or "Now let us praise the Lady and Lord of this feast!" The first cue is most appropriate with a small group, all or most of whom are planning to offer Praise. The second cue is better with medium sized or larger groups, where particular people have been selected ahead of time and a performance order decided upon.

Praise Offerings most often consist of songs and poems, preferably original, designed to have the maximum emotional impact. We have also had ritual drama performances and storytellings, as well as ritual dances.

Dances done as performances are usually not as effective by themselves as those done with the participation of most or all of the other people present. However, a badly done group dance is much worse than no dance at all, so if a proposed participatory dance has not been thoroughly rehearsed by all parties concerned, you are best off to have your grove's dancer(s) do it as a performance piece between two other carefully chosen verbal/audio pieces. Even better, you can have them do it at the same time that a song or chant is being done. Either method will prevent the damage that a poorly done group dance can do to your ceremony's focus and pacing, while still allowing for group participation.

Pacing is absolutely critical here, because this is the main "power raising" for your ceremony. The folks who plan to offer Praise should show their material to everyone during rehearsals, or at least to the presiding clergy beforehand, so that the best possible performance order be worked out ahead of time. Then people can be called upon to offer their Praises

in such an order as to generate the greatest possible amount of energy.

You can, of course, just pick a person to begin, and go around the grove deosil, hoping that the energy will grow and that the last person will be terrific. With small groups where everyone is offering something, this approach is fairly common. But as far as results are concerned, it's very unpredictable, and of ten the last Praise Offering is not as good as an earlier one was.

With this sort of a situation, or if some outside event has disrupted the steady buildup of emotional power, the presiding clergyperson may want to end this section by calling upon the best bard present to do a specific piece that she/he is known to be good at. Clear this with her/him beforehand, and make sure that they know what pieces they may be asked to do, so they won't spend precious time retuning their instrument, or trying to remember words they haven't sung recently. If the presiding clergyperson is a bard him/herself, then he/she can make this decision instantly, knowing (we hope) their own strengths and weaknesses, and perhaps doing the final Praise Offering him/herself..

Another option you have heard is to have ready a simple, powerful, and well-rehearsed chant to use as the final Praise Offering. Start it out softly, then gradually build up the volume and speed of both the voices and the music (especially drums). Decide on a cue (such as raising their arms high) for the presiding clergy to use to indicate that the last verse is coming up. This part gets tricky. You can't just stop the music abruptly at the end, since folks are likely to start yelling and screaming (especially at a large festival rite), and your carefully woven web of energies will go splattering in all directions. If the musicians and chant facilitators drop their volume on cue and slow down for the final verse (which they should), with no visible signal to the rest of the grove, then the other participants may not notice, but instead continue to increase the volume and the speed of their chanting until it all falls apart.

Try this: When the cue is given, have your chant facilitators step three paces towards the center, turn around with their arms held high, and gradually lower their arms as they lower and slow their voices (and the musicians lower and slow their music). The presiding clergyperson can be doing the same gesture near the main altar, slowly rotating in her/his place. The chant will end with everyone slowly whispering it, then stopping simultaneously. The chant facilitators can then return to their previous positions, and the energies in the grove will be at a strong and steady peak. (This technique will work even better if it's been used a few times earlier in the rite, or at previous ceremonies.)

It's important to remember that the primary purpose of all these Praise Offerings is to raise as much psychic/magical/spiritual power as possible, all of it focused around the deities of the occasion -- not to boost the egos of the performers (that can be a secondary or tertiary purpose). By the time the last Praise Offering is done, the grove should be charged up with as much energy as it is capable of generating.

The Prayer of Sacrifice

It is at this moment of supreme tension that the presiding clergyperson lifts up the sacrificial branch (and perhaps one of the flowers or fruits, etc.) towards the Center. She/he then touches the branch with a sickle or other blade (to symbolize death, mortality, harvesting, etc.), and intones the Sacrificial prayer. The one in the previously published script is a variation

on the Reformed Druid version, but the concepts involved are universal ones. With this prayer/incantation, she/he sends the power in the grove through the Gates Between the Worlds to the God and Goddess of the occasion. All present should feel their energies going through the branch and out the Other Side. After a moment of silence, the clergyperson puts the branch back on the altar.

The Seeing of the Omen

Now he/she asks the deities of the occasion if they have accepted the Sacrifice. The reply from Them may be through a sudden wind, bird calls or flights, the fire leaping up, etc. If possible, you should have a grove diviner present to read these auguries, or to cast the runes, or to otherwise do some on-the-spot divination. She or he should announce the results clearly, in such a fashion as to make it clear that this is a legitimate divinatory process (for example, by calling out the runes that appeared, naming the omen observed, etc.). If the Omen is positive, the ceremony continues in the usual fashion. If not, further Praise Offerings are necessary, in which case the clergyperson or bard should lead another song or chant. Then repeat the Sacrificial prayer and the divination.

If the results are still negative, try one more time. Make more Praise Offerings, repeat the Sacrifice, seek for the omen. A third answer of "No" indicates that the deities of the occasion, for Their own reasons, are not inclined to assist the grove in achieving the ceremony's goal. So this should be announced, the members of the grove should be advised to meditate upon these events, and the fourth phase of the ritual skipped. Instead, jump directly to the fifth phase of winding down the ritual.

But most of the time the Sacrifice will be accepted and the branch can be cast into the fire, alone with the aspergillums. Some folks object to the symbolism of burning flowers, so you may want to dispose of any sacrificed (and decorative) flowers in running water after the ritual is over. Fruits and veggies can be kept where they are, and consecrated (or just blessed) along with the Waters (see next section), then consumed as part of a ceremonial feast.

[Note: Current [ADF Liturgy](#), as of 1997, uses one round of praise offerings.]

Once your Sacrifice has been accepted, it's time to precede to the.....



Figure 1 Journeying to the Sidhe.

Fourth Phase: Receiving and Using the Returned Power

Preparation for the Return

This is what the whole process of a worship ritual is leading up to, so it's important that everyone be ready to receive and handle the divine power that is about to be returned to them through the Gates. This has (naturally) three steps: meditation upon personal needs, a repetition of the group's needs, and the induction of a state of receptivity.

The first step is relatively simple, since the presiding clergyperson will ask everyone present to meditate upon what they need from the Goddess and God of the occasion. In a primarily theurgical ceremony, this process will take somewhat longer than in a mostly thaumaturgical one, since receiving these blessings will be the main point (the goal) of the entire liturgy. So folks should be given a few minutes to think quietly, with no outside sounds other than those provided by Nature, or perhaps some serene harp or flute music.

In a predominately thaumaturgic ritual, the second step becomes more important than the first. It's here that the participants are reminded of the group's goal(s) and target(s), and of the need for unity to achieve them.

The third step is a matter of getting the participants into a state of maximum openness and receptivity, by reminding them of what is about to happen and why. This encourages them to drop whatever remaining psychic shields or psychological blocks they may have between themselves and the deities. This third step is meant to be accomplished by the old RDNA "Catechism of the Waters", which was put into the script more for reasons of nostalgia, than because it's really effective.

It should be possible to write a quiet, powerful song to accomplish all three steps, with verses to add or subtract to change the pacing and focus. This would probably work best in a verse-plus-chorus or litany format being led by one or two singers, and including long pauses for meditation.

So now we come to the fourth and final consecration of the ceremony. Just as the first three represented the Three Worlds of Land, Water and Sky, this one represents the Fourth World -- Fire. As the presiding clergyperson lifts the two main cups towards the Center, she/he enchants the words that ask the Goddess and God of the occasion to bless the liquids within them (and the other containers to be passed), to make them truly the Waters-of-Life.

As before, an arc of energy will leap from the Center/Gates and into each cup (or other container) being consecrated. The power will be stronger and clearer than before, and may appear as twin area of differently "colored" energies. As each participant sips from the Waters of her/his choice (this is the consecration where asperging is not normally an adequate substitute for drinking), and does the breathing exercise mentioned in the script, the God and Goddess will fill her/him with the maximum amount of power that she/he is capable of handling safely.

Thus each individual and the group as a whole receive what they need in the way of "healing, blessing, power, and inspiration". Bonding within the group as a whole will be reinforced, something that will last beyond the ceremony, whether it's bonding with the community at large, or with the

members of one's local grove. Some people will have visions or be healed of ailments, others will be filled with a holy joy or suddenly recognize a psychic link to a deity they never really knew before. The changes may be simple or complex, subtle or obvious. Every participant will have a unique experience, as well as sharing those of everyone else. "Communion" with the Goddess and the God, as well as with each other, will be achieved.

We've used the following chant (given us at PSG 86 by Nicholas Sea) successfully for the final passing of the Waters. It should be done softly, a minimum of three times. Generally it's continued until all have partaken.

Burn bright, flame within me,
Kindled of eternal fire.
Of the people I do be,
And the people part of me.
All one in many parts,
A single fire of flaming hearts!

Larry Cornet has collected this chant in a slightly different form, with the second line being "Kindle love's eternal fire." This has different polytheological implications, and folks may want to discuss which seems more appropriate at this point of the ceremony.

If food has been offered up as part of the sacrifice, the presiding clergy may choose to consecrate all or part of it along with the Waters. However, unless the food is bite sized and ready to eat, it may not be a good idea to pass it around with the Waters, since the distribution and consumption of food can easily destroy both concentration and pacing. Often it's better to do a lesser blessing (rather than a full consecration) on the food, and to consume it afterwards as part of a feast.

Optional Activity:

Spell Casting or Rite of Passage

Now is when the participants will be able to perform the most powerful spell castings and/or rites of passage. There's no room here to go into either category in detail, and the high points have mostly been covered in the preceding essays. I will, however, mention one bit of magical "tech" here: the use of the Center for casting spells, instead of the "cone of power" method.

The idea of "raising a cone of power" is that the participants are supposed to create, usually by dancing and chanting, a large, cone-shaped field of psychic energy. At a peak of energy buildup, the cone is supposed to "fire" a blast of energy towards the target, carrying the power and information content of the spell. Nice theory. Unfortunately, most of the time it doesn't work very well.

Leave aside the rude comments I've previously made about Neopagan ceremonial dancing, and the fact that most Neopagans don't physically mark the edges of their circle, and thus have no clear idea of where the base of the cone is supposed to be. Ignore the fact that no two cone raisers ever seem to agree about the size, shape (sharp or squat?), color, dimensionality (solid or hollow?), etc. of their cone. These are all symptoms of lack of planning and training in the community, and can eventually be overcome. We can even ignore the fact that the imagery is completely male. Let's look instead at a different cluster of factors, ones of physics and metaphysics.

When you fire off a spell in a straight line towards a distant target, you are essentially broadcasting a message. And

like any other message broadcast, through normal space and time, a spell is subject to deterioration of (a) its power level, (b) its directional vectors, and (c) its information content.

The further away your target is, the more power will be used up simply in getting there. So when it does arrive, it won't be strong enough to do much. If your target moves, or you didn't really know where it was in the first place, or some other energy field deflects your "beam", your spell will wind up missing the target completely. And if the distance is great, the sheer psychic static of our biosphere (let alone deliberate efforts by others) can disrupt the psychic structure of your spell, causing it to lose all or most of its information content, or to suffer major changes in meaning. Thus, even if it arrives "on target" with lots of power, it may well wind up doing little or nothing that you wanted done.

How do you get around the problem of a spell deteriorating when it goes through normal space and time? You just go "around" normal space and time completely, by using the Center of your working area as a "shortcut". You see, every ritual Center is connected to every other ritual Center, since in one sense they are all the "same": each is the Center of the Multiverse. SO if you have previously created a sacred space around the target of your spell, or if you create one symbolically ("by remote control") at this point of the ceremony, you can establish (recognize, actually) a magical/psychic/spiritual connection between the ritual Centers of both places.

A spell that you cast into the Center of your grove will arrive instantly at the Center of the other location, without going through time or space as we know it. It will pop out of that other Center with full power and information content (directional vectors become irrelevant). It won't matter if your target is ten miles or ten thousand miles away (note to my great-great-grandchildren: or ten light years away).

I first discovered this technique by accident over fifteen years ago, when I was living in Berkeley and heard on the radio that the Canadian nesting grounds of the whooping cranes were about to be engulfed by a major forest fire. I had already noticed a 500 mile limit in my previous spell castings, and the distance involved was a couple of thousand miles, but I figured I had to do something. So I got out a map of Canada and drew a circle centered on the nesting grounds, then invoked Thor and did a rain spell. The circled map was in the middle of my altar, which was in the Center of my working area. I cast the spell into the map and hoped for the best. Much to my surprise and delight, a few hours later I heard on the news that a sudden rainstorm had "come out of nowhere" and stopped the forest fire a mile away from the nesting grounds.

For years I thought it was the use of a mandala/pentacle that had been the key, but eventually I figured out that the critical steps had been defining two ritual Centers and then merging them. So now I hardly ever do "cone raisings" if I want to affect a distant target, and I highly recommend this "Center-to-Center" technique as a replacement. And now, back to our ceremonial step-through, which is still in progress...

Remember when you do spell castings or rites of passage at this stage of the liturgy, that you'll have no need to generate more power, since everyone will already have as much Gods-given power in them as they can handle. Instead, use chants, talismans, and gestures (mantras, mandalas, and mudras) as devices to focus your visualization and timing. That way, everyone can release their divinely enhanced power into the Center at the same instant, towards a uniformly visualized target, with a unified intent, to achieve the agreed upon goal.

Now obviously with most rites of passage, or specific healings/blessings on people present in the grove, you are not going to be sending energies outside the boundaries of your current sacred space, but rather into the bodies/auras of folks right there. The ritual-within-the-ritual of child blessing, ordination, coming of age, healing, etc., should give everyone all the information they need to send or receive the energies. We'll talk more about this in future issues of DP. For now, let's go on to the...

Fifth Phase: Unwinding and Ending the Ceremony

Affirmation of Success: Following Through

Those of you who are familiar with golf, tennis, bowling, baseball, croquet or any other sport that involves casting or striking a small object away from you, will know about the importance of "follow thru". You don't just stop moving abruptly the instant the ball is struck or thrown, you continue the bodily motions you were engaged in at that instant. This insures that your motions will be smooth and continuous, rather than abrupt and jerky, and thus improves the accuracy of your casting/striking.

Oddly enough, this can be a very useful metaphor for casting a spell instead of an object. This is true even for purely theurgical workings in which you are, in essence, casting a spell upon yourself. The way you do a "follow-thru" in a ritual is by proclaiming that the blessings have been received, the spell is already working, etc. This "affirmation of success" alerts your subconscious to stop receiving and/or sending energies. Just as importantly, it tells your subconscious to let go of the target(s) psychically. Without this letting go, your subconscious is likely to continue "worrying at" the target(s), which usually has the effect of draining away the energies sent, often ruining the results. So you need to have your conscious mind say to your subconscious mind (and any spirits who might be listening?), "Hey! It worked!"

In the script this affirmation of success is represented by the phrases, "the Lady and the Lord (of the occasion) have blessed us" and "Every time we invoke Them, They become stronger and more alert to the needs of Their people." That's because the primary goal of this liturgy has usually been to strengthen and awaken the Old Gods, and the secondary goal has been to obtain blessings for the participants. The affirmation is interwoven (incorrectly) with the silent contemplation and the "Let us return to the realm of mortals" cues necessary for the Recovery process (see next section).



Recovery

After the follow through, it's necessary to bring people back in touch with the Earth plane level of reality, regardless of whether you have done a spell casting or rite of passage or neither. Otherwise folks will drift in their altered states indefinitely, and the energies absorbed and/or channeled will not be properly "digested". So at this point the presiding clergy should remind the participants to refocus their attention through the Three Worlds: thinking about what they've been doing, feeling the emotions that have been generated as a result, and sensing their physical connections to the "realm of mortals" again. This recovery process will continue through the rest of the ceremony, gradually returning everyone to their "normal" states of being (through we hope in an improved condition).

Thanking of Entities Invoked

This portion of the ceremony accomplishes three tasks: (a) it shows courtesy to the entities invoked and invited, (b) it further affirms the ceremony's success, and (c) it lets the Gods and the lesser entities, not to mention the people, know that you are winding things down and that They can leave if They wish. As a general rule, you do not "dismiss" Goddesses and Gods. If nothing else, it's rude.

Yes I know that some ancient Egyptian magicians were in the habit of bossing their deities around, as are some modern followers of Voodoo/Hoodoo. But I've always considered these to be corruptions from the earlier states of these religions, something that happens when the magicians involved no longer believe in the Gods as Gods.

In the fully developed Afro-American religions unlike Hoodoo and Voodoo (which have lost most of their religious character and become mostly grab-bags of magical techniques), the initiated clergy will sometimes have to urge a possessing deity to leave Her/His "horse" (the human being possessed). However, I believe that they do this through reminding the deity of the contractual agreements made at the time of the clergyperson's initiation. It's done with love, courtesy, and respect -- not with the typical arrogance of the Goetic magician (the source of Wiccan style "dismissals"). In general, I tend to think that the current Neopagan phrase of "Go if You must, stay if You will," reflects a much more appropriate attitude.

The entities are thanked in the reverse order of their invocation or invitation: first the God and Goddess of the occasion, then the deities as a group, the ancestors and predecessors, the Nature Spirits, the Matron/Patron of bards, and the Gatekeeper (even though it's not in the script). When the Gatekeeper has been thanked, this effectively closes the Gates, but it's still a good idea to overtly ask Him/Her to close them. That way, folks will know that they should stop having an "open line" to the Other Side.

Reversing the Tree Meditation

In keeping with the unwinding process, it's now necessary to go through four steps: (1) to "unmerge" the groupmind, though some psychic links will remain in potential; (2) to drain off any excess psychic/magical/spiritual energies that might be remaining; (3) to return the participants to a more mundane consciousness; and (4) to recenter each of them within themselves as unique individuals. In this liturgy, you accomplish all this by doing a reprise of the Tree

Meditation, which should be done by the person who led it at the beginning of the ceremony, in a similar delivery style.

Step 1 - Everyone is told to pull back their psychic branches and roots from being interwoven with each other's, and to become individual trees again.

Step 2 - Folks are instructed to release any remaining excess energy that they might have and which they don't need. They can send the excess through their roots into the ground (the other sense of "grounding" mentioned earlier), or else into the ceremonial vestments or tools they may be wearing.

Step 3 - All are guided in pulling back their roots and branches and "becoming humans" once more.

Step 4 - Everyone is told to refocus their attention on their personal centers.

The Libation

At this point, you should pour any remaining Waters onto the ground or into the fire. The traditional RDNA prayer is a nice one for this: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return unto Thee." (If you like, you can consider the fire to be masculine and say, "O our Father" instead.) If there is going to be a ceremonial feast afterwards, you may want to save a little of the consecrated Waters to mix Into the punch bowl or ale cask, but you should not casually pass cups of consecrated Waters around, in order "not to waste" them. It's not wasting the Waters to return them to the Earth or the Fire, it's a sign of love, respect, gratitude, and courtesy, just as the various thankings are. Furthermore, it's a clear indication that you're not greedy, that you know when to stop taking and start giving.

Just as every ritual needs a clear-cut beginning, it also needs an equally definite ending. Your ritual space will need to be deconsecrated, unless you are lucky enough to have a temple building or sacred grove which you expect to be able to remain holy. Usually, however, deconsecration is necessary (a) to prevent outsiders from wandering through a still "charged" area and accidentally connecting up with the psychic links of the folks who have been worshipping there; (b) to prevent your people from worrying about fundamentalists or other hostile intruders committing sacrilegious acts there; and (c) to announce to the subconscious minds of the participants that they are "back" in the "real world" again.

You also need an overt cue to each person's subconscious that it's no longer "magic time". So announce that "this ceremony is over" verbally, then follow it up with snuffing out the candles, ringing a bell, or playing a special piece of music.

A good way to combine all this is through a Recessional (balancing out the Processional at the beginning). Make your announcement, then have everyone leave the area (thus destroying the temporary definition you had of sacred space by crossing its boundaries physically), while singing an appropriate song. Here's the Recessional hymn that we've been using since Summer Solstice of 1986:

Walk with wisdom,
from this hallowed place.
Walk not in sorrow,
our roots shall e'er embrace.
May strength by your brother,
and honor be you friend,
And Luck be your lover,
until we meet again.

This should be sung a minimum of three times. The words and music are by Sable, of the Minneapolis Grove. See her zine in this issue for the musical notation, and Susan Kirsch's zine (also in this issue) for a "sitting" variation of the words. Some people may prefer to use "sister" instead of, or simultaneously with, "brother".

Cleanup and Critiques

As soon as the liturgy is over, the presiding clergy and bards should go off somewhere to remove their ceremonial gear and perform any additional grounding and centering which they might need. In the meantime, their assistants can be packing up the ritual tools and supplies, putting out the fire, etc., while volunteers check the area to make sure that nothing has been left behind (especially litter -- Neopagans, like scouts, always leave a site cleaner than it was when they arrived!).

Comments about the liturgy should be limited at this time to positive ones. Individuals may want to share visions with each other, or to write down any insights sparked by their experiences during it, but a critical analysis should wait at least twenty four hours. This is to enable everyone to digest what has happened and to enable any workings done to "solidify" without "second-thoughts chasing after them on the astral."

A few days later, but no more than a couple of weeks at most, gather together as many as possible of the participants to discuss the ceremony in depth. This is the time to say things like: "That chant we wrote for the second consecration just didn't sound right." "George, you kept missing cues. Do we need different cues or were you having an off day?" "The harmonies on the Processional were terrible. We'd better practice them some more." "Susie, your Anglo Saxon pronunciation needs work." "The altars for the Three Worlds are too big, the dancers kept running into them." "The clergy didn't project their voices quite loud enough." "I had an insight about the wording of the consecration prayer, and I'd like to rewrite it." Etc.

It's very important to state the criticisms in a friendly way, with the emphasis on future improvements rather than assigning blame. Positive feedback about every aspect that went well should be included. People should share any psychic/magical/spiritual events that occurred to them during or after the ritual. In effect, you should be doing the same kind of fair-but-firm critique session that a theatrical troupe or symphony orchestra would have after a major performance. Who knows, perhaps we will even have genuine ritual critics writing reviews in the Neopagan press someday!

Detailed notes should be kept, to be used in future planning, preparation and performance. These notes can be copied and distributed to all the members of the group who might be interested, including the ADF Mother Grove!!



Figure 2 The ADF symbol, now in sapling size.

An Update on the ADF Liturgical Outline

This is the version of the Outline for Druid Worship Ceremonies that I would like people to use for the next few years, and which I've been discussing throughout this essay. Please make sure that the new liturgical scripts you send in for sharing with the other members all follow this basic pattern:

First Phase: Starting the Rite & Establishing the Groupmind Clear-cut Beginning

- Consecration of Time
- Consecration of Space
- Tree Meditation
 - Centering
 - Grounding
 - Merging
- Affirmation of Group Beliefs
- Specification of Ritual Focus and Deities of the Occasion

Second Phase: Opening the Gates & Preliminary Power

- Raising Invoking the Gate Keeper
- Invoking the Matron/Patron of Bards
- Triad Invocations, Consecrations and Sharings
 - Nature Spirits
 - Ancestors and Predecessors
 - Gods as a Group

Third Phase: The Major Sending of Power to the Deities of the Occasion

- Praise Offerings
- Prayer of Sacrifice
- Seeking of the Omen
- (Possible Repetitions of Praise/Sacrifice/Omen Seeking)

Fourth Phase: Receiving and Using the Returned Power

- Preparation for the Return
- Meditation upon Personal Needs
- Repetition of Group Needs
- Induction of Receptivity
- Final Consecration and Sharing
- Reception of Individual Blessings
- Reinforcement of Group Bonding
- Optional Activity: Spell Casting or Rite of Passage

Fifth Phase. Unwinding and Ending the Ceremony

- Affirmation of Success: Following Through Recovery
- Thanking of Entities Invoked
- Deities of the Occasion
- Deities as a Group
- Ancestors and Predecessors
- Nature Spirits
- Matron/Patron of Bards
- Gatekeeper -- Closing the Gates
- Reversing the Tree Meditation
 - Unmerging Energies
 - Draining of Excess Energies
 - Pulling back of Branches and Roots
- Recentering
- Libation
- Clear-cut Ending
 - Deconsecration of Space
 - Deconsecration of Time

Conclusion: The importance of Joy

After reading sixty (very) odd pages on liturgical design, preparation, and performance, many of you may have decided that this is all a lot of grim, dull work. Nothing is (or should be) farther from the truth. Any harper will tell you that the joy of composition and performance comes after you have mastered the basics of your instrument, and learned your scales. A painter may spend years learning color mixing, anatomy, the laws of perspective, etc., yet if there were no joy in the learning and the practice, she/he would have stopped being a painter early on.

Creating, preparing, and performing a ceremony requires a series of artistic decisions and actions, no matter what other polytheological, psychological, magical, or technical factors may be involved. And for Neopagans, joy is an integral part of every art we practice. Regardless of whether your liturgy is one of thankfulness or of grief, of love or of rage, of celebration or of entreaty -- if it is to be a Neopagan liturgy, it must be filled with joy. This may be the quiet, serene joy that strengthens, as in times of fear and sorrow, or the noisy, boisterous joy of friends sharing pleasure, or the wild and dangerous joy of the tigress defending her young. Balder or Bacchus or Kali. If our liturgies are truly to transform both ourselves and our world, there must be joy! So make sure that you and the people you are working with pay attention to having fun during the entire process. The average Neopagan Druid liturgy is no more complex than putting on a three-act play, or a Beethoven symphony, things that thousands of people every year manage to do in high school -- while having a great deal of fun at the same time. With sufficient determination, practice, imagination, love and joy in our hearts, we can create ritual experiences that will have long-term positive effects on ourselves and the entire world. And remember...

The Gods are watching us, so let's give Them a good show!

A Druid Worship Ceremony

Meán Samradh, '87

Ár nDraíocht Féin (A.D.F.)

By Isaac Bonewits

This is an abbreviated script, without most of the physical or ceremonial instructions included. Participants will need to read past issues of The Druids' Progress for those, and attend the ritual planning and rehearsals beforehand. This is the working script to be used at the sunrise summer solstice ritual at P.S.G. 87, and is not meant for re-publication.

Phase One: Starting the Rite & Establishing the Group Mind

The people are called to order and formed into two parallel lines some short distance away from the ritual site. The presiding clergy ("D1" and "D2") stand at the head of the lines.

D1: Tá muid anseo leis na Déithe a adhradh.

D2: We are here to honor the Gods.

D1: A Dhéithe, an Airde, a Thabharthóirí ar Bheatha — éistigi agus freagairt orainn!

D2: O Gods, High Ones, Givers of Life — hear and answer us!

Procession

Along this route: _____

Procession Song/Chant:

Choose: _____

Settling Chant: "O Earth-Mother" or _____

Tree Meditation

Done by _____

Specification of Ritual Focus and Deities of Occasion (Belenos & Aine)

Done by _____

Phase Two: Opening the Gates & Preliminary Power Raising

Invocation of the Gate Keeper

D2: O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us. We walk in your footsteps, we walk your roads. Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Ogma!

D1: A Oghma, a Thiarna na nGeataí, a Thiarna an Fheasa, oscail na geataí dúinn. Tá muid ag siúl i do lorg, tá muid ag siúl ar do bhealach. Scaoil dúinn do theagasc, taispeain dúinn cén chaol a siúl; faidh muid slán. Molann muid thu mar gheall ar do chumhacht. Siúil linn, a Oghma!

Ogma Chant/Song: "Siúl linn a Oghma" or "We invoke thee Ogma" or _____

Invocation of the Matron of Bards

Song: "Hymn to Bridget" or "Lady Lift us up" or _____

The Triad Invocations:

Invocation of the Nature Spirits

D2: O spirits of the old times and of this place, our companions, our teachers, hallow these waters. Share with us the renewal of the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all Behold the waters of life!

D1: A sprideanna na seanaimsire, agus na háite seo, a chomhghuaillithe, a mhúinteoirí, beannaí na h-uisci seo dúinn. Roinnigí orainn athbheochan na Talún. Roinnigí orainn suaimhneas, eolas, agus beannacht. Labhraí linn inár gcoirí, le go mbeadh muid in aon bhall libhse Seo iad uiscí na beatha!

Asperging Song/Chant: "Fur & Feathers" or _____

Invocation of the Ancestors/Predecessors

D2: O people of the old times, our ancestors, our kindred, hallow these waters. Share with us the bond of life upon the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all Behold the waters of life!

D1: A sheana, a shinseara, a mhuintir, beannaí na h-uisci seo dúinn. Roinnigí orainn ceangal na beatha ar Talamh. Roinnigí orainn suaimhneas, eolas, agus beannacht. Labhraí linn inár gcoirí, le go mbeadh muid in aon bhall libhse Seo iad uiscí na beatha!

Asperging Song/Chant: "Blood of the Ancients" or _____

Invocation of the Gods as a Whole

D2: O Gods of the old times, our mothers, our fathers, hallow these waters. Share with us your power to regenerate the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all Behold the waters of life!

D1: A Dhéithe na seanaimsirí, a mháithreacha, a aithreacha, beannaí na h-uisci seo dúinn. Roinnigí orainn bhur gcumhacht le go nginfadh muid an Domhan. Roinnigí orainn suaimhneas, eolas, agus beannacht. Labhraí linn

inár gcróí, le go mbeadh muid in aon bhall libhse Seo iad uiscí na beatha!

Asperging Song/Chant: "Mother I Feel You " or _____

Phase Three: Major Sending of Power to Belenos & Aine

Praise Offerings

D2: Now let us offer our praise to Belenos and Aine, the Lord and Lady of this feast.

_____ done by _____
_____ done by _____
_____ done by _____

The Sacrifice

D2: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the winds. Hear now, o Belenos, o Aine, we pray thee, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, giving to us of your peace and life.

D1: Téann ár moladh suas chugat ar sciatháin iolar; beirtear ár nglórtha suas chugat ar ghuailne na gaoithe. Éistigí anois, a Bhelenos, an Aine, más é bhur dtoil é, agus sinn ag ofráil na h-íobairte seo ar son na beatha. Glacaigí léi, más é bhur dtoil é, agus glanaigí ár gcróithe, ag roinnt arainn do chuid síochána 'is do bheatha.

The Omen

D2: Have you accepted our sacrifice of life and human effort?

D1 Give unto us an omen!

Divination

Done by _____

Possible repetition of Praise Offerings and Omen Seeking, if necessary:

_____ done by _____
_____ done by _____
_____ done by _____

When the Sacrifice has been accepted.....

D1: Rejoice! The Lord and Lady have accepted our sacrifices!

Phase Four: Receiving & Using the Returned Power

Meditation on Personal Needs, done by _____

Repetition of Group Needs, done by _____

Induction of Receptivity, done by _____

Final Consecration & Sharing:

D2: O Belenos, o Aine, hear and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power, and inspiration Behold the waters of life!

D1: A Bhelenos, an Aine, éistigí agus freagairt orainn! Beannaigí na h-uisce seo dúinn. Muide do chlann a mhol thu, agus anois iarrann muid ort leigheas, beannachtaí, chumhacht, agus tinfeadh Seo iad uiscí na beatha!

Passing Song/Chant : "Burn Bright" or _____

It's possible, but not very likely, that a magical working or rite of passage may be done at this point. Far more likely is...

Meditation

On Reception of Blessings and Reinforcement of Group Bonding,

Done by: _____

Phase Five: Unwinding & Ending the Ceremony

Affirmation of Success:

D2: Belenos and Aine have Blessed us!

D1: Tá beannacht na Belenos agus an Aine orainn!

D2: Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts, let us return to the realm of mortals, to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we have invited here today:

Thanking of Entities Invoked

D2: O Lord and Lady,

D1: A Bhelenos, an Aine —

D2: We thank you!

D1: Go raibh maith agaibh!

All: Go raibh maith agaibh!

D2: O Gods and Goddesses of the old times,

D1: A Dhéithe na seanaimsirí —

All: Go raibh maith agaibh!

D2: O people of the old times, our ancestors, our kindred,

D1: A sheana, a shinseara, a mhuntir —

All: Go raibh maith agaibh!

D2: O spirits of the old times, and of this place,

D1: A sprideanna na seanaimsirí, agus na háite seo —

All: Go raibh maith agaibh!

- D2: O Bridget, Fire of Life and Fire of Love, Mother of Bards and Goddess of Inspiration, we thank you.
 D1: A Bhrid, a Thine Bheatha agus a Thine Ghrá, a Mháthair na Bardaí agus Bheandia na Thinfeadh, go raith maith agat!

Closing of the Gates

- D2: O Ogma, Lord of the Gates, Lord of Knowledge, we thank you. Now let the Gates Between the Worlds be closed!
 D1: A Oghma, a Thairna na nGeataí, a Thairna an Fheasa, go raith maith agat. Anois bíodh na geataí idir na saolta a druidte!

Reversing of the Tree Meditation

By _____

Libation

- D1: To thee we return this portion of thy bounty, o our Mother, even as we must someday return unto thee.

Final Benediction

- D2: Let us go out into the world, secure in the knowledge that our sacrifices have pleased the Gods and Goddesses, and that we go forth upon the Earth under their protection.
 D1: Teigheadh muid amach faoin domhan, agus muid lan-chinnt, gur thug ár n-iobartí taitneamh do na Déithe, gur fhreagair siad ár n-urnaí, agus go bhfuil muid ag dul amach faoin Domhan faoina geoimírce.
 D2: We have finished this ceremony!
 D1: Tá an searmanas críochnaíte againn!
 D2: So be it.
 D1: Bíodh sé.
 All: Bíodh sé!

Recessional

Song/Chant: "Walk with Wisdom" or _____



Figure 3 The Dapper Druid

A Full ADF Liturgy

By Ian Corrigan, c. 1991?

0: The Sacred Grove is arranged as described. The celebrants hallow the Grove; the Fire is lit, the Well is filled, the Tree is blessed.

Procession

With singing, arrive and circle the hallows deosil. The Druids complete the sigil, then give the opening prayers.

Opening Prayers

A: Earth Mother: All kneel and kiss the earth. The Chief speaks as the Sacrificer makes an offering of grain, bread or flour:

O beloved mother of all
 From whose starry womb the green earth springs
 You who are the bearer of all life
 We pray you bless and uphold this rite.
 All: Mother of all accept our offering!

B: Awen: The Bard invokes, saying:

Power of inspiration that attends us
 Voice of the fire of wisdom,
 voice of the well of inspiration
 Come into our hearts' shrine
 O! Into our hearts' shrine
 Let us ken of every good or ill,
 Guide our rite in the way of truth
 I call you to place the clear heart in us
 O power of inspiration in this holy place
 O power of inspiration at this holy time
 So be it!

Grove Attunement

The Druids lead a meditation intended to attune the company to the Earth and Sky powers and to join the company in spirit. This might conclude with an intoning or a proper chant or hymn.

Fire, Well And Tree

Druids or members of the grove make offerings to the Sacred Center. Silver is offered to the well, saying:

Druid: O sacred waters that flow and swirl beneath all being
 accept our offering!
 Let us know the elder depths within ourselves the source of all,
 the well of elder wisdom
 Tobar naomh, ruith a steach mise!
 All respond: Sacred well, flow within us!

An offering of oil is made to the Fire, saying:

O sacred fire that consumes and transforms
 True and holy light of the shining ones
 Accept our offering! O sacrificed and sacrificer
 Let holy flame warm our spirits and our lives.
 Teinne naomh, Is a steach mise!
 All: Sacred fire, burn within us!
 The Bile is censed and sprinkled, saying:
 O sacred pillar, boundary of all worlds,
 Stand at the center of the sky,
 Stand at the center of the sea,

Stand at the center of the land on which we dwell.
Let us be deepened in your depths
Raised to your heights
Strengthened in your strength
Crann naomh, fas a steach mise!
All: Sacred tree, grow within us!

Purpose And Precedent

As proper to the work.

Purification

A: Outdwellers: An offering is made to the south of the Grove, saying:

Ancient dark ones, we make this offering to you.
You who dwell in the outer dark
You who stood against the Gods
You twisted and misshapen
You cold of heart and dim of mind
Take this offering and trouble not our working.
Likewise we acknowledge in ourselves
Weakness and perversity
Hatred and spite
Cowardice and ignorance
We contemplate these ills and enemies
And for this sacred time
We set them aside!

B: Fire and Water: Druids draw water from the Well and light a censer from the Fire. They quickly cense and asperge the company, while the company intones or chants.

Opening The Gates

The sacrificer makes an offering to Manannan, saying:

Druid: A Manannan, a thiarna na geatai duinn, ta muid ag siul ar do bealach.
O Manannan, Lord of the Gates, Lord of Wisdom, open the ways for us. We walk in your holy ways, we walk the Sacred Road. Share your magic with us, ward us as we walk in safety. Manannan mac Lir, accept our sacrifice!

An offering of oil is given to the Fire. The Druid then conjures the Gates, making an opening triskel on the Fire and Well, saying:

Druid: Now, lord of ways, join your magic with mine and let the fire open as a gate, let the well open as a gate, let the tree be the crossroads of all worlds. Open as a road to our voices and to the spirits. Let the gates be open!
All: Let the gates be open!

Kindred Offerings

The druids make proper offerings to each of the kindreds, standing at the fire.

Ancestors

Druid: The children of the earth call out to the mighty dead.
Hear us, our ancestors, our kindred.
Eistigi anois, a shinseara, a mhuintir
To all those whose bones lie in this land, whose hearts are tied to it, whose memory holds it; ancient tribes of this place, we offer you welcome.

To all of our grandmothers and grandfathers, our own beloved dead, blood-kin and heart-kin; ancient tribes of our blood, we offer you welcome.

To all those elder wise ones who guide their people, poets and seers, judges and magicians; wise women and men of ancient days, we offer you welcome. So, o mighty ones, we call to you as our kin, in the love of the all-mother, to join in our magic. Come to our fire, spirits; meet us at the boundary. Guide and ward us as we walk the elder ways. Ancestors, accept our sacrifice!

A shinseara, glac an h-iobairt seo muid!

(an offering of food and/or drink is made onto the ground or into a shaft)

Nature Spirits

Druid: The children of earth call out to the spirits of this land. Hear us, companions and teachers.

Eistigi anois, a sprideanna na haite seo.

To all our allies, kindreds of stone and stream, crystal and fertile soil, pools and every water; kins of the earth, we offer you welcome

To all our allies, kindreds of the growing green, herb and flower, shrub and mighty trees, root and stem and fruit. Green kins, we offer you welcome.

To all our allies, kindreds of fur and feather and scale, all who walk or fly or swim or crawl, we offer you welcome.

So, o noble ones, we call to you as our allies, in the joy of life upon earth, to join in our magic. Come to our fire, spirits; meet us at the boundary. Guide and ward us as we walk the elder ways. land-spirits, accept our sacrifice!

A sprideanna na talamh, glac an h-iobairt seo muid.

(an offering of herbs, flowers and/or trinkets is scattered around the nemeton's edge or hung on the tree)

Deities

Druid: The children of earth call out to the shining ones. Hear us, eldest and brightest. eistigigi anois, a dheithe na seanamsiri.

To all the shining ones, first children of the mother, wisest and mightiest, loving and comforting; Gods and Goddesses, we offer you welcome.

To the Gods and Goddesses of this place, ancient and powerful, known to us or unknown; Gods of this place, we offer you welcome.

To all the deities of those here gathered, you whom we worship, you who bless our lives; o patrons and matrons, we offer you welcome.

So, o shining ones, we call to you as our elders, in reverence and love, to join in our magic. Come to our fire, shining ones; meet us at the boundary. guide and ward us as we walk the elder ways. deities, accept our sacrifice!

A dheithe, glac an h-iobairt seo muid.

(an offering of scented oil is poured on the fire)

After all the offerings have been made, the druids recenter the company and lead an attunement to all the spirits that have been called, and a proper chant or hymn is sung to the three kindreds.

Key Offerings

Druid speaks, saying: Failte! A dheithe, a seanara, a sprideanna! Welcome to the God/desses, the dead and the sidhe! To all of you who have gathered at our fire, we pray you join us in worshipping the patrons of this holy rite here in our sacred grove.

The druids now give the descriptive invocations of the patron powers of the rite. This is followed by any proper customs for the occasion, and by praise offerings. offerings are made, and a portion of each is held back for the final sacrifice.

Sacrifice and Omen

The druids prepare the final offerings and say:

Druid speaks: So we have given of our love and our wealth to the lord and lady. Now let our voices arise on the fire, let our voices sound in the well let our words pass the boundary to the otherworlds. o lord, o lady, we give you our love, our respect, our devotion as we pray you...

Bhantiarna agus tiarna, glac an h-iobairt seo muid!

All: Lady and Lord, accept our sacrifice!

All are led to send their energy through the gates to the powers, meditating on the deities and the nobles. Then druid speaks:

Druid speaks: Having prayed to the powers, let us open to them, asking what blessings they offer us in return.

Omen is taken as usual. The seer then interprets the omen, leading the company to contemplate the things they would ask of the powers, especially as suggested by the omen. Company recenters in preparation for the blessing.

The Blessing

A: The litany of the waters:

Druid: Ancient and mighty ones we have honored you. We pray you honor us in turn, for a gift calls for a gift. Hear your children...

All: Shining ones, give us the waters!

Druid: We thirst for the waters of wisdom, of bounty, of rebirth from the well of wisdom, from the spring of renewal, from the bosom of the Earth Mother. Hear us...

All: Shining ones, give us the waters!

Druid: We open our hearts to the great ones blessing. We stand in pride, honor and friendship with all the powers of the worlds. Hear and answer us now...

All: Shining ones, give us the waters!

B: Hallowing the waters:

Ale is poured into the horns and elevated. Druid speaks:

Druid: We draw blessing from the cauldron of blessing. We pour the ale of inspiration. Behold the holy cup of magic, the outpouring of blessing from the mighty ones. When we share the draught of the Gods we drink in wisdom, love and strength to do as we will in the worlds, in service to the shining ones.

Eisdigh anois a tiarna, a bhantiarna; beannaich na h-uisci seo duinn! Hear us o lord, o lady; hallow these waters! We, your children, rejoice in your gift. Bless our spirits and our lives with love, magic and bounty as we drink these sacred waters.

Seo iad uisci na beatha!

All: Behold the Waters of Life!

The horns are passed and all drink as a proper hymn is sung.

Work

As needed.

Closing

When all is done, the druids lead a resettling, then begin to close the grove, saying:

Druid: The mighty ones have blessed us. With joy in our hearts let us carry the magic from our sacred grove into our lives and work.

Each time we offer to the powers they be come stronger and more aware of our needs and our worship.

So now as we prepare to depart let us give thanks to those who have aided us.

O (patron powers), go raibh maith agaibh!

All: We thank you!

Druid: O Gods and Goddesses of elder days, go raibh maith agaibh!

All: We thank you!

Druid: O spirits of this land, go raibh maith agaibh!

All: We thank you!

Druid: O ancestors, our kindred, go raibh maith agaibh!

All: We thank you!

Druid: To all those powers that have aided us, we say again...Go raibh maith agaibh!

All: We thank you!

Druids renew the company's centering once more, signaling the return to common awareness and ease of access to the centered state. Then any unused offerings, return flow, incense, water etc. is given to the earth, saying:

Druid: Mother of all, to you we return all we leave unused.

Uphold us now in the world as you have in our rite. Go raibh maith agaibh!

All: We thank you!

The druids go to the center, bearing the wand. They speak:

O gatekeeper, warder of the ways, for your presence and power, your guiding and guarding we say... Go raibh maith agaibh!

All: We thank you!

Druid makes the closing sign over the hallows with the wand, saying:

Druid: Now by the keeper of gates and by our magic we end what we began.

Now let the fire be flame

Let the well be water;

Let all be as it was before.

Let the gates be closed!

All: Let the gates be closed!

Druid: Go now, children of the earth, in peace and blessings. the rite is ended!

The bard leads a proper chant as the company processes out of the Grove.

Keltrian Druid Ritual

Walk-Through

By Pat Taylor & Tony Taylor

Extracted from the Henge of Keltria Book of Ritual
Granted to be used in ARDA 2

Outline

The following is the basic outline of a Keltrian seasonal rite:

1. Designating Parts
2. Individual Preparation
3. Site Preparation
4. Processional
5. Marking Sacred Space
6. Announcement
 - a. Unite Song (Optional)
7. Tree Meditation
8. Parting the Veil
9. Triad Invocations
 - a. Ancestors
 - b. Nature Spirits
 - c. Gods
10. Explanation of Rite
11. Calling the Principals
12. Lighting the Sacred Fire
13. Devotionals
14. Offerings
15. Divination –Message from the Gods
16. Grove's Choice
17. Remembrances
18. Consecration of the Blessing
19. Passing the Blessing
20. Closing Announcement and Thanks.
21. Returning the Principals
22. Thanking the Triads
23. Closing the Veil
24. Reversal of Tree Meditation
25. Parting Message
26. Recessional.



Designating Parts

Prior to the ritual, the D1 and D2 should assemble the celebrants attending, designate parts, and give a brief description of what will occur. This benefits any visitors or first-time attendees. The D1 and D2 should use their knowledge, background, and experience of the celebrants to provide a good ritual experience for all. Keltrian Druid ritual is a participatory experience and most of the parts of the ritual should be shared among those attending. Depending on the size of your Grove and the experience level of your attendees, some rituals may require some people to perform multiple parts, other rituals may require that some parts be split between multiple people. For example, “marking the space” could be done by one person (who is also doing other parts) or it could be done by as many as eight individuals: Past, Present, Future, East, South, West, North, and Center.

Individual Preparation

It is important for the Grove members to enter ritual in a proper frame of mind, body, and spirit. Heavy meals should be avoided prior to ritual; they concentrate blood in the stomach, resulting in inattentiveness and sleepiness. A potluck after ritual is preferred, however, a light potluck several hours prior to the ritual is sometimes held. Alcohol drunk before the ritual in small amounts is usually acceptable, though no one should ever attend services inebriated.

You should be clean from the inside out. An herbal bath prior to ritual is helpful in easing muscle tension. Use herbs appropriate to the season to help tune your mind to the ritual purpose. Listening to mellow Celtic music, such as Celtic harp, reduces mental fatigue.

Celebrants who attend on a regular basis should obtain a robe or special clothing worn only for ritual. Ritual robes should not be worn over mundane clothing if they are to be effective in altering your mind-set. Underwear is acceptable, if desired. Robes should be clean and have been stoed with herbal sachets to enhance their magick. Keep them smelling fresh and “outdoorsy.”

You should always take at least ten minutes to meditate before ritual begins. An excellent place to meditate is at a small shrine to a personal patron or matron deity. At the base of a tree is another good place to do preparatory meditation. If you are not near a special place, visualize yourself at a special meditation spot. This meditation typically takes place after the D1 and D2 designate parts.

There will be times when relations between you and someone else will not be at their best. You must be able to leave any feelings of hurt or animosity outside the sacred space. If you are unable to separate yourself from negative feelings, then for the good of the Grove, excuse yourself from the ritual.

Site Preparation

It is the Grove Tender's responsibility to ensure that the space is ready for ritual. Outdoors, this includes clearing the stie of any branches, rocks, or other encumbrances. The fire pit should be properly laid with a bed of sacred wood (preferably), constructed in a “teepee” fashion over a triangular base. In order to assist the fire starting and staying lit, we recommend using “fire starters.” You can purchase these at camping supply retailers. To create your own fire starters, mix shredded wax and small wood chip, about 40-60 by volume, and form into a block. When lighting the fire during the ritual, light the fire starters and your fire should be able to stay lit and grow easily.

The altar is prepared by placing tools in their proper locations. Mead and water are poured into the chalices and should be covered with patens. The Grove Tender may wish to physically tune into the site energies to determine if there is a need to dispel any technological influences. The space should be restored to a natural energy state. If machinery has been in the area recently, especially chain saws, brush cutters, or ATVs, the tree spirits nearby may be nervous and need claming and reassurance. Just before the ritual start, either D1 or D2 joins the Grove Tender and verifies that all is ready for the ritual. Typically the altar candles and the charcoal block for the incense are lit, then the Grove Tender rings the gong three times, signaling the beginning of the processional.

For indoor rituals, the Grove Tender should likewise prepare the space. A candle or a cauldron with Sterno may

represent the central fire. Clocks should be either removed or covered so that celebrants will not be able to watch them. The addition of greenery or other natural materials can help establish a well-prepared site.

The Processional

Before the ritual begins, the participants assemble and walk to the ritual site. The processional may be silent, it may be punctuated with the beat of percussion instrument, or it may vibrate with song. Processional songs can range from the dirge-like tones of Gregorian chants to effervescent, joyful cadences. The type of processional song a Grove uses will be determined by the season of the year and personal preference. The D1 may choose to lead the processional with the D2 bringing up the rear. In this way the D1 can direct the others within the space. The Grove Tender anoints the D1 on the brow with the appropriate sacred oil for the seasonal or other rite. The Grove Tender marks the forehead of each celebrant with the ancient tri-line pattern (/I) while saying,

May you be blessed in Mind, Body, and Spirit.

The Grove tender anoints the rest of the processional as they enter single file. After the D2 has been anointed, he or she takes the oil and anoints the Grove Tender in the same fashion. The D2 and Grove Tender are last to enter the space. The D1 approaches the altar, and the D2 then leaves the assemblage to stand at his or her side. Once there, both face the altar and offer a salute to those it represents by tracing the Keltrian Druid Sigil in the air. D1 and D2 then turn and face the assemblage.

Consecrating the Space

The designated person approaches the altar and receives the bell branch. Then he or she goes to the Southwestern side of the ritual space and says:

Out of Tir Andomain, I call the Bards, the Seers and the Druids of the past to hear these bells and join with us in this, our sacred rite.

Rings the Bell Branch three times.

Traveling sunwise, he or she goes to the northern perimeter of the circle and says,

Out of Mide, in the days of [Your grove's name], I call the Seers, the Druids, and the Bards of today to hear these bells and join with us in this, our sacred rite.

Rings the Bell Branch three times.

Continues traveling sunwise to the South East and says,

Out of Magh Mor, I call upon the Druids, the Bards, and the Seers of the future to hear these bells and join with us in this, our sacred rite.

Rings the Bell Branch three times.

Continues traveling sunwise to complete the circle, passing inside of the place where the circle began in the Southwest.

Next either the same person or another person takes the Bell Branch and continues walking to the eastern portion of the circle, passing inside of the place where the Present was called (continuing the spiral motion), just before reaching the East says,

I walk to the East...

Stopping in the East and facing the East, the person says,

I stand in the Light of the mythical city of Finias. The East, from which the Sword of Nuada came. I call upon the East to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

He or she moves sunwise around the circle, continuing the spiral, passing inside of the place where the Future was called,

I walk to the South..

Arriving at the South and says,

I stand in the Light of the mythical city of Gorias. Gorias, from which the Spear of Lugh did come. I call upon the South to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

He or she continues the spiral,

I walk to the West...

Arriving at the West and says,

I stand in the Shadow of the mythical city of Murias. Murias, from which the Cauldron of the Dagda came. I call upon the West to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

He or she continues onward.

I walk to the North...

Arriving at the North and says,

I stand in the Shadow of the mythical city of Falias. Falias, from which the Lia Fail did come. I call upon the North to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

Upon completion, he or she walks around the circle once again, spiraling in to finally reach the center of the circle entering from the North and says,

I walk to the center; I stand at Uisneach – The center of time and space. Here I plant the Otherworldly Tree. All time is now. All places are here. We are at the center of time and space.

Rings the Bell Branch three times.

Then places the Bell Branch in the center of the circle (next to the fire area or candle as appropriate).

So be it!

Announcement of Rite

The primary clergy person (D1) tells the celebrants why they have come. For instance; "We are here to celebrate Beltaine, feast of the greening, and to honor the patrons thereof."

The announcement is a short, simple statement of why the Druids have come together for worship.



Unity Song (Optional)

At this point, the Bard leads all in a song of Grove identity. Our Grove uses the song, "People of the Oak" (see appendix 5).

We are the People of the Oak
Gathered at the sacred well.
Joined here the Old Ones to invoke
So to weave our magick spell.

We are the children of the wood
Standing in the faerie ring.
Here, where the mighty ones have stood
Praises to the Gods we bring.

Tree Meditation

This meditation, using the symbology of a growing tree, allows all in the space to relax, ground and center, and establish a group mind. It is also the vehicle through which we recharge our energies for magickal working. The Tree Meditation can be led by anyone with the skill and desire to do so. A sample Tree Meditation is provided in Appendix 1.

Parting the Veil

The designated Seer approaches the altar and receives the seashell or other object appropriate for Parting the Veil. While facing the center, the Seer uses the shell to invoke Manannan, the Guardian of the Gate to the Astral, to "Part the Veil" or "Open the Gate" so that those of the spirit may pass freely to the ritual space. A simple invocation to Manannan might go like this:

O' Manannan, Lord of the Headlands, Son of the Sea, Patron of Merchants and Sailors, guardian of the Veil between our world and Magh Mor, I, [magickal name] call to you. You, who commands Wavesweeper; Manannan of the red beard, I beseech you let the mists between the worlds dissolve that the Old Ones may commune with us. So be it!

Seer replaces shell on altar.

All sing a chant to Manannan (See Appendix 5). We use the following:

O' Son of Sea to you we pray – Manannan Mac Lir
To part the Veil so that we may – Call the Wise Ones here
Open now the watery Veil – To the spirits' domain
In your coracle may they sail – to our hearts again.

The Triad Invocations

Ancestors

Carrier One approaches the altar and facing the center, receives the cauldron or bowl of water from D1. Holding the cauldron, he or she invokes the spirits of the Ancestors into the water in the bowl;

Ancestors, Old ones, Mothers and fathers of our people, I [Magickal Name] reach across the Veil with my words and call to you. You who have anchored our faith, you of times long ago, I call you with the water. I call you with water that is the might oceans, with water that is the gentle rains. I call you with the water of this sacred vessel, and bid you enter into this water that we,

your children, may be blessed by our communion with you. So be it.

The carrier announces;

With this water, I give you the blessings of the ancestors.

The carrier proceeds sunwise, starting with D1, anointing each person on the brow with a few drops of the water while all sing a chant to the Ancestors. Our grove uses the following chant;

From far across this mortal plane,
Mothers and Fathers of Old.
We pray that ye return again,
Mothers and Fathers of Old.
To share with us the mysteries
And secrets long untold,
Of the ancient ways we seek to reclaim,
Mothers and Fathers of Old.

The carrier finishes with D2, who takes the cauldron and blesses the carrier. The D2 returns the cauldron to the altar.

Nature Spirits

Carrier Two approaches the altar, receives the cauldron of earth from D1, and invokes the Nature Spirits into the cauldron. Here is a sample invocation to the Nature Spirits:

I, [Magickal Name] call you, Nature Spirits: spirit of the bear and of the deer, spirit of the fox and of the hawk. I call the spirits of vegetation: spirit of the oak and of the mistletoe, spirit of the wildflowers and the grasses of the field. I call, too, the mountains and the caves. I call the hidden ones: sprites and faeries, gnomes and dwarves. All spirits of this time, of the present, rooted on this earth with us, I call you to your element of earth, and bid you enter into this vessel of earth, that we, your brothers and sisters, may be blessed by our communion with you. So be it.

The carrier announces:

With this earth, I give you the blessings of the Nature Spirits.

The carrier then proceeds to anoint the Grove in the same fashion as Carrier One, while all sing a song to the Nature Spirits. Our Grove uses the "Fur and Feather" chant.

Fur and feather and scale and skin,
Different without, but the same within.
Man of body, but one of soul,
Through all creatures are the Gods made whole.

Gods

Carrier Three approaches the altar, receives the cauldron of incense from D1, and invokes the Gods.

O' Gods, the preservers, the timekeepers: I, [Magickal Name], send my voice across the waves to you. I beckon you from the ancient Sidhes and stone circles. Hear my words! I call you, Tuatha de Danaan, tribe of our Mother, Danu. Come, ride the air to this sacred place and become one with the air of this cauldron, that we, your tribe, may be blessed by our communion with you. So be it.

The carrier announces:

With the sky, I give you the blessings of the Gods.

The carrier then proceeds sunwise, using a feather or his or her hand to waft the incense smoke toward each person's brow while all sing a chant to the Gods. Us use "Be With Us."

Be with us anew

Sacred Gods of ancient lore,

As we have been with you

And will be with you once more.

Explanation of Rite

The explanation describes why we celebrate the feast and what these times mean to us. It is handled as a dialogue between D1 and D2. The D1 asks questions and the D2 answers. In this way, the participants are educated in the meaning and purpose of the rite. The following explanation comes from an Imbolc rite. The questions are standard. The answers can be simple or elegant. The manner of response is up to the discretion of the secondary clergy.

D1: Wherefore have we come to the Grove upon this day (night)?

D2: We come to celebrate Imbolc, feast of the waxing light and time of the stirring.

D1: And why do we celebrate?

D2: As the light increases, our Mother, the Earth, stirs from her sleep, portending the dawn of a new summer.

D1: And whom do we honor upon this new feast?

D2: We honor Brigid, Bringer of the Light; we honor Aonghus Og, God of Youth and Love.

D1: Why have we chosen these Deities to honor on this occasion?

D2: We honor Brigid for the light that warms the Earth; we honor Aonghus Og for the love that warms the heart.

D1: And what does this time mean to the Druids?

D2: The seeds of your yearly goals, sown at Samhain, stir within the sod. Soon they will sprout, so that our plans can manifest into action.

D1: Then let us call the Patron and Matron (Or "Matron and Patron" depending upon which deity the D1 and D2 will be calling) of this feast.

Calling the Principals

At this point in the ritual, the Patron and Matron, who are the primary Deities honored at the rite, are called to separate from the pantheon and assume their places of honor within the altar candles. Each clergy person calls one of the principals. The D2 faces the altar, takes the altar candle closest to him/her, and hold it up and invokes the deity into the candle. A sample invocation follows:

O' Brigid, daughter of the Dagda, Goddess of Fire, of Poetry, of the Forge. O' ye bringer of the light, I, [Magickal Name], call you forth from those gathered here and bid you to join the fire of your spirit with this flame, that your countenance may shine upon us during this, your rite. So be it.

The D1 then invokes the remaining Principal in a similar fashion.

Lighting the Sacred Fire

D1 and D2 take their respective candles and approach the fire pit, which has already been prepared. The D1 and D2 stand on either side of the pit and say:

D2: O' Brigid...

D1: O' Aonghus Og...

Both: With the flames of your spirits, we kindle the sacred flame.

Then D1 and D2 ignite the wood bed with their candles and replace them on the altar.

In an indoor ritual, the D1 and D2 may choose to light a representation in the center of the Druid Sigil.

Lighting the Sacred Fire

At this point within ritual, any of the Grove may devote something of their own creation to the service of the principals of the feast. Some examples of devotionals would be: A handmade or hand-embroidered ritual garment, a ritual tool, a poem or song, a dance, or a divinational tool. The devotional is presented to the principals by performance or by laying it at the foot of the altar and making a proclamation concerning it.

The Offerings

Unlike the Devotionals which are items dedicated in service to the principals, the offerings are actual gifts to the Gods. Offerings may consist of grain, bread, herbs, sachets, charged stones, crystals, incense, or small trinkets. The D1 removes the wicker offertory from the altar and passes it sunwise. Each person places his or her offering inside the basket. Those who have not brought physical offerings are encourage to direct their energies into the offertory. When the offertory returns to the D2 he or she holds it above the ritual fire. The D1 takes the ritual branch and sickle from the altar, holding one in each hand over the offertory. The D1 then slowly brings the sickle blade to the branch while asking the principals to accept the gifts that have been presented.

[Patron], [Matron], accept these gifts presented in your honor. Be strengthened from the energy that we, the children of your tribe, send to you. So be it.

The offertory is placed in the fire, where it is consumed. This is the time for ecstatic release; the grove is encourage to sing, dance, and otherwise express their joy. If the ritual is being held indoors and the offering cannot be burned, wrap it in a clean, white cloth of natural material, preferably linen. It may be stored and burnt at a later ritual.

The Divination

Now that the channel to the Gods has been opened, the Seer divines any messages that the Gods may wish to send to the Grove. The manner of divination is up to the acting Seer. He or she may use cards, runes, Ogham sticks, a scrying ball, or whatever else he or she prefers. Once the message has been received and interpreted, the Seer shares it with the Grove.

Grove's Choice

This is the "open" part of the ritual. During this portion of the rite, the Grove may do what it feels is most appropriate. This may be drumming, dancing, free-form chanting, performing a pageant, or other theatrical presentation representative of the season. Some groups may wish to work on a project, such as charging crystals or planting seeds. It would even be acceptable (though probably not popular) for the clergy to deliver a sermon during the open portion of ritual. This portion of the rite is not mandatory. We advise it be kept to a reasonable time lime, probably not to exceed twenty minutes.

Note: Healings or spells should not be done at the seasonal feasts unless there is an emergency. Healings and spells should be reserved for the Mistletoe or Vervain rites.

Remembrances

During this portion of the ritual, the clergy distributes small tokens to the participants that in some way represent the two principals of the feast. The remembrances are everyday objects that, because of their association with a particular deity, evoke thoughts of that deity when we encounter these objects in our everyday lives. Our thoughts give energy to the Gods; thus, the associations with everyday objects constantly deliver strength to our Gods. The remembrances that our Grove have used include:

Small candles for Brigid.
Candy hearts for Aonghus Og.
Hazelnuts for Boann.
Wildflowers for Bile.
Grapes for Danu.
Sunflower seeds for Lugh.
Black feathers (or raisins) for Morrigan.
Beef Jerky (or granola) for The Dagda.

Keep in mind that the remembrances are only limited by your imagination and knowledge of the Gods and Goddesses you wish to honor.

The D1 or D2 who invoked the Principal deity typically passes the remembrances for that deity. This may also be done by another designated person.

Method: (Taken from the Imbolc ritual.)

*D1: Takes the bowl of candles from the altar;
removes one candle, and lights it with
Brigid's altar candle, and says;*

Brigid, Goddess of Fire, we remember thee through the flame.

The bowl is passed sunwise. Each participant takes a candle and lights it from the previous candle until all are lit. The candles may then be blown out.

*D2: Takes the bowl of candy hearts from the altar;
removes one heart and says,*

Aonghus Og, God of Youth and Love, we remember thee through the tokens of young love.

The bowl is passed sunwise. Each person takes one heart. When the bowl returns to the D2, all partake of the candy.

The Blessing

We ask the principals to impart their blessings into the communal chalices. Our Grove sometimes adds a single drop of sacred plant extract to the contents of each chalice. The extract we use depends on the celebration.

The D2 removes both chalices, one of mead and one of water, from the altar. The D1 takes the sickle and the ritual branch from the altar. D1 and D2 face each other standing in front of the altar. The D2 holds forth both chalices and the D1 hold the branch and sickle above the chalices, slowly bringing the sickle blade to the branch while asking for the blessing.

O' [Patron], O' [Matron]; we the Children of Danu have given you our praise; give us _____ and _____. Bless us, O' Gods, through this, our communion with you. So be it.

Examples of Patron/Matron & Blessing Received:

Dagda – Bounty

Brigid – Inspiration
Aonghus Og – Love
Boann – Fertility
Bile – Strength
Danu – Abundance
Lugh – Skill
Morrigan – Wisdom

Other blessings or Deities may be used as your individual Grove decided.

Behold the Waters of _____ and _____! One is water, one is of mead. Drink of that which you will, both are equally consecrated.

The chalices are passed sunwise. The Bard leads all in a song or chant while the chalices are being circulated. We use the "Mead Chant." (See Appendix 5)

Pass the cup and share the bounty
Of this golden mead.
O' milk of clover, yeast and bee
Unite us in our creed.
Pass the horn and share the blessings
Of this sacred brew,
That all may know the joy to be
The Children of Danu.

Closing

The D1 announces:

We have shared in the blessings of the Gods, but now has come the time to depart.

Returning The Patrons

The D1 and D2 each return their respective patrons back to their vessel of sky. Example:

[Name], we thank you for your blessings. The time has come to return to the air with your brethren. I bid you, let your spirit return to the cauldron of sky. So be it.

The Druid touches the flame to the incense in the cauldron, then snuffs out the candle. The process is repeated by the other clergy person with the second candle.

Caution: When wax drips onto a charcoal block and is then touched by the candle, the block will burst into flame. The theatrical effect is impressive, but poses some danger. Proceed cautiously.

Thanking the Triads

Carrier One holds the water cauldron and, facing center, thanks the Ancestors and bids them good-bye. The carrier might say:

We thank thee, Ancestors for your presence at this rite. Through our communion you are strengthened as are we. Now has come the time to close this rite, so depart across the Veil if you must, or stay if you will. In love we bid you farewell. So be it.

The Carrier replaces the cauldron on the altar.

Carrier Two and Three thank their respective correspondences[Nature Spirits & Gods] in the same fashion.

Closing the Veil

The Seer thanks Manannan for Parting the Veil and bids it be closed again.

An example of Closing the Veil:

O' Manannan Mac Lir, Lord of the Headlands, Keeper of the Veil, I [Magickal Name] give you thanks for Parting the Veil during this rite so that the spirits of the Ancestors, the Nature Spirits, and the Gods could pass more freely between the worlds. But now is the time for this ritual to end, so, if you must, allow the Veil to thicken again. So be it.

Reversing the Tree Meditation

The Tree Meditation is reversed, allowing excess energies to be drained into the earth, which brings the participants back to a human mind-set.

Parting Message

This is a statement of ending from the clergy. It reaffirms the ritual's success and officially closes the rite. The clergy might say:

We have received the blessings of (Name) and (Name), patron and matron of this feast. Now let us go forth, refreshed by our communion and strengthened in our knowledge. We walk with the blessings of the Gods. We walk with wisdom.

Recessional

The participants depart from the sacred space. Our Grove uses the recessional song, "Walk with Wisdom."

Walk with wisdom
From this hallowed place,
Walk not in sorrow
Our roots shall e'er embrace.
May strength be your brother
And honor be your friend
And luck be your lover
Until we meet again.

After the song, it is traditional for all celebrants to hug each other and generally share their good feelings concerning the ritual.

The Grove Tender takes care of the libation bowls (if used), offering the libations to the Earth.



Figure 4 Isaac Bonewits & Tony Taylor meeting at Carleton College, 4/23/1994.

Solitary Keltrian Ritual

Adapted by C. Leigh McGinley
From Henge Happenings #61

Although Keltrian ritual is designed for a group of people and is most often performed by a Grove, one person can just as easily perform the rituals in a Keltrian way. Many Keltrians are solitary, by choice or by chance. Some current Keltrian Grove Leaders were solitary for many years, and performed these rituals alone with just a little alteration to make them appropriate for a "Grove of One." Below you will find a basic ritual walk-through for a Solitary Keltrian Ritual that can be used for your own personal practice. It will also aid you in making an easy transition from a solitary ritual to a group ritual, should the opportunity arise.

In solitary ritual, the timing and flow of the rite will be different than in a larger group ritual, so the songs included in group ritual are not really required or necessary. However, if you want to sing (or simply chant the words to the songs), feel free to do so! After all, you are the leader of this rite. (It will, however, help to know the songs should you ever get the opportunity to join other Keltrians in ritual, or lead a Grove of your own.)

References to page numbers in this ritual indicate pages from the Keltrian Book of Ritual.

Preparation as in Group Ritual (see pg. 23, "Individual Preparation")

Altar setup as in Group Ritual (see pg. 5, "Ritual Tools" and photo pg. 8)

What follows is the standard opening and definition of sacred space for each and every Keltrian ritual.

Blessing:

In group ritual, there is a processional to the ritual site that begins the ritual. A solitary will most likely not process to his/her chosen ritual area. However, you can begin your ritual and announce your intent to the universe by anointing your own brow with the tri-line pattern at the altar while saying:

May I be blessed in Body, Mind, and Spirit.

Next, face your altar and offer a salute to those it represents by drawing the Keltrian Druid Sigil in the air (see pg. 25 for a graphic of the sigil). We have seen the sigil drawn very powerfully with two hands, the index fingers simultaneously drawing each half of the circle wreath, and then each stave. The center Awen symbol can then be drawn with three fingers of the right hand.

Time and Space:

Pick up your bell branch, walk to the Southwestern side of your ritual space and say:

Out of Tír Andomain, I call the Bards, Seers, and Druids of the past to hear these bells and join with me in this, my sacred rite.

Ring the bell branch three times.

Traveling sunwise, walk to the Northern perimeter of your sacred space and say:

Out of Midé, in the days of the Henge of Keltria, I call the Seers, Bards, and Druids of the present to

hear these bells and join with me in this, my sacred rite.

Ring Bell Branch three times.

Continue traveling sunwise to the Southeast and say:

**Out of Magh Mór, I call upon the Druids,
Bards, and Seers of the future to hear these bells
and join with me in this, my sacred rite.**

Next, continue walking sunwise to the East, traveling inside the circle you have just completed (continuing a spiral motion) and say:

I walk to the East...

Stop at the East, face East and say:

**I stand in the light of the mythical city of Finias.
Finias, from which the Sword of Nuada came. I
call upon the East to join with me and enter into
the Otherworldly Tree.**

Ring Bell Branch three times.

Continue moving sunwise around the circle, passing inside the place where the Future was called, continuing the spiral, while saying:

I walk to the South...

Arrive at the South and say:

**I stand in the Light of the mythical city of Gorias.
Gorias, from which the Spear of Lugh did come. I
call upon the South to join with me and enter into
the Otherworldly Tree.**

Ring Bell Branch three times.

Continue the spiral:

I walk to the West...

Arrive at the West and say:

**I stand in the shadow of the mythical city of
Murias. Murias, from which the cauldron of the
Dagda did come. I call upon the West to join with
me and enter into the Otherworldly Tree.**

Ring Bell Branch three times.

Continue to the North, saying:

I walk to the North...

Arrive at the North and say:

**I stand in the shadow of the mythical city of
Falias. Falias, from which the Lia Fáil did come. I
call upon the North to join with me and enter into
the Otherworldly Tree.**

Ring Bell Branch three times.

Upon completion, walk around the circle once again, spiraling in to finally reach the center of the circle and say:

**I walk to the Center; I stand at Uisneach. Here I
plant the Otherworldly Tree. All time is now. All
places are here. I am at the center of time and
space.**

Ring Bell Branch three times.

Then place the Bell Branch in the center of the circle, next to the fire area or candle as appropriate. (In the case of indoor ritual or hard ground, some Keltrians find it useful to

use a pot of earth, such as a small flowerpot, to “plant” the Branch upright.)

Say:

So be it!

Next, you will want to mention to the spirits around you (and to the Gods) why you are performing this ritual at this time. This is a short, simple statement, for example:

**I have come to the grove on this day (night) to
celebrate Samhain, the Feast of Death.**

Tree Meditation:

A standard Tree Meditation can be found on page 40 of the Book of Ritual.

The purpose of the Tree Meditation is to allow you to relax, ground and center, and help you get into a frame of mind for ritual. In solitary ritual, the Tree Meditation does not have to be a guided meditation, as it is in group ritual. Rather, the solitary Keltrian can learn the basics of the standard Tree Meditation, and then simply close his/her eyes at this point in the rite and walk through it in his/her mind. Even silently reading the guided meditation from this ritual book in an active way can bring you to the proper frame of mind (and help you learn the meditation as well). If you feel the need for a guided meditation, you might consider making a tape of your own voice guiding the meditation that you can play at the appropriate time in the ritual. With practice, the Tree Meditation becomes second-nature, and you may find that eventually it takes no time at all to become your “tree self” once you set your mind to the task.

Of course, as a Solitary, you would end the meditation just before the part that is intended to establish a group mind. You would eliminate the 9th paragraph, and simply open your eyes as a tree. In the reversal, you would simply eliminate any reference to others, and at the end, open your eyes again as a person.

As you become more adept at the Tree Meditation through practice, you may want to try another popular method of achieving tree-consciousness, which can be found on page 41, paragraph 3 of the Book of Ritual.

Parting the Veil:

Pick up your seashell from the altar and use it to invoke Manannán mac Lir, the Guardian of the Gate to the Otherworld. This is to ask him to “Part the Veil” or “Open the Gate” so that those of the spirit world might pass freely to the ritual space. Hold the shell before you in both hands and say these words or something similar:

**O Manannán, Lord of the Headlands, Son of the
Sea, Patron of Merchants and Sailors, guardian
of the Veil between our world and the
Otherworld, I, [magickal name], call to you. You,
who commands Wavesweeper; Manannan of the
Red Beard, I beseech you, let the mists between
the worlds dissolve so that the Old Ones may
commune with me.**

So be it!

Return the shell to the altar.

The Triad Invocations:

Pick up the cauldron of water from the altar, and, holding it before you in both hands, say the following words or something similar:

Ancestors, Old Ones, mothers and fathers of my people, I, [magickal name], reach across the Veil with my words and call to you. You who have anchored my faith, you of times long ago, I call you with the water. I call you with water that is the mighty oceans, with water that is gentle rains. I call you with the water of this sacred vessel, and bid you enter into this water, so that I may be blessed by my communion with you. So be it!

Anoint yourself on the brow with the water from the cauldron of the Ancestors, saying:

With this water, I am given the blessings of the Ancestors.

Return the cauldron to the altar.

(Note: Many Keltrians use three fingers on the brow all at once to represent the tri-line, while others use one finger and draw the tri-line on the brow one line at a time. Use the method that feels right to you.)

Pick up the cauldron of earth and invoke the Nature Spirits into the cauldron, holding the cauldron before you in both hands and saying these words or something similar:

I, [Magickal Name], call you, Nature Spirits: spirit of the bear and of the deer, spirit of the fox and of the hawk. I call the spirits of vegetation: spirit of the oak and of the mistletoe, spirit of the wildflowers and the grasses of the field. I call, too, the mountains and the caves. I call the Hidden Ones: sprites and fairies, dwarves and gnomes. All spirits of this time, of the present, rooted on this earth with me, I call you into this vessel of earth, so that I, your brother/sister, may be blessed by your presence here. So be it!

Anoint yourself on the brow with the earth from the cauldron of the Nature Spirits, saying:

With this earth, I am given the blessings of the Nature Spirits.

Return the cauldron to the altar.

Pick up the cauldron of incense (be extremely careful; this cauldron can get very HOT), hold the cauldron in both hands before you, and say these words or something similar:

O Gods, the preservers, the timekeepers, I, [Magickal Name], send my voice across the waves to you. I beckon you from the ancient sídhes and stone circles. Hear my words! I call you, Tuatha de Danaan, tribe of the Mother, Danu. Come, ride the air to this sacred place and become one with the air of this cauldron, so that I, a member of your tribe, may be blessed by my communion with you. So be it!

Pick up the feather and waft the smoke from the cauldron of the Gods toward your brow, saying:

With the air of the sky, I am given the blessings of the Gods.

Return the cauldron to the altar.

This ends the standard defining of sacred space that is used at every ritual.

What follows now is an example of a solitary Samhain rite, which is formulaic and can be used in proper alteration to fit any Feast. See the group ritual examples for ideas for each Feast.

Tools: Standard ritual tools; black candle, white candle (see Grove's Choice)

You can decorate your altar with autumn leaves, gourds and pumpkins, Indian corn, "Hallowe'en" - style decorations -- whatever feels right to give you a sense of the Feast of Samhain. (For Imbolc, you might choose to decorate the altar with a Brighid's Cross or another symbol of the returning sun. For Lughnasadh you could decorate with products of the harvest, such as a sheave of wheat or fruits of the season. Be creative! It all helps you to achieve a ritual mindset.)

Explanation of Rite:

Once you have defined sacred space, as above, you may begin the body of the rite by speaking aloud your reason for being in that sacred space at this time. (Remember that, although you may feel like you are alone, there are many beings around you that you can't see who are drawn to your rite and might be listening for your intent, so speaking it aloud is a good practice.) A good example would be:

I have come to the Grove this day (night) to celebrate Samhain, the season of endings. At this time, I prepare for transformation; death to rebirth as reflected in this season. On this feast, I honor The Mórrigán, Battle Goddess of Chaos and Death. And I honor The Dagda, the Good God. I have chosen to honor The Mórrigán on this occasion because she is the embodiment of death and chaos. I have chosen to honor The Dagda on this occasion because, as "All-Father," he portends a return to order, and sustains me through the dark time with his Cauldron of Undry. To the Druids, this is a time to celebrate the Gods within us: the Dagda as the wise grandfather, the Mórrigán as the crone. We set places for our ancestors at our tables. We make goals for the new year.

The idea of this is to spend a few moments considering the implications of the season and the God and Goddess to be honored. Then say:

I will now call the God and Goddess to be honored at this feast.

Calling the Principals and

Lighting the Sacred Fire:

Take one altar candle and invoke the Mórrigán from the incense cauldron into the candle flame. Say:

O Mórrigán ...

Take the other altar candle in the other hand, and invoke the Dagda into the candle flame. Say:

O Dagda...

Bring the candles together, and kindle the center fire (or center candle) with the God and Goddess candle flames, saying:

...with the flames of your spirits, I kindle the sacred fire.

Return the candles to their respective places on the altar.

Devotional:

Now is the time for a devotional, if you have one. See page 32 of the Book of Ritual for ideas. These are items dedicated in service to the principle God and/or Goddess invoked at the feast. There will be times when you don't have a devotional, and that's okay. It is not a requirement for ritual.

The Offering:

The offering is an actual gift to the Gods. See page 32 of the Book of Ritual for an explanation of the Offerings.

You may place your basket on the altar plate with your offering inside for the blessing. Take the sickle in your right hand and the sacrificial branch in your left hand (or the other way around if you are left-handed). Hold them over the offertory. Say:

Mórrigán, Dagda, be strengthened by the energies of these gifts I send to you. So be it!

Touch the sickle to the branch while holding them over the offertory. This is properly performed by bringing the cutting edge of the sickle straight down from above the extended branch until they touch.

Once the blessing is done, you may place the offertory in the sacred fire, if outdoors. If indoors, you may wrap the offertory in white linen to be burned at a more convenient time...perhaps at your next outdoor ritual.

The Divination:

Say aloud:

I will now see what messages the Gods have for me.

As a Solitary, you must perform every role in the ritual, including acting as your own Seer. Some people find this difficult, but there are several relatively easy ways to divine for oneself. Take your time. Use cards, a scrying mirror, ogham – if you're outside, you can simply look around you for omens – use anything that speaks to you, anything with which you are comfortable. You may want to write down your impressions or your reading for later examination. At a later time, you may even want to share what you received during ritual with a trusted friend, especially if you feel the need for an impartial interpretation.

Grove's Choice:

This is the place in group ritual where the Groves can be creative, and it is no different for a Solitary practitioner. It should be something that is appropriate for the season, of course. For our example, we will use the Grove's Choice from the Group Samhain ritual of this ritual book, adapting it for your solitary use.

Pick up the black candle and light it from the Mórrigán's candle. Meditate on this candle a moment and the qualities of the Mórrigán, then say:

This candle represents the Mórrigán, dark crone of death.

Project into the candle any negative qualities you wish to rid yourself of in the coming year. Once that is done, say:

O Mórrigán, at this season of endings, bring an end to the negativity within my life. So be it!

Blow out the black candle.

Pick up the white candle, light it from the Dagda's candle. Meditate on this candle a moment and the qualities of the Dagda, then say:

This candle represents the Dagda.

Call upon the Dagda's wisdom and generosity and ask him to instill you with positive qualities in the coming year. Project your wishes into the white candle. When that is done, say:

O Dagda, at this season of beginnings, bring new beginnings to my life with these wishes. So be it!

Blow out the white candle.

Remembrances:

These small tokens in some way represent the two Principals of the Feast. For Samhain, we use a black feather (or raisin) for the Mórrigán and beef jerky (or granola) for the Dagda. Remembrances for other Feasts and Patrons can be found on page 33 of the Book of Ritual.

Using raisins and granola, we will walk through the remembrance portion of the rite.

Pick up the bowl of raisins from the altar. Say:

Mórrigán, goddess of endings and beginnings, I remember thee through the raisin.

Before eating the raisins, set a few aside as a libation, either onto the ground or into a libation bowl on the altar. Then eat the remaining raisins. Over the coming year, think of the Mórrigán anytime you see raisins.

Pick up the bowl of granola from the altar. Say:

Dagda, I remember thee through the bounty of your Cauldron that sustains me through these dark times.

Before eating the granola, set some aside as a libation, either onto the ground or into a libation bowl on the altar. Then eat the remaining granola. Over the coming year, think of the Dagda anytime you see granola.

The Blessing:

The chalices, one of mead and one of water, may be placed on the altar plate for the blessing.

(Note: There are two schools of thought on the chalices for Solitary ritual. In group ritual, Keltrians use two chalices for the blessings of the principals; however, some Keltrians feel that only one chalice is necessary for a Solitary ritual, filled with the practitioner's choice of either water or mead, into which the blessings of the principals are then combined. Others feel that there is a balance to be maintained with two chalices, even for Solitary ritual, and so use both the water and the mead. This ritual walk-through will use two chalices, but, as a Solitary, it is your choice as to whether you use one chalice or two in your own Solitary ritual.)

Hold forth the sickle and the branch as before, now over the chalices. Slowly bring the sickle blade to the branch while asking for the blessing of the cups. Say:

O Mórrigán ...O Dagda...I have given you my adoration and praise. Now I ask that you give me your blessings. Mórrigán, bring to me your transformation. Dagda, bring to me your bounty. So be it!

Touch blade to branch. Pour a small amount of each chalice on the ground, or, if indoors, into a libation bowl -- to be taken outside after ritual and then poured on the ground.

(You may use the same libation bowl as you did for the remembrances.) Indicate the cups and say:

Behold, the waters of transformation and bounty!

Drink from both or either chalice to receive the blessings of the Principals.

The Closing:

Remember to announce your intent to close the rite to those spirits who have joined you. Say:

I have shared in the blessings of the Gods, but now it is time to depart.

Returning the Patrons:

Take the Goddess altar candle and say:

Mórrigán, I thank you for your blessings. The time has come to return to the air with your brethren. Let your spirit return to the Cauldron of Sky. So be it!

Touch the flame to the incense cauldron, then snuff out the candle.

Take the God altar candle and say:

Dagda, I thank you for your blessings. The time has come to return to the air with your brethren. Let your spirit return to the Cauldron of Sky. So be it!

Touch the flame to the incense cauldron as before, then snuff out the candle.

From this point in this example, the following is standard closing technique and order for every Keltrian ritual.

Thanking the Triads:

The Triads are dismissed in the reverse order of the way they were called.

Pick up the Cauldron of Sky as before. Say something similar to:

I thank you, Gods of my People, for your presence at this rite. Through our communion you are strengthened as I am. Now has come the time to close this rite, so go if you must or stay if you will. In love I bid you farewell. So be it!

Replace the cauldron on the altar. Thank the remaining of the Triads in the same fashion -- the Nature Spirits, and then the Ancestors.

Closing the Veil:

Pick up the shell and hold it out as before. Say, for example:

O Manannán mac Lir, Lord of the Headlands, Keeper of the Veil, I, [Magickal Name], give you thanks for Parting the Veil during this rite so that the spirits of the Ancestors, the Nature Spirits, and the Gods could pass more freely between the worlds. But now it is time for this ritual to end, so, if you must, allow the Veil to thicken again. So be it.

Replace the shell on the altar.

Reversing the Tree Meditation:

Reversal on page 41 of the Book of Ritual. Reconnect with your tree-self, and eliminate references to groups as you reverse the meditation. This is a time to drain off any excess energy you might be retaining from the ritual. Give it back to the earth and sky.

Parting Statement:

This statement, said aloud, will help you return to a mundane state of consciousness and will allow any lingering spirits to understand that the ritual is truly over. Say:

I have received the blessings of [Goddess name] and [God name], patron and matron of this Feast. Now let me go forth, refreshed by our communion and strengthened in my knowledge. I walk with the blessings of the Gods. I walk with wisdom.

* * *

It is our hope that, by this example, you will understand how simple it is to convert a group Keltrian ritual into a solitary Keltrian ritual.

Though there are some disadvantages to being solitary, there are sometimes great advantages as well. One of the advantages that we can see is that you will be trained in all aspects of Keltrian ritual, and so have no trouble taking any role that may be requested of you should you have the opportunity to join other Keltrians for ritual in future. Happy learning!



Figure 5 Keltrian Druid Sigil.

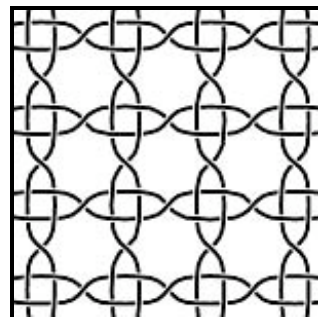


Figure 6 Conservative Druid Sigil Pattern.

Cauldron Online

Druid Ritual Variations

1998-1999

While doing a random search of the internet for posted RDNA liturgies, I ran across a website for a group called Cauldron which had borrowed a number of elements from the RDNA Order of Worship, and ran them in real-time on the internet. I'm not sure who Randall is though, but would appreciate getting in touch with him. I liked the idea, a little, and collected as many as I could, with some minor editing and present them here as a framework for possible use with members unable to physically meet. —Mike 2003.

1999 Online Spring Equinox

By Randall
On-Line Log for Cauldron

Introduction:

Randall: I want to welcome everyone to The Cauldron's Ostara Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from "Reformed Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters, and deities, celebrating spring, and charging the Waters of Life. Finally we will eat and be merry.

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.

Take a deep breath... Hold it... Let it out slowly....

Do it again, taking in a calm, peaceful feeling....

Letting out the cares and distractions of everyday life.

Another breath and you feel the mundane world drawing away...

Another breath and you smell the first breath of spring bourn on the wings of the March winds

Continue to breath and relax...

Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.

This is the Place between Worlds....

You are very welcome here.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

MIRIAT: Living spirit of the East, we call to you. Airy Sylphs, Powers of Intellect, Strength of the Whirlwind and pleasant scents of the dawning. Spring come join us, be witness to this rite help our minds to think as one. Welcome and Blessed Be

Ann: Guardians of the South, Lords of Fire, bless us with your presence and join our Circle, if You will. Bless and guard our rite! <>

Solstice: From the womb of the seas, Spirits of the West, powers of water and inspiration, we ask that you would join us and let us taste of your sweet rejuvenating flow, as we gather together, circled in spirit, and intent <>

Sieglinde: Powers of the North, of the Earth, be with us here, bless us with the spirit of the green growing things of earth. Bless us with the living things that crawl upon the earth, be with us here today and give us the strength that we need. Blessed Be.

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.

The Gods are everywhere....but we worship Them here.

The Gods are without form....but worship them in these forms.

We offer them our prayers, sacrifices, and worship. Each of us in our own way.

Randall: I call upon the Lady of the Moon, of the Earth and of the mysterious waters from which life began and to which all must return. Be among us now as Maiden of the forest, the fair one who brings joy and new life, to break the winter's stillness and silence.

Randall: Mighty Lord of Day, the Shining One, the spark of the Sun now renewing life in the fields, I call you forth as the laughing God of the green woods with your pipes and cloven hooves, please join us here, and with your warmth let life be born anew.

Randall: If you wish to invite another deity into our circle, please do so now.

Ann: My Prince, I ask your presence here and welcome you with joy!

Sieglinde: I call upon Ostara, Lady of the Spring, bring your soft breezes.

YANNELL: I invite Madame Pele and Lono, God of Plenty.

MIRIAT: I call upon, Ra, Lord of the Sun.

Randall: I call upon mighty Athena, lend us your wisdom.

Gypsydove: I invite Aine...Goddess of the fairies.

Randall: [Anyone else...?]

Solstice: I call upon my Lady to join with us today, and bless us with her gifts of fertility and creation. With the birth and renewal of not only flesh, but of spirit, and of mind.

Purpose:

Randall: Today we celebrate the awakening of Mother Earth from her winter slumbers. With the return of the Maiden from the underworld, life returns throughout the lands.

The nights were long, the trees had shed,
The days were short, and life had fled.
The winds were cold, the land seemed dead,
But the Sun now returns from Southern Lands
Plants spring up on every hand,
"Let life return!" is the Maiden's command.
The Sun grows stronger every day.
The world goes lush and life holds sway.
The Day will conquer the Night.

Candle Lighting:

Randall: If you have a candle, light it now. See the light of the returning Sun in the flame of your candle. Feel the warmth of the reborn world flow into your body and spirit.

Randall: Join with me as we celebrate Spring.
(Repeat after Randall)
We call forth the Gentle Rains!
We call forth the Fertile Earth!
We call forth the Warm Sun!
We call forth the Soft Breezes!
Come forth, Maiden of the Forest!
O Lord! O Lady!
For this renewal of life and light, we thank you.

Waters of Life:

Randall: [We are about to create the Waters of Life. During this part of the ritual hold your open power hand (probably the one you write with), palm down, over your glass of water. As I speak and type the words that follow this description, imagine the warmth and power of the reborn Earth coming from the ground beneath your feet and flowing throughout your body to radiate from the palm of your open hand into your glass of water. See the brilliant light charging the water with Earth energy. If you have a specific need (e.g. health, knowledge, etc.) you will have a chance to ask the Gods for their aid (either publicly or privately as you choose) during this ritual.]

Randall: O Mighty Ones, all ye Gods and Goddesses around us and within us, we have called upon you and you have heard us. We have offered of ourselves and you have accepted. Each of us has needs for guidance and for aid, without which we cannot fulfill your ways. Hear now your children and help us to help ourselves as you will. If you have a request or need, please state it now, either publicly by typing it or silently as you prefer. When you have done so and are ready to continue.

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: [To charge your water, Please type the following six lines as I do.]

Randall: Lord and Lady,
hallow these waters by thy sevenfold powers,
and by the three ways of day
and one of night.

Let Earth power flow through us and into
the Waters of Life.

Randall: Feel the power finish flowing through you. When it has and you are ready to continue, type <◇.

Randall: Take a small sip of the Waters of Life. Feel the energies that have been hidden deep in the Earth during the cold, dark winter flow into your body with that sip, feel that which you most need flow into you.

Take another sip and feel the love of the Gods empower you.
Take a third small sip and feel the light of truth and knowledge shining within you.

Randall: Type <◇ when you are ready to continue.

Libation:

Randall: Now, with a small portion of your Waters of Life, water the plant beside you. See the Earth energies concentrated in the waters enter into the plant and begin its own transformation to Spring. Say (don't type) the following as you do this: To thee we return this portion of thy bounty, may Spring burst forth around us.

Randall: When this ritual is finished, take the rest of your Waters of Life outside and pour the waters back into the Earth, repeating the above phase as you do. If you wish, you may pour the Waters a little bit at a time near your favorite plants. If you are in an area where drought is expected this year, you can fling the Waters from your fingertips to encourage rain instead of pouring.

Benediction:

Randall: Now we come to the last part of the ritual. Ghost would love if she were here.
Hold your food before you in front of the monitor screen.

We do ask, O Earth Maiden,
That your blessings may surround us.
We thank you for the plentiful food,
The bounty of the Earth, Sky and Sea.
Cast Your blessing upon this bounty,
So we will be strengthened in Your love
And enter the new season with joy.

(::sketching the druid symbol in blue fire::)

Randall: Sample your food and refresh your energies before we close the circle. When you are ready to continue, type “<◇”.

Devocation:

Randall: Miria, please thank and dismiss East (Type <◇ when done)

MIRIAT: Living Spirit of the East, We thank you for joining in our circle. May there always be peace between us. Go if you must, stay if you will. Farewell and Blessed be. <◇

Randall: Ann, please thank and dismiss South (Type <◇ when done)

Ann: Guardians of the South, Lords of Fire, we thank you for your presence and blessing. :)

Stay if you will, go if you must, and be welcome always. <◇

Randall: Solstice, please thank and dismiss West (Type <◇ when done)

Solstice: Spirits of the West, we invite you to stay on with us, as your presence is welcome, but if you must depart, go with our thanks. <

Randall: Sieglinde, please thank and dismiss North (Type < when done)

Sieglinde: Powers of the North, thank you for being with us here today.

Thank you for your bounty.

Go if you must, stay if you will Blessed Be. <

Partings:

Randall: If you called another deity here, please thank and bid them farewell now. (Type < when finished)

Ann: Thank you for coming, my Prince. Stick around if you want, or go back to work if you gotta. <

Sieglinde: Thank you Lady Spring, Ostara for your presence at this rite. Stay if you will Go if you must. Blessed Be. <

Randall: Athena, we thank thee for thy wisdom. Go if you must, stay if you will. <

MIRIAT: Thank you Ra, Lord of the Sun, Shining One, for your presence here today. Go if you must, stay if you will, farewell and Blessed Be.

Gypsydove: Aine....Goddess of the fairies....thank you for being here with us. Stay if you will Go if you must. Soft Winds and Blessed Be.

Solstice: My Lady, I give you my thanks for joining with us this day. I thank you for the blessings that you have so generously bestowed onto those present. I bid you farewell, if part you must, but stay and be with us further, if it should please you. <

YANNELL: Thank you Pele, thank you Lono for your presence and Blessing. Go if you must, stay if you will. Blessed Be!

Randall: Lord and Lady, Honored Guests gathered here with us... We are grateful for the support and wisdom you have shared with us as life renews this Spring. Go if you must, but know that you are always welcome to remain.

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!



Figure 7 Class of 1888 Stone in front of Library.

1999 Online Beltane

By Randall
On-Line Log for Cauldron

This is the log of our online Beltane ritual of May 9, 1999. This log has been edited to remove extraneous comments.

Introduction:

Randall: I want to welcome everyone to The Cauldron's Beltane Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from "Reformed Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters, and deities, celebrating spring, and charging the Waters of Life. Finally we will eat and be merry.

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.

Take a deep breath... Hold it... Let it out slowly....

Do it again, taking in a calm, peaceful feeling....

Letting out the cares and distractions of everyday life.

Another breath and you feel the mundane world drawing away...

Another breath and you smell the first breath of spring borne on the wings of the March winds

Continue to breath and relax...

Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.

This is the Place between Worlds....

You are very welcome here.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

Randall: Teleri, please call the spirits of the East<

Teleri: By her breath I call her <

Randall: Ann, south

Ann: Lords of the South, Guardians of Fire, we ask that you join us and lend your energies and protection to this Circle! <

Randall: Jade, West please

JADEGRAY: Powers of the West, Spirits of Water, of the Ocean from whence we all came. We invite you to our Beltaine rite, be with us now <

Randall: Sieglinde, North

Sieglinde: Spirits of the North, guardians of the mountain fastness, guardians of the earth, be here now. <

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.

The Gods are everywhere....but we worship Them here.

The Gods are without form....but worship them in these forms.
We offer them our prayers, sacrifices, and worship. Each of us
in our own way.

Randall: Mighty Lord of the Hunt, the Shining One, the spark
of the Sun now quickening the fields, I call you forth.
Young Sun King, Horned One, Stag Spirit wild and free.
Come dance and sing with the Maid of Spring. We come
to celebrate thy joining with our Lady. We ask thee to
attend our rite.

Randall: I call upon the Lady of the Moon, of the Earth and of
the mysterious waters from which life began and to
which all must return. Lovely Maiden, Mother, Wise
One be a flame within our hearts today that grows in
energy as we come to celebrate thy joining with our
Lord, we ask thee to attend our rite.

Randall: If you wish to invite another into our circle, please do
so. Type < when you are finished.

Teleri: My children <

Ann: My Fire-winged Prince, join us if you will! <

Randall: Wise Athena, lend us your wisdom, guard us with
your spear. <

Ginny: Bridget and Joan, please come <

Purpose:

Randall: The Lord has reached the end of his journey through
the cold and darkness, to find the Lady awaiting him with
warm and comfort. This is a time for joy and a time for
sharing. Now is the time that seeds should be spilled.
Togetherness brings bliss and fills the Earth with abundance.

Candle Lighting:

Randall: If you have a candle, light it now. See the blinding
light of joy in the flame of your candle. Feel the afterglow of
our Lord and Lady's mating flow into your body and spirit and
renew your life as it renews nature. Type < When you are
ready to continue.

Waters of Life:

Randall: [We are about to create the Waters of Life. During
part this ritual (I'll tell you when) hold your wand or
athame in power hand (probably the one you write with)
and insert the wand or athame into the liquid in your
glass of fruit juice or water. As I speak and type the
words that follow the instruction to do this, imagine the
light and power of the Sun shining on the crown of your
head and flowing throughout your body to radiate from
your magickal tool into your glass of juice or water. See
the brilliant light charging the water with bright solar
energy, the seed of the Lord. If you have a specific need
e.g. health, knowledge, etc.) you will have a chance to
ask the Gods for their aid (either publicly or privately as
you choose) during this ritual. Please type < when you
are ready to begin.]

Randall: O Might Ones, all ye Gods and Goddesses around us
and within us, we have called upon you and you have
heard us. We have offered of ourselves and you have
accepted. Each of us has needs for guidance and for aid,
without which we cannot fulfill your ways. Hear now
your children and help us to help ourselves as you will.

If you have a request or need, please state it now, either
publicly by typing it or silently as you prefer. Type <
when you have done so and are ready to continue.

Randall: Please join with me in giving thanks to the Lady [Just
type the words I do.]

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: [Stop repeating what I type and insert your athame or
wand into your glass of water. SAY (not type) the
following words as I type them.]

Randall: Lord and Lady, hallow these waters by thy sevenfold
powers, and by the three ways of day and one of night.
Let thy power flow through us and into the Waters of
Life. [Type < when you are ready to continue]

Randall: Feel the power finish flowing through you. When it
has, you may set your wand or athame down. When you
are ready to continue, type <.

Randall: Take a small sip of the Waters of Life. Feel the
warmth of the Beltane Sun and the strength of the Earth
flow into your body with that sip. Take another and feel
the love of the Gods empower you. Take a third small
sip and feel the light of truth and knowledge shining
within you.

Libation:

Randall: Now drink all but a small portion of the Waters and
feel that which your need most flow into you. After the
ritual is concluded, pour the remainder of the Waters
onto the earth as a libation to the Gods. [Type < when
you are ready to continue]

Benediction:

Randall: Set your food before you and hold your power hand
over it.

We do ask, O Lord and Lady, Newly wed,
That your blessings may surround us.
We thank you for the plentiful food,
The bounty of the Earth, Sky and Sea.
Cast Your blessing upon this bounty,
So we will be strengthened in Your love
(::sketching the druid symbol in blue fire::)

Randall: Sample your food and refresh your energies before
we close the circle. When you are ready to continue, type
<

Partings:

Randall: If you called anyone special, please give them leave to depart if they wish now.

Ann: My Prince, thank you for your presence. Stay if you will, leave if you must.

Randall: Mighty Athena, with thank you for your wisdom sublime and your guardian spear. Go if you must, stay if you will. <>

Ginny: Thank you Bridget and Joan, go if you must, stay if you will.<>

Teleri: my children go as you came. <>

Randall: Lord and Lady, Honored Guests gathered here with us.... We are grateful for the support and wisdom you have shared with us at this time. Go if you must, but know that you are always welcome to remain.

Devocation:

Randall: Teleri, if you will thank the Spirits of the East, please.

Teleri: Spirits of the East, go if you must, stay if you will <>

Randall: Ann, the south?

Ann: Lords of the South, guardians of Flame, we thank you for your presence. Go if you must, stay if you will. <>

Randall: Jade, the West

JADEGRAY: Powers of the West, of feeling and emotion, thank you for joining our rite today. Go if you must, stay if you will.<>

Randall: Sieglinde, North.

Sieglinde: Spirits of the North, the earth, than you for your presence here, Go if you must, stay if you will. <>

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!



Figure 8 The Hill of Three Oaks, Lughnasadh 1993

1998 Online Midsummer

By Randall
On-Line Log for Cauldron

This is the log of our online Midsummer ritual of June 21, 1998. This log has been edited to remove extraneous comments.

Introduction:

Randall: I think we'll go ahead and start now. It's 10 after. I want to welcome everyone to the Grove's Midsummer Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan Ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from my "Eclectic Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters and deities, celebrating the Solstice and charging the Waters of Life.

Randall: If you don't have something I call for, then imagine yourself having the item and doing the action called for. Any questions or comments before the ritual starts?

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.

Take a deep breath.... Hold it... Let it out slowly....

Do it again, taking in a calm, peaceful feeling....

Letting out the cares and distractions of everyday life.

Another breath and you feel the mundane world drawing away...

Another breath and you smell the first breath of spring borne on the wings of the March winds

Continue to breath and relax...

Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.

This is the Place between Worlds....

You are very welcome here.

Type <> when you are grounded and centered, and ready to go on.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

Randall: Spirits of the East, South, West, and North, Slyphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, I ask you to be present to witness and aid our rite.

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.

The Gods are everywhere....but we worship Them here.

The Gods are without form....but worship them in these forms.

We offer them our prayers, sacrifices, and worship. Each of us
in our own way.

Randall: I call upon the Lady, the Earth Mother, the spirit of
all that lives upon the Earth, swims beneath the waters,
and flies through the air. With joy in our hearts and a
song on our lips, we ask thee to attend our rite.

Randall: I call upon the Lord, the Shining One, the spirit of
truth and light, the spark of the sun, and the flame within
the heart of the sun. On this longest day of the year, we
ask thee to attend our rite.

Randall: If you wish to invite another into our circle, please do
so. Type < when you are finished.

Ann: My Prince, join us and be welcome! :) <

D&P: We invite Pele, Lono, Dianna, Isis and Herne <

Randall: Athena, Freya, Frigga, and other who watch over me,
be welcome here. <

Purpose:

Randall: Join with me as welcome the Summer Sun. (Just type
the words I do)

Hail the Sun of Summer!

Golden One, Brightest, Warmth of the Green Earth

Hail the Sun of Summer!

Crown of Striving, Gem of the Heavens, First among
Daylights

Hail the Sun of Summer!

Eye of Burning, Fire of Noontide, Heat of the Forge

Hail the Sun of Summer!

Candle Lighting:

Randall: If you have a candle, light it now. See the light of
Sun in the flame of your candle. Feel the light of the
Summer Sun flow into your body and spirit, giving you
the energy to face the darkening half of the year before
us with a light heart. Type < when you are ready to
continue.

Waters of Life:

Randall: [Long explanation, please wait for the entire
paragraph ;)] We are about to create the Waters of Life.
Hold your open power hand (probably the one you write
with), palm down, over your glass of fruit juice or water.
As I speak and type the words that follow this
description, imagine the light and power of the Sun
shining on the crown of your head and flowing
throughout your body to radiate from the palm of your
open hand into your glass of juice or water. See the
brilliant light charging the water with bright solar
energy, the bounty of the Summer to come. If you have
a specific need (e.g. health, knowledge, etc.) you may
ask the Gods for their aid as you do this. Please type <
when you are ready to begin.

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,

through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: Lord and Lady,
hallow these waters by thy sevenfold powers,
and by the three ways of day
and one of night.
Let Earth power flow through us and into
the Waters of Life.

Randall: Feel the power finish flowing through you. When it
has and you are ready to continue, type <.

Randall: Take a small sip of the Waters of Life. Feel the love
of the Gods empower you. Take a third small sip and
feel the light of truth and knowledge shining within you.
When you are ready to continue, type <

Libation:

Randall: Now drink all but a small portion of the Waters and
feel that which your need most flow into you. After the
ritual is concluded, pour the remainder of the Waters
onto the earth as a libation to the Gods. When you are
ready to continue, type <

Commentary:

Randall: If anyone has any comments or words they'd like to
add before we close the circle, now is the time. :)

Devocation:

Randall: Okay, In that case, we'll close things down.

Randall: Spirits of the East, South, West, and North, Slyphs of
Air, Salamanders of Fire, Undines of Water, and
Gnomes of Earth, we thank you for your presence and
your aid at our ritual. Go if you must, stay if you will.

Randall: Lord and Lady, Honored Guests gathered here with
us.... We are grateful for the support and wisdom You
have shared with us at this time. Go if you must, but
know that You are always welcome to remain.

Closure:

Randall: This Circle is now ended. But what we have shared
here will never end... only grow. Go in peace and
fellowship. Merry Meet, Merry Part, Merry Meet Again!

Randall: Thank you all for attending and participating!



**Figure 9 Beware the entanglements of
red tape and red ribbons!**

1998 Online Lughnsadah

By Randall
On-Line Log for Cauldron

This is the log of our online Lughnasadh ritual of August 9, 1998. This log has been edited to remove extraneous comments.

Introduction:

Randall: I want to welcome everyone to the Grove's Lughnasadh Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from "Reformed Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters, and deities, celebrating the harvest, and charging the Waters of Life. Finally we will eat and be merry.

Randall: If you don't have something I call for, then imagine yourself having the item and doing the action called for. Any questions or comments before the ritual starts?

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.
Take a deep breath... Hold it... Let it out slowly....
Do it again, taking in a calm, peaceful feeling....
Letting out the cares and distractions of everyday life.
Another breath and you feel the mundane world drawing away...
Another breath and you smell the first breath of spring borne on the wings of the March winds
Continue to breath and relax...
Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.
This is the Place between Worlds....
You are very welcome here.
Type < when you are grounded and centered, and ready to go on.

Invocation:

Randall: I draw this circle to contain and protect our ritual.
From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

Randall: Spirits of the East, South, West, and North, Sylphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, I ask you to be present to witness and aid our rite.

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.
The Gods are everywhere....but we worship Them here.
The Gods are without form....but worship them in these forms.
We offer them our prayers, sacrifices, and worship. Each of us in our own way.

Randall: I call upon the Lady of the Moon, of the Earth and of the mysterious waters from which life began and to which all must return. At this time of harvest, we ask thee to attend our rite.

Randall: Mighty Lord of Day, the Shining One, the spark of the Sun now gone into the fields, I call you forth at this harvestide, we ask thee to attend our rite.

Randall: If you wish to invite another into our circle, please do so. Type < when you are finished.

Randall: Athena, be present and lend us your wisdom. <
Phyllis: I invite my Lady Tonan/Guadalupe to join and attend our rite. <

Purpose:

Randall: Today We honor Lugh, the Shining Young Hero, the Sacred King. He is the Master of All Skills, the Holy Champion who turns aside drought and storm, protecting the earth.

May the strength of Lugh be over us,
May the beauty of Lugh delight us,
May the skill of Lugh be upon us.

Randall: Join with me as we celebrate the Harvest. (Just type the words I do)

[Here the screen scrolled a lot as Phyllis' cat decided to join the ritual at the last minute. :>]

Randall: The rivers flow and give us drink,
The thunder cracks and heralds rain,
The Earth is fertile and full of Life,
The sun is still bright and
Its light shines on us today.
The plants give fruits and then do die.
We eat the fruits and they give us life.
Thy life is here in us today.
O Lord! O Lady!
For this harvest bounty we thank thee.

Candle Lighting:

Randall: [Stop typing what I do now.] If you have a candle, light it now. See the blinding light of Lugh in the flame of your candle. Feel the light of the Harvest Sun flow into your body and spirit. Type < when you are ready to continue.

Bounty of Life:

Randall: Cup your hands over your bread or fruit and feel the energy of life stored in this fruit of the harvest radiate into your hands. [Please repeat the following three lines as I type them.]

Randall: Behold the bounty of the Lady
Formed with the energy of the Lord
The fruit and grain of life

Randall: Take a bite of your bread or fruit, accepting the bounty of the harvest into your life. After the ritual, offer the rest to the birds and small animals outside. [Please type < where you are ready to continue]

Waters of Life:

Randall: [We are about to create the Waters of Life. During this part of the ritual hold your open power hand (probably the one you write with), palm down, over your glass of fruit juice or water. As I speak and type the words that follow this description, imagine the light and power of the Sun

Randall: Shining on the crown of your head and flowing throughout your body to radiate from the palm of your open hand into your glass of juice or water. See the brilliant light charging the water with bright solar energy, the bounty of the Summer has provided us. If you have a specific need (e.g. health, knowledge, etc.) you will have a chance to ask the Gods for their aid (either publicly or privately as you choose) during this ritual. Please type < when you are ready to begin.]

Randall: O Mighty Ones, all ye Gods and Goddesses around us and within us, we have called upon you and you have heard us. We have offered of ourselves and you have accepted. Each of us has needs for guidance and for aid, without which we cannot fulfill your ways. Hear now your children and help us to help ourselves as you will.

Randall: If you have a request or need, please state it now, either publicly by typing it or silently as you prefer. Type < when you have done so and are ready to continue.

Randall: [Place your hand over your glass]

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: [Please type the following 6 lines as I do.]

Randall: Lord and Lady,
hallow these waters by thy sevenfold powers,
and by the three ways of day
and one of night.
Let Earth power flow through us and into
the Waters of Life.

Randall: Feel the power finish flowing through you. When it has and you are ready to continue, type <.

Randall: Take a small sip of the Waters of Life. Feel the warmth of the Harvest Sun and the strength of the Earth flow into your body with that sip. Take another and feel the love of the Gods empower you. Take a third small sip and feel the light of truth and knowledge shining within you.

Libation:

Randall: Now drink all but a small portion of the Waters and feel that which your need most flow into you. After the ritual is concluded, pour the remainder of the Waters onto the earth as a libation to the Gods.

Commentary:

Randall: [If anyone feels moved to add anything before we close the circle, now is the time. :)]

Devocation:

Randall: Spirits of the East, South, West, and North, Slyphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, we thank you for your presence and your aid at our ritual. Go if you must, stay if you will.

Randall: Lord and Lady, Honored Guests gathered here with us.... We are grateful for the support and wisdom you have shared with us at this first harvest. Go if you must, but know that you are always welcome to remain.

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!



Figure 10 Sticks and Stones, next to the Chapel, 2004.

1999 Online Lughnasadh

By Randall
On-Line Log for Cauldron

This is the log of our online Lughnasadh ritual of August 8, 1999. This log has been edited to remove extraneous comments.

All the contents are more or less the same as 1998 Lughnasadh Ritual Log except, after the candle lighting, the following poem is read from "A Pagan Carmina Gadelica" by Mike Nichols:

On the feast day of Tailtiu the bountiful,
Foster-mother of Lugh of the fields,
I cut me a handful of the new corn,
I dried it gently in the sun,
I rubbed it sharply from the husk
With mine own palms.

I ground it in a quern on Friday,
I baked it on a fan of sheepskin,
I toasted it to a fire of rowan,
And I shared it round my people.

I went deosil round my dwelling,
Calling upon the Great Mother,
Who promised abundance in my need,
In peace, in honour,
In lightness of heart,
In labour, in love,
In wisdom, in passion,
In mirth, in reverence,
For the sake of thy love.
Thou Mother of blessings,
Who will ever be about me,
Who will ever be within me,
Until the end of desire.
So mote it be.



Figure 11 The Grove of Grove's stone, 2004.

Order of Common Worship

For the Order of Mithril Star
By Iopanus, Sybok, Ceridwen, and the Mother Grove
(Cylch Cerddwyr Rhwng Y Bydoedd)
Circa 2001

Finding a place is in itself a ritual sometimes. Usually a grove of trees is the best place, but anywhere that is a natural setting with plenty of privacy will do. Indoor spaces are all right also, but weather permitting; I feel that the best rites take place outdoors.

If the Grove can afford it, it's nice to own ten or more acres of woods, within which is a natural circular space. Within that space it's nice to have permanent altars set up in each of the horizontal quarters, with items appropriate to their correspondences on each (see the "Table of Correspondences" at the end of this lesson). For large outdoor rites I favor those "Tiki torches" for illumination at those locations as well. Make sure the fuel used has a high flash-point (needs high heat to ignite). White gas is too dangerous, but a fuel that will only burn with a floating wick should be safe. There are also propane fueled torches that burn for several hours and give off plenty of light. They also feature safety switches that shut off if toppled. They just don't have that natural flame ambiance.

Just south of the center of the circle space should be your fire ring (if it's a night time rite) and a small blaze should be well under way as people arrive for the rite. Fire safety is a major concern, or should be for Druids. Keep fire fighting equipment handy whenever there is any bare flame (meaning non-bulb/electric lighting), even lanterns and lamps, being used. The US Forest Service has a class on safe camping that is a valuable resource.

Just north of the center of the circle should be the main altar upon which should be everything needed for the rite, as well as any decorative items appropriate to the work planned. One of those portable canopies is really nice for daytime rites. This is again, a general format. You wouldn't have any altars for a Beltaine rite involving a May pole, since the pole would be the central thing.

You can do the same type of thing on property you do not own, but the altars and such must then be portable.

Depending upon the weather and climate, the Grove may wish to either be Robbed (Clothed) for the rites, or "Skyclad" (unclothed - naked - nude, except for ritual jewelry and accoutrements such as the HP's antlers or the HPS's crescent and moon headpiece, and each Druid's Mithril Star pendant). If weather and climate are agreeable, then "Skyclad" is best, since it illustrates the "perfect love and perfect trust" that should be present among waterkin.

If using Robes, the hooded type is best, usually in earth tones or black or green. (Some Druid groups insist on White - we feel this is a) impractical - white is hard to clean once it gets dirty, b) a stupid attempt to emulate our ancestors (In Caesar's notes about the Druids, he says they all wore white robes. He also says they were barbarians who practiced human sacrifice. Who wants to believe the enemy anyway?)

The Grove would be robbed in the procession, and would disrobe once in circle (weather, other circumstances, permitting). Either robbed or skyclad, you are usually skyclad (an exception would be a physical condition that would make it impractical) under the robe.

Shoes: This business of ALWAYS being barefoot which some traditions practice is I believe, impractical and dangerous. Wear sandals, or wear dark colored sneakers. Being

barefoot out of doors in the woods (especially at night) is just asking for trouble.

THE SACRIFICE: Any small cutting from any vegetation will do. When harvesting the sacrifice, take a moment thank the plant for it's offering, and pray for the plant to heal over.

ROLES: It the ritual format to follow, the Grove must pick those who will fulfill the following rolls:

Preceptor:

Server: Serves the Water of Life

HP: High Priest – Co-Officiate with the HPs (Usually the Arch-Druid (if a male)

HPs: High Priestess – Co-Officiate with the HP (Usually the Arch-Druid (if a female)

All rituals follow a formula or script. The Mithril Star, for the most part, follows the following Order of Common Worship:

Preparatory Details

The caregl is filled with the Waters-of-Life.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess (HP/HPs) who is presiding (usually, though not always, the Grove's Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The HP may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

(Note: This invocation is "suggested" – you can substitute your own if you like. Also, though Be'al and Dalon Ap Landu are traditional to RDNA groups, you may wish to pick from deities from your own favorite pantheon, whether Celtic, Greek, Hindi, Egyptian, Buddhist, Shintoist, Daoist, etc., ALL are acceptable in the big family of OMS)

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn, Sequoia Sempervirons. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their fions to mark the Mithril Star upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The HP & HPs step into this Sigil, which is then closed by the two fions.

The Pledge

Led by the Preceptor, the group recites the OMS Pledge:

"In dedication to the celebration of Life in its many forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive, egalitarian rather than hierarchal. I pledge myself to harmonious eco-psychic awareness with the total biosphere of holy Mother Earth."

"Like an ancient Redwood, I would have my roots deep in the Earth and my branches reaching for the stars, the stars not only above but around me, my fellow humans, for "every man and woman is a star," and "the good of the many outweighs the good of the few," "from each according to his/her abilities, to each according to his/her needs."

"I acknowledge my personal responsibility for myself, to my fellow humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and to all those gathered with me here: THOU ART GOD/DESS."

The Sacrifice

The HPs holds up the sacrifice to the sky, while saying:

HPs: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds.

Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

**The "quarters" are guardian spirits who bring the energy or quality of the elements into the magick of the circle. The Mithril Star is different than most traditions in this regard because we recognize seven elements rather than the usual four. This is a melding of Celtic tradition (which has three) and the Western ceremonial magickal tradition. Here is a table of the elements which shows how they correspond with the directions and the Celtic tradition:*

Direction	Color	Element	Day	Planet	Celtic
East	Gold	Air	Fri	Venus	Sky
South	Red	Fire	Tues	Mars	Sky/Sea Earth
West	Blue	Water	Mon	Moon	Sea
North	Green	Earth	Wed	Mercur	Earth
Above	Royal Blue	Ether	Thur	Jupiter	Sky
Below	Red	Darkness	Sat	Saturn	Sea
Within	Silver	Light	Sun	Sol	Sky

You may also note that some of these correspondences differ from other traditions. They are unique to the Mithril Star. Note: It's ok for us to do that, because "we're making it up as we go," just like the other traditions did.

**In the southern hemisphere, invoke widdershins, devoke deosil.*

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the quarters is questioned, the members may turn to face that direction.)

HP: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the East to give answer... of the South...of the West.... of the North.... of the Above....of the Below.....and of the Within.

The Reply

(If the sacrifice is accepted, and it almost always is accepted, then continue. If bad omen, the service ends at this point.)

HPs: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Rite of The Waters-of-Life

(The preceptor holds the Waters-of-life while the HPs asks the interrogatories. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

HPs: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

DRUIDS: THE WATERS-OF-LIFE.

HPs: From whence do these Waters flow?

DRUIDS: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

HPs: And how do we honor this gift that causes life in us?

DRUIDS: BY PARTAKING OF THE WATERS-OF-LIFE.

HPs: Has the Earth-Mother given forth of her bounty?

DRUIDS: SHE HAS!

HPs: Then give me the Waters!

The Consecration

(The HPs takes the caregl from the Server, who fills it if it is not already full. The HPs then consecrates its contents with the following:)

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night,.
Cleanse our hearts and join us together as we take and drink of they secret essence!

(The HPs then holds the caregl in both hands, while the HP holds the Cyllell above the caregl, and intones the words:)

HP: "As the Cyllell is to the God...."

(To which the HPs replies:)

HPs: "...so the cup is to the Goddess.."

(Here the HP dips the Cyllell into the caregl three times, and then both reply:)

BOTH: "...and so the two are made one."

Optional Ordinations

First Degree consecrations can be done at this time, but it's not necessary to enter into the first degree for a person to drink Waters. If a member of the Grove is to be ordained to the Second Degree (in which case the HPs will have consecrated an additional caregl, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

(The HP holds up the caregl so that all can see it and intones the words:)

HP: This is the Water of Life! Happy are those who are called to Drink Deep of it. May those who do so never thirst."

The HP & HPs drink from the caregl and blesses the Preceptor with the words, "Thou art God/dess," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the caregl from the HP. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the caregl. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the caregl, letting them drink, being blessed in and exchanging the words "Thou art God/dess," "Drink Deep," or "May you never thirst," return and taking the caregl to the next person. The Server does not drink more than once.

In some Groves, the HP may merely turn to the left and exchange blessings with the person to that side, letting the caregl be handed around the circle by the members of the Grove. In either method, the last person in the circle should not finish the contents of the caregl. This is returned to the HP with a last ex-change of blessings. Then the HPs takes the last sip returning the remainder on the altar or fire, saying:

HPs: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. May we perform this rite next year in Imladris.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the HP OR HPs may choose, read by the HP OR HPs or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the HPs and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all.

Eventually, the HP signals the end of the Service with:)

The Benediction

"Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing."

Drawing the Sigil in the Air

The HP blesses the Grove with three Mithril Stars in the air, left to right, saying:

Peace! Peace! Peace

Then the Grove joins hands, and say:

"Thou art God/dess and I am God and all that Groks is God.
Keep coming back it works!"

Group hug.

Pot Luck

Lastly, there is the traditional "Pot Luck." (If the rite was held "sky-clad" you may want to decide whether or not the grove should get dressed before the "pot luck.") This actually can mean anything, but usually it means that each person attending has brought along a food item to share with the whole group. It's really very, very, impolite to attend a ritual / pot luck without bringing along anything. People who do this habitually need to "get a clue."

Waters of Life

Traditionally, the "Waters of Life" is Whisky (which in the Scots-Gaelic, means "Waters of life). However, most OMS Groves use bottled spring water instead.

Etiquette

Politeness and ritual protocol are extremely important elements. Good manners seem to be almost passé amongst Pagans in general, but we in the Mithril Star are interested in promoting the highest behavioral standards. This is only befitting those of us who are "Gods." The following are some general guidelines for behavior in ritual (applicable for both Mithril Star events and events sponsored by other traditions):

- 1.) Always RSVP. This means that you let your host know whether or not you are coming to an event you are invited to. This rule applies whether the invitation is formal or not. If you are not coming, it is usually customary to apologize for your absence.
- 2.) Always show up on time. Lots of folks follow what is jokingly referred to as "Pagan Standard Time." Those who follow PST in Mithril Star circles may find the door locked when they arrive late. If you really can't be on time, let your host know in advance that you'll be late.
- 3.) Once the ritual begins, you must not leave. This dissipates the energy of the rite. If you absolutely must leave, find the designated person (called the Gatekeeper) to cut open a door for you. When you return you must seek admission of the Gatekeeper again. This rule has two exceptions: Children and small animals can enter and leave at will without disturbing the energies.
- 4.) Never touch or handle someone else's tools unless invited to do so.
- 5.) Refrain from small talk during the ritual. Keep your attention focused on what is going on in the rite.
- 6.) Bring whatever is asked of you. This applies to the ritual itself and to the potluck portion.
- 7.) Make it a point to greet everyone in attendance either before or after the rite. At the end of the evening be sure to say good-bye to everyone, and to thank your hosts.
- 8.) Always volunteer to help clean up. Again, we try to follow the simple rule of leaving things as they were found, or (in the case of someone's home) leaving things better than they were before.

Section Five: Liturgies of the Last Twenty Years

Introduction:

Since Isaac left the RDNA in 1983, there haven't been many great liturgists in the movement; or at least people who preserved their work for archival purposes. As a result, people have tended to use already printed liturgies (as in the California & Seattle branches) or just worked free-form with experimental services (as at Carleton), or with loose scripts that weren't preserved (found to some extent at all groves). Therefore, the next collection is a bit of a patchwork assortment from different groves over a 20 year period, at different times, often in isolation from each other, with little or no connective thread running between the various sets. It is a grab-bag, if you will, of surviving liturgical records.



Figure 12 The New Stone Circle viewed from behind a Burr Oak Tree, c. 1998.

1987 Fall Equinox

Carleton Grove by Heiko and Jan

I. The Processional

"Sage and Spirit".....Garcia

II. The Opening Invocation to the Earth Mother

III. Readings

IV. The Sharing of the Waters of Life

A. Responsive Reading

Of what does the Earth Mother give that
we may know the continual flow and
renewal of life?

THE WATERS OF LIFE

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH
MOTHER, THE EVER-CHANGING
ALL-MOTHER.

And how do we honour this gift that causes
life in all that lives?

BY PARTAKING OF THE WATERS OF
LIFE.

Has the Earth Mother given forth of her
bounty?

SHE HAS!

Then give me the Waters!

B. Consecrating the Waters

C. An Invitation to Join the CARLETON GROVE of RDNA (Reformed Druids of North America)

D. Partaking of the Waters of Life!

V. The Dance for the Earth Mother

VI. The Heartbeat of the Earth and the Dance of the Harvest

*(Jumping the Sacred Fire promotes the fertility of the
Earth)*

VII. The Spiral Dance

VIII Dismissing the Four Directions

Isis, Astarte, Diana, Hecate
Demeter, Kali, Innana.
Pan, Pan, Magic Man.
Pan, Dionysius,
Be'al, Woden, Bathomet.

1987 Samhain Version

Carleton Grove by Heiko and Jan

Group Preparation -Heiko

- Give Order of Events
- Participation: be in circle to create good energy, but don't need to speak and believe, just need to believe in nature and the force of people together.
- Our beliefs are always changing and shaping and what happens here is factor of what people believed and what worked for people before and what Jan and I felt might be right for tonight and what we believe.
- There is a formal structure. But it is only a tool to feel forces and create energy. Anyone is free to speak a prayer. Do any gestures anytime, to add to what Jan and I say or just to interrupt to ask a question. Let the force move you.

Invocation:

O Earth-Mother
We praise Thee that
seed springeth
that flower openeth
that grass waveth
We praise Thee for winds that whisper
through the graceful elm
through the shapely maple
through the lively pine
through the shining birch
through the mighty oak
We praise Thee for all things
O Earth-Mother
Who givest Life

Jan's Samhain Reading

Riding the Big Earth
Let you be dead then
Lying in an open field of dry grass
Wind blows through your clothes
You are falling into the earth
The horizon has your head
Jet planes roar through the sky
Wires strung from every household
Ticker tape hangs out of pressrooms
But the earth is warm and deep
It swallows you like a coke
Your arms spread over the ground
sailing down stratum after stratum
You can feel the weight of cities
Railroad tracks stretching over the plains
Hear the billions of footsteps, the rumble of tanks
Down below
With the centipedes, carcasses, husks and worms
The earth is humming
It hums in your chest like a wooden guitar
Drumming deeper into the well
Roots wrap around entire civilizations
The tombs are humming
Your head hums
Centuries fly through your fingers
Skeletons of birds weave through your hair

Lying in an open field of dry grass
Wind blowing through your clothes
Sun on your face
Riding the big earth
---Boulder 1983

Tree of Life -Jan

{missing}

Speaking of Beliefs -Heiko

We're here to celebrate the creative powers of the Earth-Mother, of nature. To celebrate the wonder of nature. To think of any sunset any, any rock, any river whose beauty and symbolic power have existed in your past. Feel the force of those experiences with nature and let it become a force to help build and sustain you. The force of nature is represented to us here in this fire.

We're here to celebrate and feel the power of a group. There is true power in a circle. Circle is unbroken, is continuous. We are all equal here and able to send energy in a complete way to each other in this unbroken circle. We are not in rows or in single file and I am not speaking to you from a pulpit, but from within the circle. An essential force of this circle is human love. Without love, support, understanding, and giving our ritual here though and our existence here at Carleton would be empty. Let us keep this always in mind in our daily lives and during our ritual that love and support is essential to our humanness and to our survival.

We are here to celebrate not just the nature outside of us, but also the nature within us. We all have tremendous forces and power which are not let out in daily life. They are physical forces of motion, we find them in dance and making love. They are mystical forces of intrigue, we find them in deep, searching eyes, in beautiful faces. They are our natural feelings of power, of helplessness. We all have tremendous psychic powers of change and tremendous helplessness and vulnerability and we have to admit this.

In the same vein let us not idolize one thing over another. Rather let us celebrate the unique beauty of each season; weather, tree, mountain, and mood. This extends to religion. To regard each religion as unique and wonderful in its own right. Especially to practice tolerance, tolerance of all peoples, all objects, all religions.

We are also here to celebrate the masculine and feminine natures of the universe to recognize their dual presence in each of us, their cosmic interplay, their equality and interconnectedness. To think of the ying and the yang.

Finally, we are here to celebrate the cycles of life. To celebrate the circle in all we see, the cycles of seasons, the cycles of childhood, youth and old age, and to celebrate each in its own right.

Responsive Reading

[perhaps Fisher's Samhain Chant ?]

Personal Readings

[insert as appropriate]

Sacrifice

[probably calling four quarters]

Face Painting

Tree Procession -Jan

[missing]

Sharing of Waters of Life -Heiko

[the editor doesn't know which type of Catechism of the waters was used]

Dear Mother Earth, oh spirits of the four directions, oh bael, male aspect of the Earth Mother, consecrate and enter this water so that we may share of it and become strong. (hold up chalice)

These are truly the Waters of Life, the life that gives force, beauty, and strength to our live. The water has sprung from the earth and will return to her again just as we will. By drinking let us feel this power and celebrate the God and Goddess within each of us.

Let us also nourish each other by sharing this and help each other drink. Hold the chalice...

* To Thee we return this portion O mother, hoping that you will accept it graciously.

Prayers Join Circle

Closing the Circle for Leavers

Dance



Figure 13 Carleton Druids 1988 at Hill of 3 Oaks.

Back Row: Dimitry Goufman, Carron Perry, Liz Mindel, Sarah Van Orman & Gina Cambell.

Two on left: Branden Schield & Unknown.

Three on right: Heather Grunberg (hiding), Fitz Bushnell (obscured) and Curtis Lum.

Front Row: Alice Cascorbi, Joe Walser (picking nose) and Heiko Koester (with horns).

1992 Midsummer

By Scharding, Carleton

The Invocation

O Lord around us, forgive us these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord around us, forgive us these three errors that are due to our human limitations.

O Mother under and within us, cleanse our minds and hearts and prepare us for meditations.

Optional Procession

A dance around the altar stone. Doing a double bounce stomp on each leg, right behind left. Opposite arm flexes up on each step. One pair of right, lefts for every year of the Reform.

Drawing the Sigil

The sigil is traced on the altar stone, and then inscribed on the ground beneath the celebrant. Then with two arms, all members make big sigils, starting with both hands clapping above their heads, circling down and clapping below their waists, and then two parallel lines are inscribed in the air from the top-down.

The Incantation

The Sacrifice

An agile member is sent up the tree to gather the highest leaf they feel comfortable with. Adequate safety precautions of course. The congregants hold hand and dance around the tree singing:

What do you see?
Way up in a tree,
It's a mystery
Drop it to me

From the green bower
Send a leafy shower
Show us its power
Even just a flower.

Repeat as necessary.

A willing perfect leaf or branch is found. The Sacrifice is dropped and must be caught by some members in a white cloth stretched out by the members (like a bed sheet). If it is missed, another must be gathered after the climber returns to the earth and a new climber must ascend again, as it was their fault. If caught, all cheer and a song is sung.

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

The priest blesses the sacrifice with a sigil in the air and bows and then places the sacrifice on the altar

Priest: Hast thou accepted our humble sacrifice, O our Mother?

I call upon the spirit of the North to give answer, the spirit of the cold north wind that collects the dead in winter....

I call upon the spirit of the South, the spirit of the balmy winds that allow youthful sporting in the summer woods...

I call upon the spirit of the East, the rising sun and departing winds....

I call upon the spirit of the West, the setting sun and approaching winds...

Priest turns to each direction when asking. Winds, sounds and movements of birds and insects are observed.

Priest: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Waters-of-Life

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the Earth-Mother given forth of her bounty from what you can see and feel around you?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

The Consecration

Priest: O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night. Cleanse our hearts and join us together as we take and drink of thy secret essence!

The Communion

The waters are shared with all present.

Optional Ordinations

Priest: Does anyone wish to enter the service of the Earth-Mother? If so, please step forward.

Libation

Priest: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

Winter scoffed tauntingly at Spring. 'When you appear,' he said, 'no one stays still a moment longer. Some are off to meadows or woods: they must needs be picking lilies and other flowers, twiddling rose round their fingers to examine them, or sticking them in their hair. Other go on board ship and cross the wide ocean, maybe, to visit men of other lands; and not a man troubles himself anymore about gales or downpours of rain. Now I am like a rule or dictator. I bid men look not up to the sky but down to the earth with fear and trembling, and sometime they have to resign themselves to staying indoors all day.' 'Yes,' replied Spring, 'and therefore men would gladly be rid of you. But with me it is different. they think my name very lovely - yes, by Zeus, the loveliest name of all names. When I am absent they cherish my memory, and when I reappear they are full of rejoicing.'

Long pause.

Midsummer –
I walk about with my staff.
Old farmers spot me
And call me over for a drink.
We sit in the fields
using leaves for plates.
Pleasantly drunk and so happy
I drift off peacefully
Sprawled out on a paddy bank.

Two minutes of silence then Priest picks up the wheel.

The Divination

Priest: Awaken for we must now gauge our fate for the half of the year, from this day til Midwinter the Sun will rise less every day. How will we fare? Oh Spirits of this hill, give us a sign.

A large wheel of woven branches with inset flowers, herbs and leaves and lots of kindling is lit and pushed down the hill. It should be well balanced and each side marked; one for good and one for bad. The Priest places it in the fire until it is burning well, then quickly grasps it and spins it down the hill. People watch which side lands up and respond appropriately.

The Benediction

Priest: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing (*if successful or "and we will again seek her blessing soon" if the divination is not good.*)

All members make big sigils in the air again saying:

Peace! Peace! Peace!

All member grab hands and go to put out the burning wheel.

1994 Candlemass (Oimele)

By Scharding & Curtis
Carleton Grove

Preparatory Details

The altar is set with a cookie to the north, a penknife to the east, a glass of water to the west and a candle to the south. A glass of milk and a sprig of spruce are place on the east and a box of lightbulbs, candles, incense and other luminous objects are on the west.

Two candles are lit and a procession around the interior of the Skinner Chapel is made singing "We All Come From the Goddess".

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**
Thou art without form, **but we worship thee in these forms;**
Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Praise

Feb. 1, 1977
By Dale Fierbe

Salutations on this day of Oimele!

The Magnolias stand serenely in this winter wind.

The pines shrug their branches

Snow drops to the ground

Unable to smother the spirit

Of Evergreen.

The Cedar whispers it's valiance

The quiet sentinel while other

Creatures and Flora

Wait for the name of Spring to

Brush past them, awakening them

From their sleep.

- Peace, Peace, Peace.

Then Mike says:

Pr: We are gathered to celebrate the first stirrings of Spring.

Many are the signs of growing life that was conceived in the Winter Solstice and given birth on this Oimele.

Great will the strength of the Sun Ruler be on the Equinox and happy the marriage on Beltane.

All then sing the Praise of the Earth Mother:

O Earth-Mother

We praise thee that seed springeth,

that flower openeth,

that grass waveth.

We praise thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.
We praise thee for all things,
O Earth-Mother, who givest life.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

Pr: Our praise has mounted up to thee on the wings of eagles,
our voices have been carried up to thee on the shoulders
of the winds. Hear now, we pray thee, our Mother, as we
offer up this sacrifice of life. Accept it, we pray thee, and
cleanse our hearts, granting us thy peace and life.

*(Here the Priest places the plant offering upon the 'altar' or the
ground if there is no altar. As each of the directions are
questioned, a member is stationed at each of the four walls,
peering out of an open window.)*

Pr: Hast thou accepted our sacrifice, O our Mother? I call
upon the spirit of the North to give answer... of the
South...of the East....and of the West.

Reports are gathered from the stationed Druids.

The Reply

Pr: Praise be, although the Earth-Mother is still slumbering,
our sacrifice, dedicated to the fertility and renewal of
life, and to the cleansing of our minds and hearts,
although not fully appreciated, has been acknowledged!

The Catechism of The Waters-of-Life

(The Waters of Milk are readied..)

PR: Of what does the Earth-Mother give that we may know
the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER,
THE EVER CHANGING ALL-MOTHER EARTH.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE STILL SLEEPS, BUT STIRS A BIT!

PR: So what do we offer instead of the Waters of Life on this
great day of Oimele?

PREC: The Waters of Milk.

PR: Then give me the Waters of Milk!

The Consecration

*(The Priest/ess takes the chalice from the Server, who fills it if
it is not already full. The Priest/ess then consecrates its
contents with the following:)*

PR: O Dalon, we know you and the Earth Mother are asleep
right now, but please acknowledge us in your dreams,
descend and join us together with these Waters of Milk!

The Communion

*The Priest/ess drink from the chalice and blesses the Preceptor
with the words, "the Waters-of-Milk," and the marking of the
Druid Sigil in the air.*

*The Preceptor returns the blessing and receives the chalice
from the Priest/ess. The Preceptor drinks, blesses the Server, is
blessed in return, and gives the Server the chalice. The Server
drinks, then goes around the circle of the Grove (usually
clockwise) blessing each person, handing them the chalice,
letting them drink, being blessed in return and taking the
chalice to the next person. The Server does **not** drink more
than once.*

*In some Groves, the Priest/ess may merely turn to the left and
exchange blessings with the person to that side, letting the
chalice be handed around the circle by the members of the
Grove.*

*In either method, the last person in the circle should **not** finish
the contents of the chalice. This is returned to the Priest/ess
with a last exchange of blessings.*

Candle Blessing

*The sacrifice is picked up and dipped in the remaining milk
and asperged on the collection of light bulbs, candles and
incense gathered by grove members.*

PR: O Taranis bless these light bulbs and may they last a long
time, enlightening us, as you do also. O Brigid, may
your wisdom burn bright in us as these candles do your
work of lighting up the dark corners of our rooms and
hearts.

*Then the Druid/ess takes the last sip returning the remainder
on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our
Mother, even as we must return to thee.

The Meditation

All members sit down for a reading.

Stopping By Woods On A Snowy Evening

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Short Pause and Then Proceed to Next Poem

A Haiku by Dick Smiley '66

When the wind blows cold
on the Hill of Three Oaks
the hearth fire is warm.

Short Pause then final reading

Winter's Ending

-Jeffrey Andrew Young

Come the goat-man, man of Springtime,
Savior of the Winter's ending.
Come from mountains, come and enter
This, the sad, stiff human figure,
For his mind is numbed with Winter,
Lain neglected since rememb'ring,
And his hands are stiffened branches,
Frozen bones that have no feeling.
Strike the fire deep within him,
Fire to melt this icy thinking.
Passion sings within him somewhere,
Laughter lies awake, awaiting
Some necessity inside him:
To awaken him from slumber.
Now the dead man's mind grows restless,
Fingers yearn for warmer flesh,
Rememb'ring souls that once had touched him,
Breathing bodies he was near to.
Goat-man draw him ever onward
Through the slush of dying Winter
Where his memories await him
In Spring's gentle restlessness.

After another pause, motion to the people to stand.

The Benediction

PR: Go forth into the world, taking courage in the buds of the pussy-willow, the returned sounds of birds outside our window, the reappearance of squirrels and the melting of the Upper Lyman lake. We know she still sleeps, yet our sacrifice was acknowledged and we go forth with her blessing.

Drawing the Sigil in the Air

*The Priest blesses the Grove with three Sigils in the air, left to right, saying: **PR:** Peace! Peace! Peace!*

The people may leave after cleaning up, but the priest will remain and watch as the lit candles are allowed to burn down and are not snuffed out.



Figure 14 Farmhouse, home of Carleton Druids from 1985-1990. Picture taken 1998.

1997 Beltane

Reformed Druids of North Asia

By Scharding & Haneke
Akita Grove, Japan

The festival begins with people going out with their sweethearts for long, long walks in the woods. The unmatched members of the grove have a different task. Going to a tree that has been asked several months in advance (Bamboo is fine too), they climb up the mountain, and bring back a maypole with all proper respect and jubilation. The pole will be brought in during the procession and inserted into a hole by the altar and all will admire the decoration.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Procession

Here occurs the Procession, often with the Grove singing the

Sakura, sakura
noyamamo satomo
Miwatasu kagiri
Kasumi-ka kumo-ka
asahi-ni niou
Sakura, sakura hanazakari

Sakura, Sakura
Yayoi no sora wa.
Miwatasu kagiri
Kasumi ka? Kumo ka?
Nioi zo izuru;
Iza ya! Iza ya!
Mi ni yukan.

Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

Cherry Blossoms, cherry blossoms.
On mountains, in villages.
As far as you can see.
They look like fog or clouds.
They are fragrant in the morning sun.
Cherry blossoms, cherry blossoms. In full bloom.

Cherry blossoms, cherry blossoms
under the April sky
as far as you can see,
like mists or clouds
blooming fragrantly.
Let us go! Let us go!
Let us go to see them.

The Invocation

O Cherry Trees, forgive these human limitations:
Thou art ever here; **but we praise thee only in spring.**
Thou art a living creature, **but we partake of your fruit and wood;**
Thou hast no need of music and dance, **yet we offer thee these songs and dances;**
O Cherry Trees, forgive our human limitations.
O Mother, cleanse our minds and hearts and prepare us for dancing.

Praise

PR: Let the dancing begin

The maypole is danced once or twice, accompanied by bagpipe music and drum. The last one still able to dance with extra ribbon is considered the May Queen/King and will act as preceptor for this service.

The Sacrifice

PR: Like our maypole here, each time it is woven together, no two journeys or sacrifices are the same, so we must check them for their acceptability.

The Druid/ess holds up the sacrifice (a shock of cherry blossoms) to the sky, while saying:

Pr: Our shouts of praise have mounted up to thee on the wings of eagles, the sound of our prancing steps has been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

Pr: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

Winds, birds, bugs and clouds are judged for this.

The Reply

(If the sacrifice is accepted, and it almost always is accepted, then continue. If bad omen, the service ends at this point.)

Pr: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Catechism of The Waters-of-Life

(The preceptor holds the Waters-of-life while the priest ask the Catechism of the Waters-of-Life. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE AND THE JUICE OF THE CHERRY.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE EVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE CERTAINLY HAS!

PR: Then give me the Waters!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full, half cherry juice and half whiskey. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, behold the fruit of last year's cherries, grain and sparkling rivers. Hallow these waters by thy seven-fold powers and by the three ways of day and one of night, Cleanse our hearts and join us together as we take and drink of they secret essence!

Optional Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee, and as new life returns all around us.



Figure 15 The Carleton Farm with a lady and Dan "Farm Boy" Fehler taken Aug 1993.

The Meditation

PR: Three poems by Basho

The Oak Tree stands
Noble on the hill even in
Cherry Blossom time.
A lovely spring night
suddenly vanished while we
viewed cherry blossoms

From all these trees
in salads, soups, everywhere
cherry blossoms fall

Pause for a minute.

Last night I thought to cherry trees and my search. Cherry blossoms are like the blush of a new discovered pathway, at first devastatingly beautiful but requiring some cross-fertilization with other trees, much as a discovery must be shared to be enjoyed. Soon thereafter, the flashy petals fall, and hardy green leaves must support the growth of the tree, with each few leaves working towards supporting the tree, and perhaps a cherry. The fruits are then gathered from that discovery after long nurturing study, only to realize that yet new lessons need to be learned. The leaves too are destined to fall and, after the tree has endured a wintry break, relying on its buried resources, a promising new flower will appear signaling the start of a new cycle of discovery and learning. So it is.

Pause and then the priest secretly reaches into his sleeve and throws a huge handful of cherry flowers into the air to rain down in this silent message, followed by another pause.

The Benediction

PR: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, that the trees are beautiful to us, as all of you are to her, and that we go forth with her blessing.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying: Peace! Peace! Peace!



Figure 16 40th Anniversary procession from Monument Hill to the Hill of Three Oaks. 2003 Ross Wilke, Unknown, Steve Crimmins, Stacey Weinberger, Richard Shelton, David Frangquist, Larry Press, Norman Nelson

1999 Order of Common Worship

Samhradh and Foghamhar (Summer)
Donated by Weinberger
Baccharis Grove, CA

This is the basic Order of Common Worship from which all others are adapted, and is to be used during the Summer Half of the year (i.e. from *Beltane* to *Samhain*.) The chalice will be filled with the *Waters-of-Life*.

invocation

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

- D: O Beal, forgive these three errors that are upon us due to our mortal limitations: Thou art everywhere,
E: *Yet we worship Thee here.*
D: Thou art without form,
E: *Yet we worship Thee in these forms.*
D: Thou has no need of our prayers and sacrifices,
E: *Yet we offer Thee these prayers and sacrifices.*
D: O Beal, forgive these three errors that are upon us due to our mortal limitations.
All: *O Mother, calm our minds and hearts and prepare us for meditation.*

Procession to the Grove. Upon arrival near the altar the Druid/ess and Preceptor use their staves to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts they may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of material/external or spiritual needs.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...of the West...

reply

If the sacrifice is accepted, the Service continues; otherwise the Service is ended immediately

D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life is accepted!

catechism

D: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: *The waters-of-life.*

D: From whence do these Waters flow?

P: *From the bosom of the Earth Mother, the never-changing All Mother.*

D: And how do we honor this give that causes life?

P: *By partaking of the Waters-of-Life.*

D: Has the Earth Mother given forth of Her bounty?

P: *She has*

D: Then give me the Waters!

consecration

The Druid/ess takes the chalice from the Preceptor, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *Waters-of-Life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "*the Waters of Life*," and the marking of the Druid Sigil in the air. The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Preceptor does NOT drink more than once.

The last person should NOT finish the contents of the chalice. This is returned to the Druid/ess with the last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes—though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

benediction

D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that She has answered our prayers, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace!

Peace!

Peace!

The Sigil is taken up by the Druid/ess and Preceptor. An offering is made to the Big Oak.

END OF THE ORDER OF COMMON WORSHIP FOR SAMRADH AND FOGHAMHAR



Figure 17 Stacey Weinberger at the 40th Reunion, New Stone Circle 2003

1999 Order of Common Worship

Geimredh and Earrach (Winter)
Donated by Weinberger
Baccharis Grove, CA

This is the Order of Common Worship for the Winter Half of the year (i.e. from *Samhain* to *Beltane*.) The chalice will be filled with the *Waters-of-Sleep*.

invocation

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

- D: O Beal, forgive these three errors that are upon us due to our mortal limitations: Thou art everywhere,
E: *Yet we worship Thee here.*
D: Thou art without form,
E: *Yet we worship Thee in these forms.*
D: Thou has no need of our prayers and sacrifices,
E: *Yet we offer Thee these prayers and sacrifices.*
D: O Beal, forgive these three errors that are upon us due to our mortal limitations.
All: *O Mother, calm our minds and hearts and prepare us for meditation.*

Procession to the Grove. Upon arrival near the altar the Druid/ess and Preceptor use their staves to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts they may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of material/external or spiritual needs.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...of the West...

reply

The sacrifice is not accepted!
Or
The sacrifice is acknowledged!

D: The four winds are silent; the Earth Mother sleeps.

catechism

- D: Of what does the Earth Mother give that we may know the continual flow and renewal of life?
P: *The Waters-of-Life.*
D: From whence do these Waters flow?
P: *From the bosom of the Earth Mother, the never-changing All Mother.*
D: Has the Earth Mother given forth of Her bounty?
P: *She has not! The waters are there, but the spirit has gone out of them.*
D: Of what then, do we partake?
P: *The Waters-of-Sleep!*
D: Then give me the Waters-of-Sleep.

consecration

The Druid/ess takes the chalice from the Preceptor, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, descend into these waters and hallow them. Give us to know Thy Power and the promise of life that is to return.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "*the Waters of Sleep*," and the marking of the Druid Sigil in the air. The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Preceptor does NOT drink more than once.

The last person should NOT finish the contents of the chalice. This is returned to the Druid/ess with the last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes—though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

benediction

D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth Mother shower Her blessings upon you.

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess and Preceptor.

An offering is made to the Big Oak.

END OF THE ORDER OF COMMON WORSHIP FOR GEIMREDH AND EARRACH



Figure 18 Sue & Larry Press with Weinberger, Lughnasadh 1984 at the Live Oak Grove.

1999 Samhain

Donated by Weinberger
Baccharis Grove, CA

The following is a Special Order of Worship for Samhain. The chalice will be filled with ordinary spring water (the *Waters-of-Sleep*). The sacrifice should be of bare branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their red ribbons-of-office around their necks at the beginning of the service, but carry their white ribbons-of-office in an easily accessible place.

The service starts some distance from the altar.

invocation

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

D: O Beal, forgive these three errors that are upon us due to our mortal limitations: Thou art everywhere,
E: *Yet we worship Thee here.*
D: Thou art without form,
E: *Yet we worship Thee in these forms.*
D: Thou has no need of our prayers and sacrifices,
E: *Yet we offer Thee these prayers and sacrifices.*
D: O Beal, forgive these three errors that are upon us due to our mortal limitations.
All: *O Mother, calm our minds and hearts and prepare us for meditation.*

Procession to the Grove. Upon arrival near the altar the Druid/ess and Preceptor use their staves to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts they may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of material/external or spiritual needs.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...and of the West...

reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth Mother sleeps.
chant

D: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many-faceted Nature in and above all, to Thee we sing our chants of praise.

E: GO THOU NOT FROM US.

D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, turn not Thy pleasing face from us.

E: GO THOU NOT FROM US.

D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where is Thy strength?

E: DEPART NOT FROM OUR MIDST, SLEEP NOT, O MOST HIGH.

D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.

E: RETURN TO US HIS WARMTH.

second sacrifice

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...and of the West...

second reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth Mother sleeps.

The Archdruid/ess and all other members of the Third Order present remove their red ribbons and replace them with their white ones. Then follows the Mourning and the Declaration of Faith.

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.

E: PRESERVE US, O SPIRIT OF DAY. KEEP US IN THY MIND, O SPIRIT OF POWER.

D: Lo, the Season of Sleep has come, and darkness prevails. Let us then lie down, in the good and covering dark, and rest, and contemplate, and renew ourselves with this gift of sleep.

E: REST AND HEAL US, O OUR MOTHER.

D: O Earth Mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'till Spring.

E: SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS.

catechism

D: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: *The waters-of life.*

D: From whence do these Waters flow?

P: *From the bosom of the Earth Mother, the never-changing All Mother.*

D: And how do we honor this gift that causes life?

P: *By partaking of the Waters-of-Life.*

D: Has the Earth-Mother given forth of Her bounty?

P: *She has not! The waters are here, but the spirit has gone out of them.*

D: So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep is begun in truth and in deed. Of what then do we partake?

P: *The Waters-of-Sleep!*

D: Then give me the Waters-of-Sleep.

consecration

The Druid/ess takes the chalice from the Server. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "*the Waters of Sleep*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

The last person should NOT finish the contents of the chalice. This is returned to the Druid/ess with the last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes—though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

benediction

D: Let us go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth Mother shower Her blessings upon you.

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess and Preceptor. An offering is made to the Big Oak.

END OF A SPECIAL ORDER OF WORSHIP FOR SAMHAIN



Figure 19 Rapheal and Leslie at Live Oak Grove in Emmon's Cabin, Beltane 1984

Fall Equinox Ritual 2001:

D.C. Grove's Patriotic Version

By Mike Scharding, with inspiration from Sine Ceolbhinn

No insult is intended, we're just a little wild. We'll report how it works.

The Sunday before the Monday service will be spent under the Washington Monuments shadow from dawn to dusk, followed by a party on Sunday night.

THE INVOCATION

Underline parts are spoken by the congregation

O Lord, forgive these errors that our due to our human limitations:

Thou art everywhere, but we worship thee here.

Thou art without set form, but we worship thee in these forms.

Thou art beyond name, but we call thee by these names.

Thine presence is ever with you, but we worship thee now.

Thou hast no need of prayers and sacrifices, but we offer thee these prayers and sacrifices.

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for mediations.

O Washington & Jefferson, overlook this use of public land for private worship.

PROCESSION

Circle the Washington Monument, beyond the Jersey Barriers, stopping at the cardinal points, at which to do a spin each. Afterwards form a circle, with Archdruid, preceptor and server inside. All members scuff a sigil below them with their feet.

INCANTATION

I am a Washington in revolution.

I am a Franklin in wit.

I am a Jefferson in wisdom.

I am a Monroe towards neighbours.

I am a Lincoln in debate.

I am a Bull Moose in the wilderness.

I am a Taft at dinner.

I am a Wilson in study.

I am a Roosevelt in hard times.

I am an Eisenhower in battle.

I am a Kennedy in charisma.

I am a Carter on the farm.

I am a Clinton in virility.

I am a Bush in having smart friends.

I am a Gore to the environment.

Who is it who leads the people?

Who comforts us in our crises?

Who takes the credit for success and failure?

If not I?

SONG: Dalon's Daily Ditty

With appropriate side step rock-shuffle and clapping.

I am nothing special just a simple Druid,
Seeking my awareness though the Earth Mother,
And life's lessons.

But, I'm filled with doubts, and deep confusion
What can I do to release these chains?
Make a journey!

CHORUS after each following verse:

*Take me on up,, Lord (i.e. Dalon), take me on down.
Take me on over to the ho-oly gro-oves
Of Carleton!*

The road is hard, black, long and winding
With Bright-eyed Dragons spitting fire and smoke.
Lord guide me.

I'm goin' down to the Cannon River,
Gonna wash away all my ignorance
And dogma's blight.

Through lonesome prairie and swamps of passion
In the uncertain floodplain I learn a lesson
The Lower Arb

Matriculate past the dean of admission,
To enter the ranks of those holy students
And faculty.

It's the Land of Youth on an ancient mission
Lifting the torch of inquiry both wide and far
Through long study.

The price of learning is a high tuition
One that must be paid back for many years;
To my pupils.

Drink at the twin lakes of knowledge and wisdom
Filled by the creek of experience
That's Lyman Lakes.

Proceed on to the tower of inspiration
Whose fair white walls call out to me
That's Goodhue Hall.

On seldom trod paths of contemplation
with barbed sarcasm and rocks of Irony
The Upper Arb

I'll climb up that steep, green, holy mountain
Where so many before have found Awareness
Hill of Three Oaks

There I'll pray & vigil in jubilation
Between my green mother Earth and starry Pa
And go on home.

The world will've changed with those revelations
The simple will be hard and the hard simple.
Can I teach this?

But questions will arise despite my education
So, what can I do to solve them all?
Make a new trip!

*Sacrifice is placed on the alter. Perhaps some a twig from a
cherry tree?*

THE SACRIFICE

Priest: Our praise has mounted up to thee on the wings of eagles, our clap have echoed off the trees and our dancing feet have pounded the earth. Hear now, we pray thee, O our Mother, as we offer up this sacrifice of life. (All drop their sacrifice on the altar.) Accept it we pray thee, and cleanse our minds and hearts, granting us thy peace an life.

Preceptor: Hast thou accepted our sacrifice, O our mother? I call upon the spirit of the East (i.e. Congress & Supreme Court) to give answer. (Congregation notes omens) ...of the West (Lincoln & Teddy Roosevelt Memorial) ... of the North (White House) ...and of the South (Jefferson & FDR Memorials). Fellow Druids, who says the omens are favorable? (Hands raise, majority rules)

THE REPLY

(if favorable)

Preceptor: All is well.

Priest: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted.

Go to Catechism.

THE REPLY (if unfavorable)

Preceptor: All is not well.

Priest: All is not for naught. Approval is not to be expected. We continue to celebrate this joyous occasion, but without the fire in the water. It is now appropriate to pause and reflect on this season.

(Skip to meditation)

THE CATECHISM

of the WATERS OF LIFE

Priest (In evocatory enthusiasm): Of what does the Earth-Mother give that we may know the continual flow and renewal of life?!

Preceptor (in plain-song, followed by crowd): The Waters of Life!

Priest: From whence do these Waters flow?!

Preceptor & All: From the Bosom of the Earth-Mother, the Ever-changing All-mother.

Priest: And HOW! Do we honor this gift that causes life in us?!

Preceptor & All: By partaking of the Waters of Life!

Priest: Has the Earth-Mother given FORTH of her bounty?!

Preceptor & All: O she ha--as!

Priest: Then give me the Waters!

(Preceptor with the whiskey and Server with the water, pour equal portions simultaneously into the chalice of the Priest)

THE CONSECRATION

Priest: O Dalon Ap Landu, hallow these waters by thy sevenfold-powers and by the three ways of days and one of night. O Presidents, please also bless these waters by thy 43 ways. Cleanse our minds and hearts and join us together as we take and drink of thy secret essences.

THE COMMUNION & OPTIONAL ORDINATIONS LIBATION

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. O Presidents, including those who disapproved of alcohol, please accept this blessing of drink.

THE MEDITATION

Here is the historic anecdote:

"When George was about 6 years old, he was made the wealthy owner of a hatchet! of which, like most little boys, he was immoderately fond; and was constantly going about chopping every thing which came in his way. One day, in the garden, where he often amused himself by hacking his mother's pea-sticks, he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry tree, which he de-barked so terribly, that I don't believe the tree ever got the better of it. The next morning, the old gentleman, finding out what had befallen his tree, which, by the by, was a great favourite, came into the house; and with much warmth asked for the mischievous author, declaring at the same time, that he would not have taken 5 guineas for his tree. Nobody would tell him anything about it. Presently George and his hatchet made their appearance. 'George,' said his father, 'do you know who killed that beautiful little cherry tree yonder in the garden?'"

"This was a tough question; and George staggered under it for a moment; but quickly recovered himself; and looking at his father, with the sweet face of youth brightened with the inexpressible charm of all-conquering truth, he bravely cried out, 'I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet.'--Run to my arms, you dearest boy, cried his father in transports, run to my arms; glad am I, George, that you killed my tree, for you have paid me for it a thousand fold. Such an act of heroism in my son is worth more than a thousand trees, though blossomed with silver and their fruits of purest gold."

Many years ago, at the signing of the Constitution, Benjamin Franklin noticed the engraved sun on the Chairman's chair. By looking at it, one could not be sure whether it was a rising or setting sun, but he believed it was a rising sun, by the patriotism and courage of those around us. We are in another time of balance both in the cycle of the sun and in the hearts of American. We Druids seek young Washington's courage to harmonize with these cycles; perhaps accentuating the good and reducing the baneful. I wish you luck this autumn.

THE BENEDICTION

Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing and that of our presidents.

Parting Chorus:

I'm a Yankee Doodle Druid.
Here In Washington D.C.
A real strange Druid with a loud bagpipe
Playing tricks and full of whiskey.
I love my dear sweet Earth-Mother,
She's my Yankee Doodle joy.

Yankee Doodle went to Wiltshire
Just to view that Stonehenge!
I am a Yankee Doodle boy.

I laugh at all those silly Druids,
Tied up in red-tape, they don't need.
Give me a one page constitution, PLEASE!
So I don't go blind, trying to read.
I love our simple, clever humor,
I'll follow it till the day I die.

Yankee Doodle went to Wiltshire
Just to view that Stonehenge!
I am a Yankee Doodle guy.



2002 Fall Equinox

Peace Service

Reformed Druids of North America, D.C. Grove
By Mike Scharding with Help by Eric Powers
See Shelton's Exorcism of War in Section 8.

Extensive Preparatory Details

Against my own tradition of simple liturgies, this has become a ritual with extensive stage requirements and foreplanning only possible in a large grove. The Priest, Preceptor and Server should walk through the ceremony once or twice a few hours before, in a quiet place while other grove members collect firewood and dig the necessary holes. This was repeated at the Spring Equinox in 2003 with a few alterations.

The service site should have a young sapling (preferably oak or cherry), and the tree should be within reach of the priest's standing point at the site. A stone altar next to a small bonfire with mostly medium logs (arm diameter) should be prepared in the late afternoon, and the service begins ten minutes before sunset. The bigger the wars at that time, the bigger the fire should be. If the participants are few, more water should be already at the site, tucked away. Fire tongs or tools to be used to remove the logs from the fire should be readied and leaning against the altar. Two holes should be dug near the altar on fertile ground, one shallow and one quite big (maybe 1 foot wide, 2 feet deep and 3 feet long). One large bucket or basin with fine sand or dry ashes from the last fire should be placed near the altar. During the liturgy, the grove members will prop up their candles into the ashes.

The Priest has an acorn in their pocket also bears a very long red ribbon maybe 6 feet or more in length. The priest has also two small envelopes, one with 12 meditations and another envelope with three songs, all cut onto small pieces of paper.

The Preceptor will bear a small hatchet, small enough to be buried, or loosen the blade such that it is removable from the haft.

The Server bears a full bottle of whiskey and another full bottle of water should be borne (who also stashes a candle in their belt or pocket).

Each member of the grove should bear a similar candle and one or two buckets of water or a large gallon jug or two. They also have a small song sheet of the three potential songs to be sung at the end.

The service starts with all participants standing twenty or more yards distance away from the area where the ritual is to take place. The presiding Druid/ess may choose to speak the opening Invocation alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the underlined words of the Invocation. If the grove will speak, make sure sheets of responses have been prepared for them.

The Invocation

O Lord, forgive these three errors and all others that are due to our human limitations:

Thou art everywhere, but thy manifestations are beclouded by the hatred of men;

Thou art without form, but men have forgotten that thou pervadest all form;

Thou hast no need of prayers and sacrifices, and we offer none, yet we offer praise from our lips, but with great fear in our hearts.

O Lord, forgive us these three errors and all others that are due to our human limitations.

O Mother, cleanse our minds and hearts and guide us for meditations.

The Procession to the fire.

AD: On this Equinox, between day and night, we are in a period of balance poised between peace and war. Too far in either direction would be our downfall. We now approach the growing fires of war, each of us bearing a potential blaze with us, yet we also bear the tools to smother that blaze. Let us praise the forces of life!

Hymn to the Earth-Mother

O Earth-Mother!

We praise thee,

Who seed springeth,

Who flower openeth,

Who grass waveth.

We praise thee for winds that whisper

Through the graceful elm,

Through the shapely maple,

Through the lively pine,

Through the shining birch,

Through the mighty oak.

We praise thee for all things.

O Earth-Mother!

Who givest life.

While singing this song they approach the fire.

The Inscription

The Grove circle around the fire and come to a halt, still bearing their buckets. The Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar by the fire (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves. For the remainder of the service, he should face the bonfire and thereby present a fearsome fire-lit visage.

The Sacrifice

AD: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. We offer up this sacrifice....

The server hands the hatchet to the Priest/ess, and then the Druid/ess dramatically pushes up their sleeves and lifts up the axe and begins to swing toward the tree with the hatchet as if to cut off a branch, or even to chop down the tree. But stops.

AD: O dear Mother, too many of your children have been taken or mutilated in these recent days, we cannot bear to do further harm, today. We will not feed the flames of war with the carcasses of your children, but instead we will plant an acorn here, and will nurture its growth. Is this your wish, and should we battle against these flames?

(Here the priest plants the acorn in the ground and covers it. The Grove begins to sing and during the three minute song the Priest/ess will slowly continue to consult the four directions as below:)

Blowing in the Wind:

How many roads must a man walk down
Before you call him a man?
Yes, 'n' how many seas must a white dove sail
Before she sleeps in the sand?
Yes, 'n' how many times must the cannon balls fly
Before they're forever banned?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

How many times must a man look up
Before he can see the sky?
Yes, 'n' how many ears must one man have
Before he can hear people cry?
Yes, 'n' how many deaths will it take till he knows
That too many people have died?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

How many years can a mountain exist
Before it's washed to the sea?
Yes, 'n' how many years can some people exist
Before they're allowed to be free?
Yes, 'n' how many times can a man turn his head,
Pretending he just doesn't see?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

AD: Hast thou accepted our sacrifice, O our Mother? I will ask the winds of change. I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(If the sacrifice is accepted with winds, birds or sounds from the directions, and it almost always is accepted, then you continue. If it is not accepted then go straight to the meditation..)

AD: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted! She encourages us to work in the efforts of peace!

(AD flings the hatchet into the larger of the two holes, the Preceptor and Server bury it, and begin to jump up and down on the dirt to tamp it down firmly.)

AD: We need ye not, we need ye no longer. We must turn toward life. May it be so everywhere.

The Catechism of The Waters-of-Life

(The preceptor holds the whiskey bottle and chalice as yet unmixed while the priest asks the Catechism of the Waters-of-Life. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

AD: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER,
THE EVER CHANGING, YET NEVER CHANGING,
ALL-MOTHER.

AD: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

AD: Has the Earth-Mother given forth of her bounty?

PREC: SHE HAS, THOUGH MUCH HAS BEEN LOST!

AD: Then give me the Waters! All of them! Every bucket that you bear! Make a perfect ring.

The Consecration

(Each member places their bucket in a circle at the foot of the Priest/ess, places a candle in the ash basin, and then returns to the circle, going clockwise. The Priest/ess runs their long red ribbon through the handles and hold the ends in his hand. The Preceptor takes the bottle from the Server, and fills the chalice completely with whiskey.)

AD: The fiery spirits of the Waters of Life in their pure state can enliven our lives, or be used to fan the flames of violence for impure goals.

(The Priest tastes the waters, and with a fiery look in his eyes, dashes the whiskey onto the fire, which should roar up, consuming the whiskey. The Server takes a candle and lights it. The preceptor fills the chalice with pure water.)

AD: And so life is consumed in the process. If we rely upon the cool waters of reason alone, and the flames can be doused.

(The Priest pours out half of the water on the candle's flame, dousing it. He then drinks the remainder with a most unsatisfied look on his face.)

AD: And yet, we have become cold, and it is hard to motivate the spirit to opposition in true times of need. As in all dangerous ventures, moderation is the key to survival; a mixture of courage, emotion and intellect, in the correct balance required by the situation.

(The Preceptor fills the chalice with one part whiskey and two parts water. Then the preceptor puts one shot of whiskey into each bucket or container of water and the handle of the basin of ashes and candles. The Priest/ess then consecrates the contents with the following, in a larger voice than usual, because hallowing thirty gallons is hard work.)

AD: O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night, Cleanse our hearts and join us together as we take and drink of they secret essence and do thy work!

The Community Work

The Priest/ess taps the chalice on every bucket and candle. The Priest/ess drinks from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice.

The Server drinks, then goes around the circle of the Grove (usually clockwise, the grove faces away from the fire with their backs to the flames) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does not drink more than once.

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should not finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings.

AD: We are now balanced and strengthened together for a purpose that she has sanctified. We are not done yet. Much waters remain around me, prepared for a great task. We will begin this work by removing the foundation of this monstrous fire, that is beyond our control, and tame it back for its intended purposes. I can stand by no longer, and watch it burn! The time of reaction has come!

The AD picks up two buckets and hands them to the Preceptor and Server who pass them to both sides of the circle, and deliberately steps out of the Sigil. The Server and Preceptor will hand out the implements of destruction to some of the more hardy members.

AD: This is not a holy fire that gushes before us. Ahoy, _____! *(Calls one grove member)* Remove the log of ignorance!

The grove member removes a log from the bed of coals.

AD: Ahoy, _____! *(Call another member)* Extinguish it!

The grove member drenches the log slowly and surely rolls it to the side.

Repeat these two steps with the following logs:

The log of hatred.

The log of fear.

The log of pride.

The log of indifference.

The log of greed.

The log of prejudice.

The log of injustice.

The log of hypocrisy.

The log of revenge.

And continue as needed until only coals remain.

AD: The logs are gone, and yet the coals are small and beyond number and can not be easily named. They cannot be completely erased from the world, for their spark remains within us.

Server lights her candle from a coal and lights all the pre-arranged candles in the basin of ashes.

AD: Now, all of you together, drench this conflagration! Drench it now!

The remaining buckets are poured upon the fires, which should be adequately snuffed.

AD: It has been done well.

Optional Ordinations

AD: Does anyone wish to be ordained into the first order of the Reformed Druids of North America? If so, step forward!

(if any does the following is said.)

AD: Do you believe in the two basic tenets of Druidism?

Member: Yes.

AD: I see by the ashes and wet stains on your dress that you are already drenched in the graces of the Earth-Mother. Welcome.

(Marks the sigil on their forehead with fingers dipped in Waters-of-Life.)

The Libation

After ordinations, the Priest/ess takes a last sip.

AD: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Grow, little seed of peace, into a mighty tree of prosperity and love. We ask all the wounded spirits out there to drink deep and may your desire for justice be quenched in some other ways without so many more lives being snuffed out.

Priest pours the remaining waters on the buried acorn.

AD: Please rest from your labors and sit. Wisdom must guide our next deeds. Now, with the light of reason, the warmth of reflection and our passions put to directed uses, let us enter into meditation.

The Meditation

Preceptor and Server bear the basin around the circle, and the seated members take a candle while the AD is reading various prayers. It is suggested that the priest randomly draw at least three of the prayers that follow this service, with members concluding each with "So be it."

Eventually, the Priest/ess signals the end of the Service with:

The Benediction

AD: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing to do her work. If you should have later doubts, relight your candle and meditate upon it.

Preceptor: Lend your voices, as we leave this grove in a final song, guided by the words we have heard tonight.

AD randomly pulls a song from song envelope and the group sings as they walk with lit candles away into the night.

Server: The song is _____.

Drawing the Sigil in the Air

The sigil on the ground is brushed away and the Priest blesses the Grove with three Sigils in the air, left to right, saying:

AD: Peace! Peace! Peace!

12 Meditations to Draw From:

Hindu Prayer for Peace

Oh God, lead us from the unreal to the Real.
Oh God, lead us from darkness to light.
Oh God, lead us from death to immortality.
Shanti, Shanti, Shanti unto all.
Oh Lord God almighty, may there be peace in celestial regions.
May there be peace on Earth.
May the waters be appeasing.
May herbs be wholesome, and may trees and plants bring peace to all. May all beneficent beings bring peace to us.
May thy Vedic Law propagate peace all through the world.
May all things be a source of peace to us.
And may thy peace itself, bestow peace on all and may that peace come to me also.

Baha'i Prayer for Peace

Be generous in prosperity, and thankful in adversity.
Be fair in thy judgment, and guarded in thy speech.
Be a lamp unto those who walk in darkness, and a home to the stranger.
Be eyes to the blind, and a guiding light unto the feet of the erring.
Be a breath of life to the body of humankind, a dew to the soil of the human heart,
and a fruit upon the tree of humility.

Buddhist Prayer for Peace

May all beings everywhere plagued
with sufferings of body and mind
quickly be freed from their illnesses.
May those frightened cease to be afraid,
and may those bound be free.
May the powerless find power,
and may people think of befriending one another.
May those who find themselves in trackless, fearful wilderness –
the children, the aged, the unprotected –
be guarded by beneficent celestials,
and may they swiftly attain Buddhahood.

Jewish Prayer for Peace

Come, let us go up to the mountain of
the Lord, that we may walk the
paths of the Most High.
And we shall beat our swords into ploughshares,
and our spears into pruning hooks.
Nation shall not lift up sword against nation –
neither shall they learn war any more.
And none shall be afraid, for the mouth of the
Lord of Hosts has spoken.

Jainist Prayer for Peace

Peace and Universal Love is the essence
of the Gospel preached by all Enlightened Ones.
The Lord has preached that equanimity is the Dharma
Forgive do I creatures all, and let all creatures forgive me.
Unto all have I amity, and unto none enmity.
Know that violence is the root cause of all miseries in the world.

Violence, in fact, is the knot of bondage.
"Do not injure any living being."
This is the eternal, perennial, and unalterable way of spiritual life.
A weapon, howsoever powerful it may be,
can always be superseded by a superior one;
but no weapon can, however,
be superior to nonviolence and love.

Muslim Prayer for Peace

In the name of Allah,
the beneficent, the merciful.
Praise be to the Lord of the
Universe who has created us and
made us into tribes and nations
That we may know each other, not that
we may despise each other.
If the enemy incline towards peace, do
thou also incline towards peace, and
trust God, for the Lord is the one that
heareth and knoweth all things.
And the servants of God,
Most gracious are those who walk on
the Earth in humility, and when we
address them, we say "PEACE."

Native African Prayer for Peace

Almighty God, the Great
Thumb we cannot evade to tie any knot;
the Roaring Thunder that splits mighty trees:
the all-seeing Lord up on high who sees
even the footprints of an antelope on
a rock mass here on Earth.
You are the one who does
not hesitate to respond to our call.
You are the cornerstone of peace.

Native American Prayer for Peace

Oh Great Spirit of our
Ancestors, I raise my pipe to you.
To your messengers the four winds, and
to Mother Earth who provides
for your children.
Give us the wisdom to teach our children
to love, to respect, and to be kind
to each other so that they may grow
with peace of mind
Let us learn to share all good things that
you provide for us on this Earth.

Shinto Prayer for Peace

Although the people living across the ocean
surrounding us, I believe,
are all our brothers and sisters,
why are there constant troubles in this world?
Why do winds and waves rise in the ocean surrounding us?
I only earnestly wish that the wind will
soon puff away all the clouds which are
hanging over the tops of mountains.

Zoroastrian Prayer for Peace

We pray to God to eradicate all the
misery in the world:
that understanding triumph
over ignorance,
that generosity triumph over indifference,
that trust triumph over contempt, and
that truth triumph over falsehood.

Sikh Prayer for Peace

God adjudges us according
to our deeds,
not the coat that we wear:
that Truth is above everything,
but higher still is truthful living.
Know that we attaineth God when we loveth,
and only that victory
endures in consequences of which no
one is defeated.

Christian Prayer for Peace

Blessed are the PEACEMAKERS,
for they shall be known as
the Children of God.
But I say to you that hear, love your enemies.
Do good to those who hate you,
bless those who curse you
pray for those who abuse you
To those that strike you on the cheek,
offer the other one also,
and from those who take away your cloak,
do not withhold your coat as well.

Give to everyone who begs from you,
and of those who take away your goods,
do not ask for them again.
And as you wish that others would do to you,
do so to them.

Three Songs to Choose From:

Prayer of St. Francis

Make me a channel of your peace
Where there is hatred, let me bring your love
Where there is injury your pardon, Lord
And where there's doubt, true faith in you
D---/--A-/---/- DA D-

Make me a channel of your peace
Where there's despair in life, let me bring hope
Where there is darkness, only light
And where there's sadness ever joy

(Bridge) O master grant that I may never seek
So much to be consoled as to console
To be understood as to understand
To be loved as to love with all my soul
G-D-/A-D-/G-D-/E-A-

Make me a channel of your peace
It is in pardoning that we are pardoned
In giving to all men that we receive
And in dying that we're born to eternal life
-rewritten by Sebastian Temple

Let There Be Peace On Earth -

Sy Miller & Bill Jackson, Modified by Mike

Let there be peace on earth
And let it begin with me.
Let there be peace on earth
The peace that was meant to be.

With the Earth as our Mother,
Siblings all are we.
Let me walk with my Sibling
In perfect harmony.

Let peace begin with me,
Let this be the moment now.
With ev'ry step I take
Let this be my solemn vow;

To take each moment and live
Each moment in peace eternally.
Let there be peace on earth
And let it begin with me.

I'd Like to Teach the World to Sing

I'd like to build the world a home
And furnish it with love
Grow apple trees and honey bees
and snow-white turtle doves

I'd like to teach the world to sing
In perfect harmony
I'd like to hold it in my arms and keep it company

I'd like to see the world for once
All standing hand in hand
And hear them echo through the hills
"Ah, peace throughout the land"

I'd like to build the world a home
And furnish it with love
Grow apple trees and honey bees
And snow-white turtle doves



Calling Ritual Addendum

(Druidic Free Association)

By Cowin Troost, 2004

Recently the Carleton Druids have started a calling ritual. This has developed, in part, from the opening and closing of Carleton's sweat lodge rituals when the four directions are called to guide the lodge and then dispersed once the task is finished.

This is a free form ritual. The first person, normally the Arch Druid calls upon the spirits of a particular aspect, often but not always of nature. They list the attributes and what they think about it and at the end call upon it as a guide.

Then this continues going clockwise or counter clockwise (depending on who is nearby and whether they are familiar with the ritual. This continues until a set number of circles go by, or either time or ideas run out.

An example:

Arch Druid: I call upon the spirits of the sky, spirits of blue, spirits of beauty. Spirits of keeping the atmosphere in, spirits of upness. Spirits of things not always noticed even if they're always present. Spirits of the sky, guide us in our wanderings.

(Next person): I call upon spirits of the snow spirits (falling backwards into the snow). Spirits of fun, spirits of cold. Spirits that remind us that even in the middle of winter, when we might get tired of the cold, the winter can still be very enjoyable, spirits of I'm getting snow in my gloves and so I'm getting up, spirits of the snow spirits, guide us to day.

(Next person): (et cetera)

Note, this can be a ritual of it's own or incorporated into other parts of the liturgy.



Figure 20 Mike & Mark upon discovering the Stone Circle on the Hill of 3 Oaks, 1997.



Figure 21 The mysterious Hadzi sculpture in front of the Gould Library, 2004.



Figure 22 The Entrance to the Burial Mound of Carleton's first chaplain, 2004.

Section Six:

International Liturgies



2004 Introduction

It may come as a great surprise to the Founders that there are now overseas branches of Reformed Druidism, seeing as how the RDNA was not thought to extend past Carleton in the early years. And yet, due to more frequent overseas studies and job opportunities of RDNA Druids, we are starting to get more internet inquiries for establishing groves in foreign lands.

As a result, we are also receiving more translations of the basic liturgy format, a trend that I am encouraging at present. The following are various attempts that I have collected or requested from multi-lingual members. I'm hoping a Welsh and Korean version are in the works for ARDA 3 Edition.

Greek Order of Worship

By Richard Shelton, 2004
Transliterated into Latin Letters
See Historiography for pronunciation tips.

The Invocation

Ô K_rie, áphes tâsde treís hamartíās:
Sy men pantachê ei, hêmeís de hierourgoûmen soi entaûtha.
Sy men acidês ei, hêmeís de hierourgoûmen soi toísde eídesin.
Sy men ou chrêdzeis litôn te hêmetêrôn kai thysiôn,
hêmeís de didomen soi tâsde litâs kai thysiâs.
Ô K_rie, áphes tâsde treís hamartíās.

The Return

Soi apodídomen tóde tâs aphthoniâs méros,
hôs hêmâ_s chrê apeltheîn soi.

The Libation

Prôton men Diós patrós te spéndomen,
hôs ton bíon hêmín didôsin:
Athê_nês te, hê tèn sophían.
✠ ✠
Kai de Aphrodítes spéndomen,
hê ton éron didôsin.
✠ ✠
Kai de Dion_sou spéndomen,
tou philátou,
chármatos brotôn,
tô hêmeís didomen tēnde autês dósin — oínon.
✠ ✠

Greek Order of Worship

By Richard Shelton, c.1969
Notice that many sections are missing, see historiography
Actual text in Palantino Lithotype will be in appendix.

The Invocation

Ω Κύριε, ἄφες τάσδε τρεῖς ἁμαρτίας:
Σὺ μὲν πανταχῇ εἶ, ἡμεῖς δὲ ἱερουργοῦμεν σοὶ ἐνταῦθα.
Σὺ μὲν αἰείδης εἶ, ἡμεῖς δὲ ἱερουργοῦμεν σοὶ τοῖσδε εἶδεσιν.
Σὺ μὲν οὐ χρήζεις λιτῶν τε ἡμετέρων καὶ θυσιῶν,
ἡμεῖς δὲ δίδομεν σοὶ τάσδε λίτας καὶ θυσίας.
Ω Κύριε, ἄφες τάσδε τρεῖς ἁμαρτίας.

The Return

Σοὶ ἀποδίδομεν τόδε τὰς ἀφθονίας μέρος,
ὥς ἡμᾶς χρῆ ἀπελθεῖν σοί.

The Libation

Πρῶτον μὲν Διὸς πατρός τε σπένδομεν,
ὃς τὸν βίον ἡμῖν δίδωσιν:
Ἀθῆνης τε, ἥ τὴν σοφίαν.
✠ ✠
Καὶ δὲ Ἀφροδίτης σπένδομεν,
ἥ τὸν ἔρον ἡμῖν δίδωσιν.
✠ ✠
Καὶ δὲ Διονύσου σπένδομεν,
τοῦ φιλάτου,
χάρματος βροτῶν,
τῷ ἡμεῖς δίδομεν τῇνδε αὐτῆς δόσιν — οἶνον.
✠ ✠

Greek Order of Worship

By Richard Shelton, 2004
Translated into English

The Invocation

O Lord, forgive these three sins:
Thou art everywhere, but we worship thee here.
Thou art without form, but we worship thee in these forms.
Thou need'st not our prayers and sacrifices,
But we offer thee these prayers and sacrifices.
O Lord, forgive these three sins.

The Return

To thee we return this portion of thy bounty,
As we must return to thee.

The Libation

First to Zeus the Father do we pour out [a libation],
Who gives us life;
And to Athena, who gives us knowledge.

Then to Aphrodite do we pour out,
Who gives us love.

Then to Dionysus do we pour out,
The best beloved,
The joy of mortals,
To whom we give of his own gift — wine.

Translation of Greek Order

(by Katie Hines, 1996)

O Lord, permit these three faults/sins/grievances:
You (on the one hand) are everywhere; we (on the other hand)
perform sacred rights (continually) to you here.
You (on the one hand) are incorporeal; we (on the other hand)
perform sacred rights (continually) to you as being of
such a sort.
You (on the one hand) don't need of prayers, both from us and
of sacrifices/offerings; we (on the other hand) give
(continually) to you prayers and sacrifices/offerings.
O Lord, permit these three faults/sins/grievances.
To you we render this the abundant share, since it is necessary
for us to depart to/from you.

3 Greek Supplements

Added by Mike the Fool, 2004

Some Greek Links

<http://www.perseus.tufts.edu/Texts.html>
<http://classics.mit.edu/>
<http://www.ecauldron.com/recongreek.php>
<http://www.cs.utk.edu/~mclennan/OM/grk-lat.html>
<http://www.geocities.com/SoHo/Lofts/2938/linkspagan1.html>

Notes on Greek Offerings

It is recommended that offerings be either first fruits or libations such as honey, oil, water or wine. A carved loaf of bread is commonly substituted for the animals so commonly given in ancient times. Usually Greek Gods are thought to take the in-edible portions of an offering due to a long standing agreement.

Useful Greek Phrases

<http://www.cs.utk.edu/~mclennan/BA/UAGP.html>

Blessed be! Maka'rios e'soio (sg) / Maka'rioi e'soisthe (pl)!
Ma'kar e'soio (sg) / Ma'kares e'soisthe (pl)!
Come! I'thi, ei'a! Deu'ro (sg) / Deu'te (pl)! Bas'ke! Fe're!
Hu'page!
Come along! He'peo prote'rô!
Come, ... Ei d' a'ge (sg) / a'gete (pl) [usually with nun (now),
dê (indeed), moi (me), etc. and a following imperative].
Excuse me. Sungignô'ske moi.
Go! Bask' i'thi!
Good-bye! Khai're (sg) / Khai'rete (pl)! E'rrôso!
Health! Hugi'eia!
I drink health (to you)! Filotêsi'an propi'nô [soi (sg) / humin'
(pl)]! Or simply: Propi'nô [soi (sg) / humin' (pl)]!
Go to Hell! Es Hai'dou bas'ke.
Hello! Ou'le (sg) / Ou'lete (pl)! Khai're (sg) / Khai'rete (pl)!
Me'ga khai're (sg) / khai'rete (pl)!
How can I help? Ti d' ou me'llô?
Hurry! Speu'de (sg) / Speu'dete (pl)!
In haste. Spoudê'.
In all haste. Pansoudi'a. Pansoudi'ên. Pansoudei'.

Interjections

Ha! (surprise or suffering) Papai!
Oh Ye Gods! Ô sunte'leia!
I entreat you by Olympian Zeus,... Lis'somai Zênos'
Olumpi'ou, ...
Be kindly disposed to me! Prophilôs' moi e'khe (sg) / e'khetē
(pl)!
Ah! (grief, anger, surprise, admiration) Feu!
Enough! Pax!
So be it! Es'tô!
I wish you joy! Kharan' le'gô soi (sg) / humin' (pl)!
Luck. Tu'khê. (usually good)
Good luck to you! E'khe (sg) / E'khetē (pl) tu'khê agathê!
Oh! My ill luck! Tês tu'khês!
Never! Ou'pote!
No. Ou. Hê'kista.
No indeed, no truly. Ou men'toi. Ou dê'ta. Ou men. Ou men
dê.
No thank you. Ma'llista. Epainô'. Genai'os ei. Kalôs'. Kal'lista.
Pa'nu kalôs'.
Thank you. Eukha'ristos eimi'. Kha'ris soi (sg) / humin' (pl).
Woe's me! Oi moi! Ta'las! Tlê'môn!
Yes. Nai. Naikhi'. Ma'llista. Kai ma'llista. Tau'ta. Tau'ta dê.
By all means, of course. Pan'tôs gar. Dê'pou. Pa'nu ge. Pa'nu
men oun. Pôs gar ou.



ORD ADHARTHA

Ar feadh an tSamhraidh agus an Fhómhair

Summer/Fall By Robert Larson, c. 1975

Céil úraith: An Árd-draoi, an Teagascóir, agus an Friotha'laí

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhramíd anso thú. Tá tú gan riocht, ach adhramíd insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaith agus na híobairtí so chúit.

Athiarna, maith dhúinn tripheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n'anama 'is ár gcroithe agus ullmhaigh le smaoineadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA HÍOBARTHA:

AD: Téann ár moladh suas duit ar na sciatháin iolair; beirtéar ár nglórtha suas duit ar ghuaile na ngaoth. Clis anois, a Mháthair, más é do thoil é, agus sinn ag ofráil an íobairt so bheatha. Glac léi más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt.... an Deiscirt... an Oirthir...an Iarthair.

Moladh leis na déithe! Glactar ár n-íobairt tiomnaithe don torthúlacht 'is athnuachan bheatha, agus don ghlandadh ár gcroithe 's ár n-anama.

AN CAITCEASMA NA N-UISCI:

AD: Cad é a bheireann an Domhain-Mháthair, go, raibh fíos againn ar an sní 's athnuachan shíorá bheatha?

T: Na huiscí beatha.

AD: Cá as go sníonn na huiscí seo?

T: As brollach na Domhain-Mháthar, Uile Mháthair gan athrú.

AD: Agus conas onóirimid an tabhartas so, a bheireann an bheatha dosna fir?

T: Ólaimid na huiscí beatha!

AD: An dtugann an Mháthair cuid a féile?

T: Bheireann sí!

AD: Mar sin de, tabhair dhom na huiscí!

COISREACHAN NA N-UISCÍ:

AD: A Dhalon ap Landu, naomhaigh na huiscí seo le do chumhachtaí seacht-fhillte 'is leis na trí chaoi lae 'is leis an aon chaoi amháin oíche. Glan ár gcroithe agus cuir le chéile sinn le

AN DEOCH OFRÁLA:

AD: Bheirimid an chuid seo d'fhéile thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téigidh amach isteach sa domhan fear, cinnte leis an bhfíos, gur thug an Domhain-Mháthair taitneamh dár n-íobairt, gur fhreagraigh sí ár n-urnaí, agus go bhfágaimid lena beannacht:

Siócháin! Siócháin! Siócháin!

do chumhacht, agus sinn ag tógaint 's ag ól cuid d'uscraí runda

ORDER OF WORSHIP

During Summer and Autumn

Translated from Irish by Robert Larson, c. 1975

Celebrants: The Arch-Druid, the Preceptor and the Server

THE INVOCATION

AD: O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

THE PROCESSION

OFFERING OF THE SACRIFICE

AD: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer (u) this sacrifice of life. Accept it, we pray thee, and cleanse our heart, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer... of the South.. of the East... of the West.

Praise be (to the Gods)! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our hearts and minds, is accepted.

CATECHISM OF THE WATERS

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?

P: The Waters of Life.

AD: From where do these Waters flow?

P: From the breast of the Earth-Mother, the All-Mother without change.

AD: And how do we honor this gift, which gives life to men?

P: We drink the Waters of Life!

AD: Does the Mother give of her bounty?

T: She does!

AD: Then, give me the Waters!

CONSECRATION OF THE WATERS

AD: O Dalon Ap Landu, hallow these waters with your sevenfold powers, and with the three ways of day and one way of night. Cleanse our hearts and join us together with your power, as we take and drink of your secret essences.

THE LIBATION

AD: We return this portion of thy bounty of thee, O Mother, even as it is on us to return to thee.

THE MEDITATION

THE BENEDICTION

AD: Go out into the world of men, being secure with the knowledge, that our sacrifice pleased the Earth-Mother, that She answered our prayers, and that we leave with her blessing:

Peace!, Peace!, Peace!

ORD ADHARTHA

Ar feadh an Gheimhridh agus an Earraigh
Winter/Spring By Robert Larson, c. 1975
Céil'uraith: An Árd-draoi, an Teagascóir, agus an Fríothálai

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhráimid anso thú. Tá tú gan riocht, ach adhráimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaith agus na híobairtí so chúit.

Athiarna, maith dhúinn trípheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoineadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA HÍOBARTHA:

AD: Téann ár moladh suas duit ar na sciatháin iolair; beirtear ár nglórtha suas duit ar ghuailne na ngaoth. Clis anois, a Mháthair, más é do thoil é, agus sinn ag ofráil an íobairt so bheatha. Glac léi más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt.... an Deiscirt... an Oirthir...an Iarthair.

Tá na ceithre ghaoth ina dtost; tá an Domhain-Mháthair ina codladh.

AN CAITCEASMA NA N-UISCI:

AD: Cad é a bheireann an Domhain-Mháthair, go, raibh fios againn ar an sní 's athnuachan shíorá bheatha?

T: Na huiscí beatha.

AD: Cá as go sníonn na huiscí seo?

T: As brollach na Domhain-Mháthar, Uile Mháthair gan athrú.

AD: Agus conas onóirimid an tabhartas so, a bheireann an bheatha dosna fir?

T: Ólaimid na huiscí beatha!

AD: An dtugann an Mháthair cuid a féile?

T: Ní thugann sí; tá na huiscí anso, ach níl aon bheatha iontu.

AD: Mar sin de, cad é a ólaimid?

T: Na huiscí codlata.

AD: Tabhair dhom na huiscí codlata!

COISREACHAN NA N-UISCÍ:

AD: A Dhalon ap Landu, tair arís anuas isteach insa huiscí seo agus maomhaigh iad. Tabhair fios dúinn ar do chumhacht 'is ar an ngealltanas beatha, a thiocfaidh thar n-ais.

AN DEOCH OFRÁLA:

AD: Bheirimid an chuid seo thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téigidh amach isteach sa domhan fear, cinnte leis an bhfios, go bhfreagróidh an Domhain-Mháthair ar n-urnaith, go dtiocfaidh an féile bheatha thar náis don domhan, agus go bhéarfadh an Domhain-Mháthair ag an am san a beannachtaí go leor daoibh.

Síocháin! Síocháin! Síocháin!

ORDER OF WORSHIP

During winter and spring
Translated from Irish by Robert Larson, c. 1975
Celebrants: The Archdruid, the Preceptor and the Server

THE INVOCATION:

AD: O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

THE PROCESSION

OFFERING OF THE SACRIFICE

AD: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer (u) this sacrifice of life. Accept it, we pray thee, and cleanse our heart, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West.

The four winds are silent; the Earth-Mother is sleeping.

THE CATECHISM OF THE WATERS:

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?

P: The Waters of Life.

AD: From where do these Waters flow?

P: From the breast of the Earth-Mother, the All-Mother without change.

AD: And how do we honor this gift, which gives life to men?

P: We drink the Waters of Life!

AD: Does the Mother give of her bounty?

P: She does not; the Waters are here, but there is no life in them.

AD: Then, what is it which we drink?

P: The Waters of Sleep.

AD: Then, give me the Waters of Sleep!

CONSECRATION OF THE WATERS:

AD: O Dalon Ap Landu, come down again into these waters and hallow them. Give us knowledge of your power and of the promise of life, which will return.

THE LIBATION:

AD: We return this portion of thy bounty of thee, O Mother, even as it is on us to return to thee.

THE MEDITATION:

THE BENEDICTION:

AD: Go out into the world of men, being secure with the knowledge that the Earth-Mother will answer our prayers, that the bounty of life will return to the world, and that the Earth-Mother then will give her blessings in plenty to you: Peace!, Peace!, Peace!

OIRNIÚ DRAOITHE AN DARA ORD

By Robert Larson, c. 1975

Céiliúraithe: Árd-Draoi agus an Iarrthóir

AN ACHAINÍ:

AD: A Dhomhain-Mháthair fhlaithiúil shníte go deo, guíonn do pháistí do bheannacht ar an n-iarrthóir seo, gur mhian leis bheith fê do réir.

AN CAITICESMA:

AD: An ngeallan tusa, le fios iomlán, an Domhain-Mháthair a riaradh go dílis, ag friothálamh ar lucht a leanta 's ag déanamh do churamaí mar Draoi an Dara Ord chomh maith is féidir leat? An ngeallann tusa?

I: Geallaim-se.

AD: An dtuigean tusa nádúr an bhuin bheatha go léir agus cad as go dtagann sé? An dtuigean tusa?

I: Tuigim-se.

AD: An dtuigean tusa ól na n-uiscí beatha 's an íobairt bheatha, a ofrálaimid chun ár Máthar? An dtuigean tusa?

I: Tuigim-se.

AD: Mar sin de, an bhfuil tusa ullamh beith coisricthe do réir na Domhain-Mháthar?

I: Táim-se.

AN COISREACAN:

AD: I n-ainm na Domhain-Mháthar, coisricim dá réir I dtigh anam an Deiscirt thú.

Coisricim dá réir I dtigh anam an Tuaiscirt thú.

Coisricim dá réir I dtigh anam an Iarthair thú

Coisricim dá réir I dtigh anam an Oirthir thú

Fé dheireadh, coisricim do réir na Domhain-Mháthar neartmháire beannaithe uile-chumhactaí torthúla thú, ag coisreacan do shaoil le cúis na hUile-Mháthar, an Domhan.

Tóg 'is ól; gach aon bhraon!

IRISH ORDINATION OF SECOND ORDER DRUIDS

By Robert Larson, c. 1975

Celebrants: Archdruid and Aspirant

THE INVOCATION

AD: O Earth-Mother and ever flowing, thy children invoke your blessing on this aspirant, who wishes to be in your service.

THE CATECHISM:

AD: Do you promise, with full knowledge, to serve the Earth-Mother faithfully, ministering to her followers and doing your duties as a Druid of the Second Order as well as you can? Do you (promise)?

A: I do (promise).

AD: Do you understand the nature of the source of all life and from what it comes? Do you (understand)?

A: I do (understand).

AD: Do you understand the drinking of the Waters of Life and the sacrifice of life which we offer to our Mother? Do you (understand)?

A: I do (understand).

AD: Then, are you ready to be consecrated to the service of the Earth-Mother?

A: I am.

THE CONSECRATION

AD: In the name of the Earth-Mother, I consecrate you to her service in the house of the Spirit of the South.

I consecrate you to her service in the house of the Spirit of the North.

I consecrate you to her service in the house of the Spirit of the West.

I consecrate you to her service in the house of the Spirit of the East.

Finally, I consecrate you to the service of the mighty, blessed, all-powerful, and fertile Earth-Mother, consecrating your life to the cause of the All-Mother, the Earth.

Take and drink; every drop!



Japanese Order of Worship (Summer Version)

北米国の新樫人の 一般的な崇拜の順番

5月1日から11月1日前日までのためのもの
(Summer Version)
(By Ikari Segawa 2002)

召喚文

おお、主よ、我らの人間としての限界によ
る3つの間違いを許したまえ
汝はどこにでも在り、しかし我らは汝をこ
こにて崇拜する
汝には形はなし、しかし我らは汝をこれら
が形にて崇拜する
汝は祈りも犠牲も必要とせず、しかし我ら
はこれらの祈りと犠牲を捧げる
おお、主よ、我らの人間としての限界によ
る3つの間違いを許したまえ
おお、母なる者よ、我らの精神と心を洗い
清め、瞑想のために準備させたまえ

捧物

司祭：我らが賞賛はイーグルの翼に乗り汝
に向けて昇り、我らが声は風の肩に乗
り汝まで運ばれた。今こそ我らが祈り
を聞き届けたまえ、我らが母なる者よ
、我らは生命の捧物を捧げる。これを
受け入れたまえ、そして我ら祈らん、
我らの心を清め、汝の平和と生命を授
けたまえ。

司祭：おお、我らが母なる者よ、我らが捧
物は受け入れられたか？我は答えを求
め北の精霊を呼びださん・・・そして
南の、西の、東の精霊を。

(ここで司祭は、植物の供物を「祭壇」ま
たは、もし
祭壇がないなら地面に置く。四方向に向け
ての質問の
間、参加者たちはその方向を向いても良い
。

返事

司祭：喜べ、豊穡と生命の刷新のために、そ
して我らの精神と心を清めるために捧げ
られた物は受け入れられた！

生命の水の教義問答

司祭：母なる大地が与えし何を通じて、我らは
生命が常に続き刷新することを知るか？

教示者：生命の水なり。

司祭：どこからそれらの水は流れるか？

教示者：常に変わらぬ万物の母、大地の母の
胸からなり。

司祭：しからは、いかにして我らの内なる生
命を起こすこれらの贈り物を称えるべき
か？

教示者：生命の水を共に飲むことによって。

司祭：大地の母はその豊かさを与えてくれた
か？

教示者：与えてくれた！

司祭：ならば、我にその水を与えたまえ！！

聖別

おお、ダロン・アプ・ランドゥ、これらの水
を七重の力と、昼の3つの神秘の道と夜
の1つの神秘の道によって清めたまえ。
我らの心を清め、我らがその
秘密のエッセンスを飲むのに参加したま
え！

司祭認定式 (オプション)

聖餐式

司祭：おお我らが母よ、我らも汝に戻らねば
ならぬとはいえ、汝の与える恵みの一部
を汝に返そう。

瞑想

感謝の祈り

我らが供物が大地の母の見守るもとに受け入
れ

られ、返答がなされ、我らはその祝福と共に
あることを確信し、世界を進もう。

大気中に印形を描く

司祭は左から右へ、「平和あれ！平和あれ！
平和あれ」言いながら大気中に3つの印
形を描き、参加者たちと周囲を祝福する。

NRDNA

Common Order of Worship

(Japanese Summer Version from May 1st to Nov 1st)
By Ikari Segawa, c. 2002.

Shoukan

Ooo Shuu yo, warera no ningen to shite no genkai ni yoru mitsu no machigai wo yurushitamae
Nanji wa doko ni demo ari, shikashi warera wa nanji wo koko ni te suuhai suru.
Nanji ni wa katachi wa nashi, shikashi, warera ha nanji wo korera ka katachi ni te suuhai suru.
Nanji wa inori mo gisei mo hitsuyou to sezu, shikashi warera wa korera no inori to gisei wo ageru.
Ooo Shuu yo, warera to ningen to shite no genkai ni yoru mitsu no machigai wo yurushitamae.
Ooo haha naru mono yo, warera no seishin to kokoro wo aria-kiyome, mokuzou no tame ni junbi sasetamae.

Sasagemono

Shisai: Warera ga shogae wa “eagle” no tsubasa ni nori, nanji ni mukete-nori, warera ga koe wa kaze no kata ni nori, nanji made hokobareta. Ima koso warera ga inori wo kiki-todoketamae, warera ga haha naru mono yo, warera wa seimei no houbutus wo ageru. Kore wo uke-ireta mae, soshite warera kiran, warera no kokoro wo kyome, nanji no heiwa to seimei wo uketamae.

Shisai: Ooo, warera ga haha naru mono yo, warera no houbutsu wa uke-irerareta ka? Ware wa kotae wo motome, kita no seirei wo yobidasan... soshite minami no seirei... nishi no seirei... higashi no seirei wo....

(Koko de Shisai wa shokubutsu no kyoubutusu wo “saidan” mata ha, moshi saidan ga nai nara chimen ni oku. Yoppomuki ni mukete no shitsumon no aida, sankashatachi ha so no houkou wo muite mo yoi.)

Henji (Reply)

Shisai: Yorokobe, houjou to seimei no sasshin no tame ni, soshite warera no seishin to kokoro wo kiyomeru tame ni agerereta mono wa uke-irerareta.

Seimei no Mizu no Kyougimondo (Catechism)

Shisai: Haha nara daichi ga ataeshi nani wo tsuujite, warera wa seimei ga jou ni tsuzuki-sasshin suru koto wo shiru ka?
Kyoujisha: Seimei no mizu nari.

Shisai: Doko kara sorera no mizu wa nagareru ka?
Kyoujisha: Jou ni kawaranu manbutsu no haha, taichi no haha no mune kara nari.

Shisai: Shikaraba, ika ni shite warera no uchi naru seimei wo okosu korera no okurimono wo tataeru beki ka?
Kyoujisha: Seimei no mizu wo tomo ni nomu koto ni yotte.

Shisai: Daichi no haha wa sono yutakasa wo ataete kureta ka?
Kyoujisha: Ataete kureta!

Shisai: Naraba, ware ni sono mizu wo ataetamae!!

Seibetsu (Consecration)

Oooo, Dalon ap Landu, korera no mizu wo nanae no chikara to , hiru no mitsu no shimpi no michi to yoru no hitotsu no shimpi no michi ni yotte, kiyometamae. Warera no kokoro wo kiyome, warera ga sono shimpi no essence wo nomu no ni sankashitamae!

Shisai-nintei-shiki (Optional Ordination)

Seisanshiki (Libation parting)

Shisai: Ooo warera ga haha yo, warera mo nanji ni modoraneba naranu to wa ie, nanji no ataeru no megumi no ichibu wo nanji ni kaesou.

Mokuzou (Meditation)

Kansha no Inori (Benediction)

Warera ga kyoubutsu ga taichi no haha no mimamoru moto ni uke-irerare, hentou ga nasare, warera wa sono shukufuku to tomo ni aru koto wo kakushin shi, sekai wo susumou.

Taiki-chu ni Enkei wo Kaku

Shisai wa hidari kara migi he, “Heiwa are! Heiwa are! Heiwa are!” to iinagara taikichuu ni mitsu no enkei wo kaki, sankashatachi to shuui wo shukuhaku suru.



Figure 21 Steps into Japanese Garden, c.1997

Japanese Order of Worship (Winter Version)

北米国の新樫人の 一般的な崇拜の順番

冬用：11月1日から、5月1日前日までのための
もの(Winter Version)
(By Ikari Segawa 2002)

召喚文

おお、主よ、我らの人間としての限界による
3つの間違いを許したまえ
汝はどこにでも在り、しかし我らは汝をここ
にて崇拜する
汝には形はなし、しかし我らは汝をこれらが
形にて崇拜する
汝は祈りも犠牲も必要とせず、しかし我らは
これらの祈りと犠牲を捧げる
おお、主よ、我らの人間としての限界による
3つの間違いを許したまえ
おお、母なる者よ、我らの精神と心を洗い清
め、瞑想のために準備させたまえ

行列祈祷

供物

司祭：我らが宣誓はイーグルの翼に乗り汝に
向けて昇り、我らが声は風の肩に乗り汝
まで運ばれた。今こそ我らが祈りを聞き
届けたまえ、我らの大地の母よ、我らは
生命の捧物を捧げる。これを受け入れた
まえ、そして我ら祈らん、我らの心を清
め、汝の平和と生命を授けたまえ。

(ここで司祭は、植物の供物を「祭壇」また
は、もし
祭壇がないなら地面に置く。四方向に向けて
の質問の
間、参加者たちはその方向を向いても良い
。

司祭：おお、我ら母なる者よ、我らが捧物は
受け入れられたか？我は答えを求め北の
精霊を呼びださん・・・そして南の、西
の、東の精霊を。

返事待ち

(捧物は、緊急の場合を除き、受け入れられ
ない)。

司祭：4つの風は静かなり、大地の母は眠り
についているなり。

生命の水についての教義問答

司祭：母なる大地が与えし何を通じて、我ら
は生命が常に続き刷新することを知るか
？

教示者：生命の水なり。

司祭：どこからそれらの水は流れるか？

教示者：常に変わらぬ万物の母、大地の母の
胸からなり。

司祭：しからば、いかにして我らの内なる生
命を起こすこれらの贈り物を称えるべき
か？

教示者：生命の水を共に飲むことによって。

司祭：大地の母はその豊かさを与えてくれた
か？

教示者：与えて下さっていない！水はここに
あり、しかしその精はそこから出ていっ
てしまった。

司祭：では、我々が飲むのは何か？

教示者：眠りの水なり。

司祭：では、眠りの水を我に与えたまえ。

聖別

おお、ダロン・アプ・ランドゥよ、再びこれ
らの水に降臨し、清めたまえ。我らに汝
の力と、やがて戻るべき生命の約束を知
らしめたまえ。

聖餐式

瞑想

感謝の祈り

司祭：我らが祈りは答えられ、生命の恵みは
大地の表面に戻り、そして大地の母がそ
の祝福を我らに降り注いでくれることを
確信し、世界を進もう。

大気中に印形を描く

司祭は左から右へ、「平和あれ！平和あれ！
平和あれ」言いながら大気中に3つの印形を
描き、参加者たちと周囲を祝福する。

NRDNA

Common Order of Worship

(Japanese Winter Version from Nov 1st to May 1st)

By Ikari Segawa, c. 2002.

Shoukan

Ooo Shuu yo, warera no ningen to shite no genkai ni yoru
mitsu no machigai wo yurushitamae
Nanji wa doko ni demo ari, shikashi warera wa nanji wo koko
ni te suuhai suru.
Nanji ni wa katachi wa nashi, shikashi, warera ha nanji wo
korera ka katachi ni te suuhai suru.
Nanji wa inori mo gisei mo hitsuyou to sezu, shikashi warera
wa korera no inori to gisei wo ageru.
Ooo Shuu yo, warera to ningen to shite no genkai ni yoru
mitsu no machigai wo yurushitamae.
Ooo Daichi -no-haha yo, warera no seishin to kokoro wo aria-
kiyome, mokuzou no tame ni junbi sasetamae.

Sasagemono

Shisai: Warera ga shogae wa “eagle” no tsubasa ni nori, nanji
ni mukete-nori, warera ga koe wa kaze no kata ni nori,
nanji made hokobareta. Ima koso warera ga inori wo
kiki-todoketamae, warera ga haha naru daichi yo, warera
wa seimei no houbutsu wo ageru. Kore wo uke-ireta
mae, soshite warera kiran, warera no kokoro wo kyome,
nanji no heiwa to seimei wo uketamae.

Shisai: Ooo, warera ga haha naru mono yo, warera no
houbutsu wa uke-irerareta ka? Ware wa kotae wo
motome, kita no seirei wo yobidasan... soshite minami
no seirei... nishi no seirei... higashi no seirei wo....

*(Koko de Shisai wa shokubutsu no kyoubutusu wo “saidan”
mata ha, moshi saidan ga nai nara chimen ni oku. Yoppomuki
ni mukete no shitsumon no aida, sankashatachi ha so no
houkou wo muite mo yoi.)*

Henji (Reply)

(Houmono wa, kinkyu no baai wo nuki, uke-irerarenai.)

Shisai: Yotsu no kaze wa shizuka nari, daichi no haha wa
nemuri ni tsuite iru nari.

Seimei no Mizu no Kyougimondo (Catechism)

Shisai: Haha nara mono ga ataesh nani wo tsujite, warera wa
seimei ga jou ni tsuzuki-sasshin suru koto wo shiru ka?
Kyoujisha: Seimei no mizu nari.

Shisai: Doko kara sorera no mizu wa nagareru ka?
Kyoujisha: Jou ni kwaranu manbutsu no haha, daichi no haha
no mune kara nari.

Shisai: Shikaraba, ika ni shite warera no uchi naru seimei wo
okosu korera no okurimono wo tataeru beki ka?
Kyoujisha: Seimei no mizu wo tomo ni nomu koto ni yotte.

Shisai: Daichi no haha wa sono yutakasa wo ataete kureta ka?
Kyoujisha: Atatete kudasatte inai! Mizu wa koko ni ari,
shikashi sono sei wa soko kara dete-itte-shimatta.

Shisai: De wa, ware-ware ga nomu no wa nani ka?
Kyoujisha: Nemuri no mizu nari.

Shisai: De wa, nemuri no mizu wo ware ni ataetamae!!

Seibetsu (Consecration)

Oooo, Dalon ap Landu yo, futatabi korera no mizu ni kourin
shi, kiyometamae. Warera ni nanji no chikara to yagate
modoru beki seimei no yakusoku wo shirashimetamae.

Shisai-nintei-shiki (Optional Ordination)

Seisanshiki (Libation parting)

Shisai: Ooo warera ga haha yo, warera mo nanji ni
modoraneba naranu to wa ie, nanji no ataeru no megumi
no ichibu wo nanji ni kaesou.

Mokuzou (Meditation)

Kansha no Inori (Benediction)

Warera ga inori wa kotaerare, seimei no megumi wa daichi no
hyoumen ni modori, soshite daichi no haha ga sono
shukuhaku wo warera ni ori-sosode kureru koto wo
kakushin shi, sekai wo susumou.

Taiki-chu ni Enkei wo Kaku

*Shisai wa hidari kara migi he, “Heiwa are! Heiwa are! Heiwa
are!” to iinagara taikichuu ni mitsu no enkei wo kaki,
sankashatachi to shuui wo shukuhaku suru.*

The translator's afterwords

Translating a language into another is always difficult.
One of the difficulties I had was the overall *religious* and
old-style tones of the ritual languages. I wanted to make the
translation sound like as authentic as possible, but to do this, I
needed a professional linguist, who was not available.

Another difficulty was that an English word can have
many different meanings and it was sometimes difficult to
know which Japanese word matches best. For example, *way*
as in *the three ways of the day* part. To translate this, the
translator(me) needed to know the exact meanings of this word
in this context, but knowing this itself can be difficult!(It's a
Mystery). I thank Mike Scharding for answering some of my
questions.

I would like to say that although this translation may not
be perfect, I am happy with the result. I hope this translation
shall be of use to someone, some day, somewhere.

Ablauf der Liturgie

FUER SOMMER UND HERBST
German Order of Worship, Summer & Fall
By Stacey Weinberger, April 2003

Dies ist der Ablauf der allgemeinen Feier fuer das Sommerhalbjahr (von Beltane bis Samhain), von welcher sich alle anderen ableiten. Der Einfachheit halber ist hier nur von einer Druidin die Rede, jedoch kommt natuerlich auch ein maennlicher in Frage. Der Kelch wird mit den Wassern-des-Lebens gefuell.

Anrufung

O Erdenmutter, wir loben Dich!
Dass der Samen keimet,
Dass die Blume bluehet,
Dass die Graeser wehen.

Wir loben Dich fuer Winde die fluestern,
Durch der Ulme Anmut,
Durch des Ahorn Wohlgestalt,
Durch der Foehre Lebenskraft
Durch der Birken Glimmer,
Durch der Eiche Macht.

Wir loben Dich fuer alles
O Erdenmutter,
die Du uns Leben schenkst.

Bittgebet

D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit:
Du bist ueberall,
P: Doch wir verehren Dich hier.
D: Du bist ohne Form,
P: Doch wir verehren Dich in diesen Formen.
D: Du brauchst uns're Gebete und Opfertgaben nicht,
P: Doch bieten wir Dir diese Gebete und Opfertgaben dar.
D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit.
Alle: O Mutter, schenk Ruh' fuer Herz und Gedanken und sei mit uns in Innigkeit.

Prozession zum Hain. Nach Ankunft beim Altar zeichnen Druidin und Prezeptor mit ihren Staeben das Druidensiegel auf den Boden um den Altar herum. Nachdem sich die Druidin vor dem Altar in Position gestellt hat, bilden die Anwesenden einen Halbkreis davor.

Lobpreisung

D: Hat jemand Lob oder Fuerbitte an die Goetter auszusprechen?

An dieser Stelle koennen die Anwesenden Danksagungen aussprechen, Fuerbitten vorbringen und/oder eventuelle Opfertgaben auf dem Altar darbieten, welche sie fuer eine Gottheit ihrer Wahl mitgebracht haben. Darauf folgt eine kurze Zeit der Andacht, worin jede/r der Anwesenden um die Erfuellung von materiellen/externen oder spirituellen Wuenschen und Beduerfnissen bitten kann.

Opfer

Die Druidin erhebt das Opfer gen Himmel, mit den Worten:

D: Unser Lob steigt empor zu Dir auf den Fluegeln des Adlers; unsre Stimmen getragen auf den Schultern des Winds; Hoer' uns nun an, O unsre Mutter, da wir Dir bieten dies Opfer des Lebens. Nimm' es an, wir bitten Dich; gewaehr' uns Deinen Frieden, und Leben.

Die Opfertgabe wird auf den Altar gelegt, oder ins Feuer. Die Druidin wendet sich nacheinander den vier Himmelsrichtungen zu, waehrend sie fragt:

D: Nimmst Du unser Opfer an, O unsre Mutter? Ich rufe nun die Geister der Winde; uns Antwort zu geben. Lasset uns wissen vom Willen der Goetter fuer die kommende Zeit und vom Empfang unserer Opfertgabe. Ich rufe den Geist des Nordens...des Suedens...des Ostens...des Westens...

Antwort

Ist das Opfer angenommen, wird die Feier fortgesetzt; andernfalls wird die Feier sofort beendet.

D: Lob sei mit Dir! Unser Opfer, gewidmet der Fruchtbarkeit und Erneuerung des Lebens ist angenommen!

Katechismus

D: Wovon gibt uns die Erdmutter, auf dass wir erfahren den ewigen Fluss von Leben und Erneuerung?
P: Von den Wassern-des-Lebens.
D: Woraus entspringen diese Wasser?
P: Von der Brust der Erdenmutter; Allmutter ewig unveraendert.
D: Und wie ehren wir dies' Geschenk, das Leben spendet?
P: Durch teilen der Wasser-des-Lebens.
D: Hat die Erdenmutter ihre Gabe gebracht?
P: Sie hat!
D: Dann gebe mir die Wasser!

Weihe

Druide/Druidin nimmt den Kelch vom Prezeptor, welcher ihn fuellt, falls er nicht schon vorher gefuell wurde. Druiden/Druidin weiht den Inhalt wie folgt:

D: O Dalon Ap Landu, heilige diese Wasser durch Deine siebenfache Kraft; durch die drei Wege des Tages und den einen der Nacht. Reinige unsre Herzen und verbinde uns durch Deine Macht, so wir Deine geheimen Essenzen annehmen und von ihnen trinken.

Priesterweihe?

Wenn ein Mitglied des Hains die Weihe in den zweiten Grad empfangen soll, wird diese Zeremonie an dieser Stelle vor der Kommunion eingefuegt. Die Druidin stellt daefur einen zweiten geweihten Kelch bereit, welcher mit den Wassern-des-Lebens gefuell wurde.

Kommunion

Die Druidin trinkt vom Kelch und segnet den Prezeptor mit den Worten "Die Wasser des Lebens" und dem Zeichnen des Druidensiegels in die Luft. Der Prezeptor erwidert die Segnung und nimmt den Kelch wieder an sich. Der Prezeptor trinkt erst selbst und geht dann um den Hain herum (normalerweise im Uhrzeigersinn), segnet jede Person, gibt ihr den Kelch, laesst sie trinken, wird im Gegenzug gesegnet und uebergibt den Kelch der naechsten Person. Der Perzeptor trinkt NICHT mehr als einmal.

Die letzte Person sollte etwas im Kelch übrig lassen. Dieser Rest wird an Druide/Druidin mit einem letzten Austausch von Segenswuenschen zurueckgegeben Diese/r nimmt einen letzten Schluck und giesst den Rest auf den Altar und in den Opferschacht mit den Worten:

D: An Dich, O unsere Mutter, geben wir diesen Teil der Gabe zurueck, so wie wir dereinst zu Dir zurueckkehren muessen.

Meditation

Hier folgt eine Lesung aus irgend einem angemessenen natur-orientierten Werk nach Wahl des Druiden oder der Druidin. Darauf folgen ein paar wenige meditative Worte des Druiden/Druidin und ein Moment Ruhe fuer private Meditation (normalerweise zwei bis drei Minuten oder laenger, je nach Beduerfnis der Gemeinschaft) Schlussendlich verkundet Druide/Druidin den Abschluss der Feier mit:

Segensspruch

D: Gehet hin in die Welt in Sicherheit; in der Gewissheit um den Empfang unseres Opfers in der Gnade der Erdenmutter, die Erhoerung unserer Gebete und Ihr Segen auf unseren Wegen.

Die Druidin segnet den Hain mit drei Siegeln in die Luft, von links nach rechts, mit dem Ausruf:

D: Friede! Friede! Friede!

Das Siegel wird von Druide/Druidin und Prezeptor aufgehoben.

Ein Opfer wird der grossen Eiche dargebracht.

ENDE DER LITURGIE FUER DIE ALLGEMEINE FEIER IM SOMMER UND HERBST



Ablauf der Liturgie

FUER WINTER UND FRUEHLING
German Order of Worship, Winter and Spring
By Stacey Weinberger, April 2003

Dies ist der Ablauf der allgemeinen Feier fuer das Winterhalbjahr (von Samhain bis Beltane.) Der Einfachheit halber ist hier nur von einer Druidin die Rede, jedoch kommt natuerlich auch ein maennlicher in Frage. Der Kelch wird mit den Wassern-des-Schlafs gefuell.

Anrufung

O Erdenmutter, wir loben Dich!
Dass der Samen keimet,
Dass die Blume bluehet,
Dass die Graeser wehen.

Wir loben Dich fuer Winde die fluestern,
Durch der Ulme Anmut,
Durch des Ahorn Wohlgestalt,
Durch der Foehre Lebenskraft
Durch der Birken Glimmer,
Durch der Eiche Macht.

Wir loben Dich fuer alles
O Erdenmutter,
die Du uns Leben schenkst.

Bittgebet

D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit:
Du bist ueberall,
P: Doch wir verehren Dich hier.
D: Du bist ohne Form,
P: Doch wir verehren Dich in diesen Formen.
D: Du brauchst uns're Gebete und Opfertgaben nicht,
P: Doch bieten wir Dir diese Gebete und Opfertgaben dar.
D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit.
Alle: O Mutter, schenk Ruh' fuer Herz und Gedanken und sei mit uns in Innigkeit.

Prozession zum Hain. Nach Ankunft beim Altar zeichnen Druidin und Prezeptor mit ihren Staeben das Druidensiegel auf den Boden um den Altar herum. Nachdem sich die Druidin vor dem Altar in Position gestellt hat, bilden die Anwesenden einen Halbkreis davor.

Lobpreisung

D: Hat jemand Lob oder Fuerbitte an die Goetter auszusprechen?

An dieser Stelle koennen die Anwesenden Danksagungen aussprechen, Fuerbitten vorbringen und/oder eventuelle Opfertgaben auf dem Altar darbringen, welche sie fuer eine Gottheit ihrer Wahl mitgebracht haben. Darauf folgt eine kurze Zeit der Andacht, worin jede/r der Anwesenden um die Erfuellung von materiellen/externen oder spirituellen Wuenschen und Beduerfnissen bitten kann.

Opfer

Die Druidin erhebt das Opfer gen Himmel, mit den Worten:

- D: Unser Lob steigt empor zu Dir auf den Fluegeln des Adlers; unsre Stimmen getragen auf den Schultern des Winds; Hoer' uns nun an, O unsre Mutter, da wir Dir bieten dies Opfer des Lebens. Nimm' es an, wir bitten Dich; reinige unsre Herzen, und gewaehr' uns Deinen Frieden und das Geschenk Deines Lebens.

Die Opfergabe wird auf den Altar gelegt, oder ins Feuer. Die Druidin wendet sich nacheinander den vier Himmelsrichtungen zu, waehrend sie fragt:

- D: Nimmst Du unser Opfer an, O unsre Mutter? Ich rufe die Geister der Winde; uns Antwort zu geben. Lasset uns wissen vom Willen der Goetter fuer die kommende Zeit und vom Empfang unserer Opfergabe. Ich rufe den Geist des Nordens...des Suedens...des Ostens...des Westens...

Antwort

“Das Opfer ist nicht angenommen!”

oder

“Das Opfer ist angenommen!”

- D: Die vier Winde verharren in Stille; die Erdmutter schlaeft.

Katechismus

- D: Wovon gibt uns die Erdmutter, auf dass wir erfahren den ewigen Fluss von Leben und Erneuerung?
P: Von den Wassern-des-Lebens.
D: Woraus entspringen diese Wasser?
P: Von der Brust der Erdenmutter; Allmutter ewig unveraendert.
D: Hat uns die Erdmutter ihre Gabe gewaehrt?
P: Sie hat es nicht! Die Wasser sind hier, doch verlassen vom Geist.
D: Was bleibt uns jetzt zu teilen, da es so ist?
P: Die Wasser-des-Schlafs!
D: Dann gebe mir die Wasser-des-Schlafes.

Weihe

Druide/Druidin nimmt den Kelch vom Prezeptor, welcher ihn fuellt, falls er nicht schon vorher gefuellt wurde. Druiden/Druidin weiht den Inhalt wie folgt:

- D: O Dalon Ap Landu, komm' hernieder in diese Wasser und heilige sie. Lass' uns Deine Macht erleben und die Verheissung des wiederkehrenden Lebens.

Kommunion

Druide/Druidin trinkt vom Kelch und segnet den Prezeptor mit den Worten “Die Wasser des Schlafs” und dem Zeichnen des Druidensiegels in die Luft. Der Prezeptor erwidert die Segnung und nimmt den Kelch wieder an sich. Der Prezeptor trinkt erst selbst und geht dann um den Hain herum (normalerweise im Uhrzeigersinn), segnet jede Person, gibt ihr den Kelch, laesst sie trinken, wird im Gegenzug gesegnet und uebergibt den Kelch der naechsten Person. Der Perzeptor trinkt NICHT mehr als einmal.

Die letzte Person sollte etwas im Kelch uebrig lassen. Dieser Rest wird an Druiden/Druidin mit einem letzten Austausch von Segenswuenschen zurueckgegeben Diese/r nimmt einen letzten Schluck und giesst den Rest auf den Altar und in den Opferschacht mit den Worten:

- D: An Dich, O unsere Mutter, geben wir diesen Teil der Gabe zurueck, so wie wir dereinst zu Dir zurueckkehren muessen.

Meditation

Hier folgt eine Lesung aus irgend einem angemessenen naturorientierten Werk nach Wahl des Druiden oder der Druidin. Darauf folgen ein paar wenige meditative Worte des Druiden/Druidin und ein Moment Ruhe fuer private Meditation (normalerweise zwei bis drei Minuten oder laenger, je nach Beduerfnis der Gemeinschaft) Schlussendlich verkundet Druiden/Druidin den Abschluss der Feier mit:

Segensspruch

- D: Gehet hin in die Welt in Sicherheit; in der Gewissheit um die Erhoerung unserer Gebete und um die Wiederkehr der Gabe des Lebens auf die Erde, denn auf diese Weise wird die Erdenmutter ihren Segen ueber Euch hernieder regnen lassen.

Druide/Druidin segnet den Hain mit drei Siegeln in die Luft, von links nach rechts, mit dem Ausruf:

- D: Friede! Friede! Friede!

Das Siegel wird von Druiden/Druidin und Prezeptor aufgehoben.

Ein Opfer wird der grossen Eiche dargebracht.

ENDE DER LITURGIE FUER DIE ALLGEMEINE FEIER IN WINTER UND FRUEHLING



Structure Liturgique Générale

Version simple pour Été

À partir du 1er Mai au 1er novembre
French Order of Worship (Summer)
By Celtic Oak, 2004

LES ÉVOCATIONS

Ô Père, pardonnez ces trois erreurs dû à nos conditions humaines;
Vous qui existes partout et à qui nous offrons nos louanges ici en moment;
Vous qui n'avez pas de forme physique, mais dont on vous louange en cette forme et image;
Vous qui n'avez pas besoin de prières ni de charités, mais à qui nous prions et donnons nos offrandes;
Ô Père, pardonnez nous ces trois erreurs causés par nos conditions humaines

Ô Mère, purifiez nos pensées et nos âmes et préparez nous à la méditation.

Optionnel: Procession, Exécuter le sigle, effectuer l'incantation.

L'OFFRANDE

Prêtre: Nos prières se sont levées sur les ails de l'aigle, nos voies sont emportées sur ses épaules à travers le vent. Ô Mère entendez nos prières, recevez et acceptées nos offrandes, en échange de purifier nos âmes et de remplir nos vie de paix. Mettre offrande sur l'autel.

Prêtre: Ô Mère, en recevant nos offrandes, J'appel l'esprit de l'Est à se prononcer, également je demande à l'Esprit du Sud, de l'Ouest et celui du Nord à faire de même.

LA RÉPONSE

Prêtre: En offrant nos prières et nos offrandes à la fertilité, à l'immortalité de la vie et à la purification de nos âmes, il est assuré qu'elles ont tous été acceptées !

LE CATÉCHISME DE L'EAU VIE

Prêtre: De quoi dont notre Mère Nature nous offre dont nous connaissons son flot et son renouvellement continuel de la vie.

Maître: L'eau de vie

Prêtre: D'où vient cette eau?

Maître: De sa poitrine, notre Mère toute puissante et inchangeable.

Prêtre: Comment devons nous honorer ça générosité?

Maître: En participant à cette célébration qui lui rend honneur.

Prêtre: Nous as-t-elle été généreuse?

Maître: OUI, elle l'a été!

Prêtre: Donnée moi cette eau dormante.

CONSÉCRATION

Ô Dalon Ap Landu vide cette eau par avec les 7 grands pouvoirs et par les trois manières du jour et de la nuit,. Purifiez nos âmes et rejoignez nous en concert avec nous lorsque nous buvons cette mystérieuse essence!

COMMUNION ET VIN (ORDINATIONS OPTIONNELLES)

À celle que nous retournons cette portion de cette générosité,
Ô notre Mère, même si nous devons retourner à vous.

MÉDITATION SUIVIT PAR BÉNÉDICTION

Allez dans ce monde, dans la certitude que nos offrandes ont trouvés leur places au ceins de notre Mère Nature et qu'elle a répondu à nos prières. Avec sa bénédictions, nous pouvons poursuivre notre chemin.

Paix, Paix, Paix!



Figure 22 Two shots of the Grotto of the Unknown Student by Laird, 2004.



Structure Liturgique Générale

Version simple pour Hiver

À partir du 1er novembre au 1er Mai.
French Order of Worship (Winter)
By Celtic Oak, 2004

LES ÉVOCATIONS

Ô Père, pardonnez ces trois erreurs dû à nos conditions humaines;
Vous qui existes partout et à qui nous offrons nos louanges ici en moment;
Vous qui n'avez pas de forme physique, mais dont on vous louange en cette forme et image;
Vous qui n'avez pas besoin de prières ni de charités, mais à qui nous prions et donnons nos offrandes;
Ô Père, pardonnez nous ces trois erreurs causés par nos conditions humaines

Ô Mère, purifiez nos pensées et nos âmes et préparez nous à la méditation.

Optionnel: Procession, Exécuter le sigle, effectuer l'incantation.

L'OFFRANDE

Prêtre: Nos prières se sont levées sur les ails de l'aigle, nos voies sont emportées sur ses épaules à travers le vent. Ô Mère entendez nos prières, recevez et acceptées nos offrandes, en échange de purifier nos âmes et de remplir nos vie de paix. Mettre offrande sur l'autel.

Prêtre: Ô Mère, en recevant nos offrandes, J'appel l'esprit de l'Est à se prononcer, également je demande à l'Esprit du Sud, de l'Ouest et celui du Nord à faire de même.

LA RÉPONSE

Prêtre: Les quatre vents son discrets, Mère Nature se repose.

LE CATÉCHISME DE L'EAU DORMANTE

Prêtre: De quoi dont notre Mère Nature nous offre dont nous connaissons son flot et son renouvellement continuel de la vie.

Maître: L'eau de vie

Prêtre: D'où vient cette eau?

Maître: De sa poitrine, notre Mère toute puissante et interchangeable.

Prêtre: Comment devons nous honorer ça générosité?

Maître: En participant à cette célébration qui lui rend honneur.

Prêtre: Nous as-t-elle été généreuse?

Maître: Non, elle ne l'a pas été car l'Esprit de l'eau est absent!

Prêtre: De quoi assistons nous?

Maître: À de L'Eau dormante

Prêtre: Donné moi cette eau dormante.

CONSÉCRATION

Ô Dalon Ap Landu, descend encore une fois dans ces eaux vides. Donne nous ta connaissance de tes pouvoirs et assure nous que la vie va revenir.

COMMUNION ET VIN

À celle que nous retournons cette portion de cette générosité, Ô notre Mère, même si nous devons retourner à vous.

MÉDITATION SUIVIT PAR BÉNÉDICTION

Allez dans ce monde, dans la certitude que nos prières seront exaucées, que la générosité de la vie va retourner sur cette terre et alors Mère Nature va versez ses bénédictions sur vous.

Paix, Paix, Paix!



Figure 23 New Stone Circle in winter 1999.

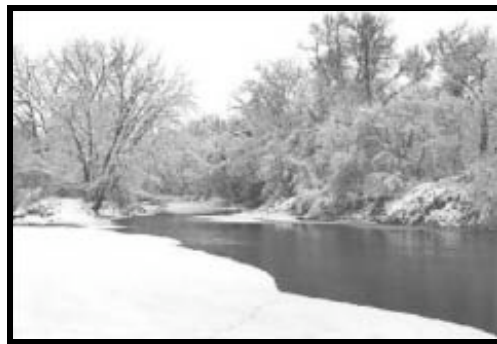


Figure 24 Cannon River running through the Carleton Arboretum 1999

Ordination du Deuxième Ordre des Druides

French Ordination of Second Order Druids
By Celtic Oak, 2004

D'être inséré après la consécration et avant la méditation dans l'ordre de liturgie. Liturgie peut devenir uniquement l'objet de l'ordination ou encore l'ordination peu faire partie de liturgie générale. Il est aussi généralement prévue de faire l'ordination durant la moitié de l'année correspondant à l'été. Car celle-ci demande l'utilisation de l'alcool ou d'un mélange concentré de sucré et d'eau. Normalement, c'est le Prêtre qui officie le service et qui sollicite l'aspirant à rentrer dans le Deuxième Ordre après avoir consacré l'Eau.

Une autre alternative est d'inviter l'aspirant de venir en avant juste avant l'ÉVOCATION. Après avoir demandé les questions mentionnées ci-dessous, l'aspirant doit prendre part au CATÉCHISME DE L'EAU. Après la Consécration de l'eau, procédé à l'assermentation au Deuxième Ordre.

(NOTE: Faire tous le monde boire une gorgée avant l'initié, mais en laissé suffisamment pour qu'il ou elle peut en boire. Souvent, il est essentiel d'avoir un deuxième calice de prêt pour s'assurer d'en avoir suffisamment pour l'épreuve de l'aspirant.)

INVOCATION

Ô Mère nature, flot éternelle et généreuse, en temps que tes enfants nous te demandons d'offrir à cet aspirant vos bénédictions.

QUESTIONS

Prête: Étant pleinement conscient, promets -tu de servir la sources de toute vie, notre Mère Nature, t'engages-tu de servir ses fidèles avec tes meilleures habilités en temps que Druide du Second Ordre.

Aspirant: Oui, je le veux!

Prête: Sais-tu d'où vient la source de toute vie?

Aspirant: OUI, je le sais!

Prête: En adhérant, comprends-tu que nous dévouons nos vie à Mère Nature et au flot de toute de toute vie?

Aspirant: OUI, je comprend!

Prête: Es-tu prêt, maintenant, officiellement, à servir Mère Nature?

Aspirant: Oui, je suis prêt!



Figure 25 Autumn fields at Carleton, 2001.

ASSERMENTATION AU DEUXIÈME ORDRE

Le Prête trempe son doigt (préférable l'Index ou le pouce) dans l'eau consacré et imite le sigle sur le front du candidat à chaque fois qu'il prononce: "je t'assermente" dans l'ordre ci-dessous:

Au nom de notre Mère Nature:

Je t'assermente à ta tâche auprès de L'esprit du Sud;

Je t'assermente à ta tâche auprès de L'esprit du Nord;

Je t'assermente à ta tâche auprès de L'esprit du l'Ouest;

Je t'assermente à ta tâche auprès de L'esprit du l'Est;

Et pour terminer, je t'assermente aux tâches de la grande, glorifiante, divine et nourrissante Mère Nature. Ta vie est maintenant assignée à sa cause.

L'ÉPREUVE

(Donne au Candidat le reste de l'Eau-de-Vie)

Prête: Boit le toute!

(Retournez à liturgie, habituellement à la Méditation, qui risque d'être perturbé par l'initié devenue ivre).



Figure 26 Meditative benches of
Japanese Garden Fall 1999



Figure 27 The Druid Bridge over the Cannon River
in downtown Northfield with over
165 Druid Sigils on its railings, Summer 2004.

Section Seven: Orderly Chaos

Order of Investiture for Archdruids

By Savitzky, 1969

First used at the investiture of Richard Shelton.

*(This Order of Investiture for Archdruids should follow the Incantation of a regular service. Following the Investiture, the newly-invested Archdruid should continue with the Sacrifice. The responses ordinarily give by the Preceptor should be given by the outgoing Archdruid. This is **not** the only, fixed way to consecrate an Archdruid.)*

O Earth-Mother, forever fertile and bountiful, we sing to thee our praise and ask that thy blessing and understanding be granted unto this person who is chosen to serve thee.

Are you, _____, who have been duly chosen, ready to enter this office of service to the Earth-Mother and to lead others to her worship and service? Are you?

Have you been sealed to the service of the most mighty and powerful and fertile Dalon Ap Landu and to the service of the great All-Mother? Have you?

Hear, then, these charges that are laid upon them who enter this office:

- * That you shall direct in this grove the worship of the Earth-Mother, offering to her the sacrifice of life, consecrating in her name and in the name of Dalon Ap Landu the Water-of-Life and of Sleep.
- * That you shall guide people's thought to the praise of the Mother, and minister to her children who have need of your aid.
- * That you shall observe the feast days of the Druids and mark the periods of the moon.
- * That you shall determine that the secular affairs of the grove are attended.

[This next passage is used only at Carleton]

That as Archdruid of Carleton, you shall head the Council of Dalon Ap Landu, discharging such duties as it may delegate unto you.

Hear finally that to you is given the right to consecrate people to the Order of Dalon Ap Landu, and upon you is laid this solemn charge: that this office shall not falter through your neglect.

This do you hear?

Response: This I do hear.

This do you affirm?

Response: This I do affirm.

I therefore, (first name only), Archdruid of _____, do relinquish unto you this office and the rights and charges thereof. May the Earth-Mother grant unto you her light and understanding as you discharge your office. I have hereby discharged mine.

Unofficial Ordination of Zero Order Druids Order of the Acorn

By Scharding, 2002

For people who wish to become Reformed Druids, yet due to age, distance, handicap or some other hardship, are unable to meet with a grove. The Book of Maccabees says, "Don't make a long introduction to a short story", so let's keep it simple, but feel free to elaborate if you wish.

The Acorn ordination should ideally be done outdoors between Beltane and Samhain. Perhaps you'd wish to reaffirm this status annually to yourself ("Next year in Carleton!" or some sort of deadline)? It is basically, the affirmation of the two basic tenets, bringing you into the organizational body of the Druids. In a way this is fulfilling half of the 1st Order requirements (Druid Chronicles, the Book of Customs, Chapter 1). Someday, if fate arranges it, you will meet a Druid who can take you into other Orders, if you wish. There are many activities you can do, because, you know (secretly between you and me) the Founders also made up things too.

Praise:

Insert whatever warm ups you think necessary. Perhaps a song.

Invocation:

O Dalon Ap Landu and Earth-Mother,
I know not the ways of the Druids, yet I wish to become one.
I cannot join their activities, yet I wish to act.
I know not when I'll enter Orders, but I wish to start now.
Please bless my search, and fill me with wisdom and Awareness.

Offering

(of some seeds, preferably acorns):

I wish to be a Reformed Druid, I believe that:

- The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.
- And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.
- It is an unclear path that I begin today, but I will learn by doing. I offer you my activities in the time to come, as a sacrifice, whether it be for a few days or many years.

During this upcoming year, I intend to do the following.....

Please show me your favor, by bringing the path of the proper Druid across mine, in the proper way, at the proper time, at the proper place. If I am to follow this course by myself, so be it with great wisdom and small discoveries from your lessons around me.

Meditation:

Think on the signs that may appear during this ceremony.

Conclusion:

Be there with me through these trying times. Thank you.

Ordination of First Order Druids

By Founders, 1963
Written up by Scharding 1996

Unlike the other Orders of Reformed Druidism, there is no fixed liturgy of ordination, and at least during the first year 1963-1964, anyone who partook of the waters or claimed to be a Druid was considered one; which is a quiet tradition among many Druids to this day.

There is a general custom which can be elaborated upon as the Priest sees fit, derived from the Book of Customs in the Druid Chronicles that they must believe the two basic tenets and partake of the Waters of Life. Usually the Priest will ask for aspirants to the First Order, just before the waters are about to be passed around. The Priest will then go to the aspirant and ask if the aspirant believes in the two Basic Tenets of Reformed Druidism:

- 1) The object of the search for religious truth, which is universal and a never-ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.
- 2) And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

If the aspirant replies affirmatively, the Priest takes the chalice and dips their fingers in the Waters and draws the Druid Sigil on the forehead of the aspirant. Then the aspirant drinks some of the Waters. The Priest then declares them to be a First Order Druid.

If there are several aspirants to the First Order, say a half-dozen or more, instead of going through each separately, they may be asked the basic tenets as a group, followed by separate head-anointings.

Another custom has developed at Carleton College. There, anyone of the first or second orders being able to ordain another person into their own orders, in the absence of an existing Priest. This tradition kept the Carleton Druids going from 1985 to 1992.



Figure 1 "Twigonometry" sculpture, Spring 2003.

Addendum to First Order By Duir De Danu Grove

By Martin Victor, 2004 but much older.

From: martin victor
To: RDNtalk
Sent: Friday, August 22, 2003 1:10 AM
Subject: Re: [RDNAtalk] Tenets

Okay, here is how it [the First Ordination] goes:

Are there any here today who deem to partake of ordination to the First Order of the New Reformed Druids of North America. If so, then please present yourself to the center of the circle.

State your name.
Petitioner states name

And why do you will to walk the Druid path and join the ranks of the Reformed Druids of North America whose roots stem from the ancient ones of the Oaken Brotherhood.

Petitioner states reason(s)

And now I must ask you the first of three questions "do you believe nature is good?"

And second question is like unto the first, "do you believe nature is very good?"

And lastly, the third question is like unto the previous "do you believe nature is very, very good?"

Petitioner answers each question (hopefully in the affirmative)

Then step forward and be sealed by the Four Winds and the Sacred Center.

The Archdruid now takes the Waters of Life and begins to seal the candidate with them to the Four Winds and the Sacred Center.

Archdruid: From the Winds of the North, the realm of Earth, I seal you in the names of Dagda and Modron.

From the Winds of the South; the realm of Fire; I seal you in the names of Brigit, Lugh.

From the Winds of the East, the realm of Air, I seal you in the names of Arianrhod, Camulos.

From the Winds of the West, the realm of Water, I seal you in the names of Cerridwen and Mannanan Mac Lir.

And from the Sacred Center, the realm of Spirit, I seal you in the names of Tailtu and Tethra.

Hail and welcome to you, new druid!

*that's pretty much it. I do recall a couple of other minor changes to it, such as stating that "nature is good" not in a moral sense, but more in a practical sense of thing.

Also of note, starting with me, it has been a tradition for us to bestow a name upon the new druid should (s)he wish a new name.

Ordination of Second Order Druids

By Founders, 1964

*To be inserted after the **consecration** and before the **meditation** in the Order or Worship. It can of course be the sole purpose of the Order of Worship, or an incidental part. It is generally only done in the Summer Half of the Year as it requires Alcohol or Potent Sugar-water. Usually the Priest of the service asks if anyone wishes to enter the Second Order, after having consecrated the Waters..*

*Another alternative is to bring the aspirant forward during the Order of Worship's **invocation** and after asking the **Questions**, shown below, have the aspirant respond to the normal **Catechism of the Waters**. After the **Consecration of the Waters**, proceed to the **Sealing to the Second Order**.*

(NOTE Have everybody sip the Waters before the initiate, but leave plenty for her/him to drink. It is often a good idea to consecrate a second chalice to ensure there's enough)

Invocation

PRIEST: O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

Questions

PRIEST: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?

Aspirant: I do. *(or close enough)*

PRIEST: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Aspirant: I do.

PRIEST: Do you understand the partaking of the Waters-of-Life, and the sacrifice of life that we offer-up to our Mother? Do you?

Aspirant: I do.

PRIEST: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

Aspirant: I am.

Sealing to the Second Order

(Priest dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:)

In the name of the Earth-Mother;

I **seal** you to Her service in the house of the spirit of the South.

I **seal** you to Her service in the house of the Spirit of the North.

I **seal** you to Her service in the house of the Spirit of the West.

I **seal** you to Her service in the house of the Spirit of the East.

Finally, I **seal** you to the service of the mighty, the blessed, all powerful and fertile All-Mother Earth, thus consecrating your life to Her cause.

The Ordeal

(Hand the candidate all the remaining Waters-of-Life)

PRIEST: Take and drink, all of it!

(Return to the Order of Worship, usually at the Meditation)

Addendum to Second Order By Hazlenut Grove, 1993

After finishing the chalice, the candidate goes off for a period of isolated meditation in which she or he assembles an altar or sacred space, and meditates upon the five-fold Powers of the Mother. When s/he returns, the AD asks the following five questions in order to determine what has been discovered in hir meditation.

AD: Of what did you meditate upon the Power of the Mother?
(Fire of Earth)

C: Gives an extemporaneous reply.

AD: Of what did you meditate upon the Beauty of the Mother?
(Water of Earth)

C: Gives a reply.

AD: Of what did you meditate upon the Understanding of the Mother? (Earth of Earth)

C: Reply.

AD: Of what did you meditate upon the Wisdom of the Mother? (Air of Earth)

C: (pause for reply from C)

AD: Of what did you meditate upon the Magick of the Mother? (Spirit of Earth)

C: (pause for reply from C)

(Return to the Order of Worship, usually at the Meditation)

Addendum to Second Order By Akita Grove

By Pat Haneke, Akita Grove 1998

This is not so much a liturgy as an activity to precede the 2nd Ordination. I was a bit inspired by the phrase "Three Ways of Day and One of Night." And I figured since the Third Order deals with the night during the Vigil, why not add some type of testing procedure dealing with Daytime for the 2nd Ordination? It is optional, of course, and the initiate should choose the level of intensity commensurate with their own stamina and environment, carefully acquiring the necessary skills in advance, with some method of calling for help if things go bad.

This should be ideally performed on a three day weekend. The initiate should set up a camping spot with a tent and campfire for use in the evening after each day's excursions, during a warm month in mid-summer, in a location with some water resource and possible natural food sources. A forested lake with fish, berries and hunting possibilities would be ideal. Special prayers should be assigned for Dawn, Noon and Dusk. During these three days, the initiate should be left alone.

DAY ONE: FOOD

From the first rays of dawn until the first star at night, you may not eat anything, except that which is found in Nature and not produced by the hands of man. If nothing is available to be found the first day, one ball of rice may be eaten in the evening. Drink bottled water in moderation during the day, meditate, understand the resources of your region.

DAY TWO: WATER

From the first rays of dawn until the first star at night, you may not drink any liquid, except that it comes from a natural source with no tampering by the hand of man. Food prohibitions continue. If no water can be found, 2 cups of water may be drunk in the evening. If still no food can be obtained, another rice ball may be eaten in the evening.

DAY THREE: SHELTER

From the first rays of dawn until the first star at night, you may not wear any clothing, rest under or in any prefabricated shelter, except using natural materials constructed by hand from the area around you. Previous food and water prohibitions remain in effect. Any fires must be made by rubbing or other natural methods, including the evening fire.

Ordination

As the third day draws to an end, if they have been successful, the ordaining AD will meet the initiate with a new robe of office, a hearty meal and lots of water. A regular Order of Worship will be held, and a 2nd Ordination inserted in the traditional place, with the sacrifice being selected by the initiate.

*Note if it is cloudy, you can determine when day begins and ends by being able to see the lines on your palm with natural light.

Addendum to Second Order By Carleton Grove

By MerriBeth Weber, Carleton Grove, c. 1999-2001

Carleton recently now often asks extra questions of the initiate, but has requested they not be printed here, to retain their potency. Inquiries should be made to Mike Scharding if you'd like a copy.

Addendum to Second Order By Poison Oak Grove

By Stacey Weinberger, Poison Oak Grove, c. 2001

- 1) The Second Order candidate was required to read the Druid Chronicles (now contained in ARDA) and ask questions from the reading. I have added asking questions of the candidate.
- 2) The Second Order candidate is to find an amber colored version of the ruby red Ben Franklin chalice to be used in the ordination service as the second chalice. The candidate keeps this chalice to do his/her own proto-grove services and receives a copy of the proto-grove service after the ordination.
- 3) The Second Order candidate was required to learn about or become familiar with another religion of his/her choice. Mine was Zen Buddhism.
- 4) Any grove member may have a robe. However upon ordination the Second Order candidate can have a tabard to wear with the robe. After the ordination the preceding druid might wish to place it over the ordained druid's head as a nifty gesture marking the achievement. I wear mine under my robe.

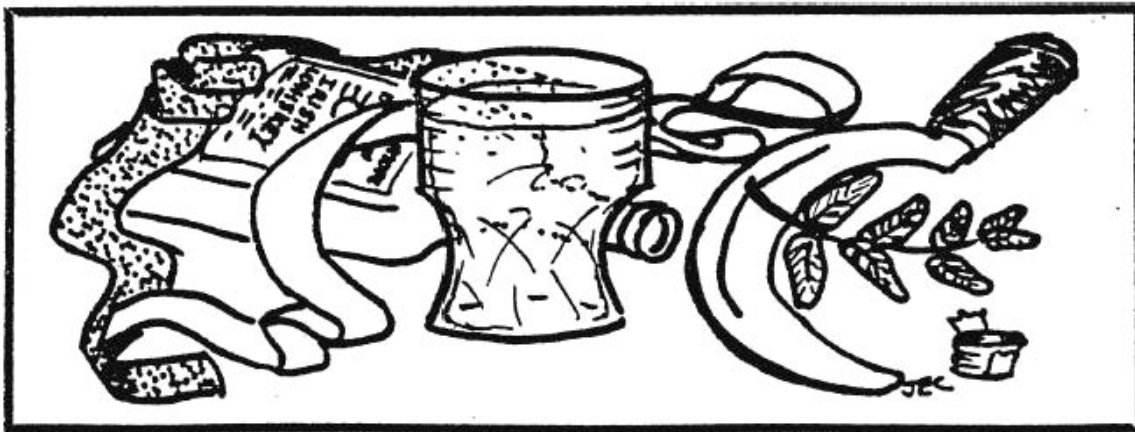
Addendum to Second Order By Digitalis Grove

By Mike the Fool, c. 2004

In addition to the standard practices of the second order, I've decided to make a few adjustments in my grove.

I encourage aspirants to this order perform a quest of some type, research a topic or go on a daytime vigil from sunrise to sunset to better understand the three ways of day and one of night.

At the end of the daytime vigil, I ask what they thought about and whether they are still interested in entering the second order, and if they are, I do the ordination as part of an early evening service.



Ordination of Third Order Druids Order of Dalon Ap Landu

By David Fisher, 1964

This ceremony has been left out because I had to promise not to release it, and because we feel that candidates should not have an opportunity to see the words until after the vigil. We apologize to the curious. . Read the Historiography for interesting details.

Researchers should contact Mike Scharding at mikerdna@hotmail.com or another Third Order member if you need more information concerning the contents, although I cannot release the text



Figure 2 Mike and Sam wearing their Arch Druid's hats, Goodhue Hall, 1992.



Figure 3 David Frangquist inducting Nikki Lambert into the 4th Order, Hill of 3 Oaks, Samhain Nov 1, 1993.

Ordination Of Fourth Order Druids Order of Grannos

By David Fisher, 1964

O Mother, we thy servants praise thee. Grant us thy presence now, as we worship thee in the form of Grannos, the healing springs. Fill this person with thy power., that they may be made fit to serve.

Hear now these words, found in a hymn to the Waters, form the Rig-Veda:

Forth from the middle of the flood the waters
Their chief the sea, flow cleansing, never sleeping
Indra, the bull, the thunderer, dug their channels:
Her let those waters, Goddesses, protect me.
Waters which came from heaven,
of those that wander dug from the earth,
or flowing free by Nature,
Bright, purifying, spreading to the ocean,
Here let those waters, Goddesses protect me.
Those amid whom goes Varuna, the sovereign,
He who discriminates men's truth from falsehood,
Distilling mead, the bright, the purifying,
Here let those waters, Goddesses, protect me.
They from whom Varuna the King, and Soma,
and all the deities drink strength and vigor.
They unto whom the universal Agni entered,
Here let those waters, Goddesses, protect me.

Understand that these words as a sing of the power in the waters that flow beneath the Earth.

I, (in the name of) the Patriarch of the Fourth Order, the Order of Grannos, the healing springs, because you have served faithfully and well the pursuit of truth, and because you have earnestly sought to know what is to be found in the bosom of the Earth, ask you to join in the fellowship of the Order of Grannos.

Know that we find the Mother's pleasure to extend her power to men in the form of a spring as it rushes forth from the Earth. Even as the Waters-of-Life of the Answer, so the healing springs minister to the needs of men, cleansing the weary and lifting up the weak in the body and in spirit.

As you follow the Mother in Grannos, you must be ready to life up in like manner. If any man comes to you for aid, you must not refuse him your counsel and help. You must visit the weak and weary in body, encouraging them and giving of your strength to their aid. This is the path of a follower of the Mother in Grannos: to lift up those who are fallen. Think now upon this life, and when you are ready, answer if you would follow.

(PAUSE)

ASPIRANT: I am ready to follow the Mother in Grannos.

Then in the sign of the most mighty and powerful Mother Earth, I seal you to the service of Grannos, the healing springs. Let your life be a life of service to all men, that you may accomplish this end.

Descend now into this person,

O Mother, with thy power of healing!

Take now this chalice as a sign and badge of your office. Fill it with the Waters-of-Life, and give it to the weak and to the needy, remembering always the source of all gifts and all strength.

Go forth now and heal and strengthen, in the name of Grannos, the healing spring.

Peace! Peace! Peace!



Figure 4 David Frangquist binding the maniple of the 5th Order Druids while Becky Hrobak looks on at the Hill of 3 Oaks, Samahin 1993.



Figure 5 Sam receiving the Order of Belenos from Mike Scharding on the Hill of 3 Oaks, Samhain 1993.



Figure 6 Two onlookers observe Frangquist's induction of Gary Zempel (on the right) into the 7th Order at Mai Fete Island 1966.

Ordination of Fifth Order Druids Order of Braciaca

By Norman Nelson, 1964

O our Mother the Earth, who hast taken the form of malt, which men name Braciaca, the grain that sustains thy servants and gladdens their hearts, we ask thee to look upon this thy servant and to bless their life. As the germinating grain, let them grow in thy service; as the sprouting grain doth change to sweetness, let them increase in grace and favor in thine eyes in the eyes of all mankind.

(Portions of malt or grain shall be distributed. The officiant shall cast small amounts five times upon the altar.)

Our praise has mounted up to thee like the leaves of the sprouting grain. O Braciaca, accept now this sacrifice offered to thee, accepting the sacrifice of the candidate here before thee, and also their life into thy service.

(Like wise the candidate throws grain five times on the altar saying:)

Accept, O Braciaca, this sacrifice and my life, and grant thy blessing.

(Return to the officiant)

Hast thou accepted this dual sacrifice, O Braciaca? I call upon the spirits of the growing fields and fresh waters to make answer.

Praise be, our sacrifice has been accepted and the dedication of our lives has found favor in the sight of the Mother of all.

(Sprinkling the fresh water from the earth on the altar, the officiant says:)

O Braciaca, lord of malt and the goodness, thereof, look with favor upon this thy servant; consecrate, seal, and dedicate that person to a life of goodness that shall be an example to all men, and bestow thy blessings upon that person as they go through a life dedicated to thy service.

O Druid, your sacrifice has been offered and accepted; your life has been offered and received. Do you accept the call to serve, to be an example to all men, that your life may be a guide to those who shall come after, and pledge that you will do nothing to disgrace the life bestowed upon you in the service of the Earth-Mother?

Aspirant: I do.

Then by the authority in me vested, I seal you yet again, and bind you to the service of all mankind.

(Remaining water shall be poured on the altar in a moment of silent meditation.)

Rise, servant of Braciaca and of mankind, and go forth into the world of men, knowing that your sacrifice and your life have found acceptance, that our prayers have been answered, and that you go forth with the blessing of the lord of all.

Peace! Peace! Peace!

Ordination of Sixth Order Druids Order of Belenos

By David Frangquist, 1964

O Belenos, lord of day, let now thy radiant goodness descend upon us as we who would be faithful unto thee seek fulfillment in thy glory.

I now call upon _____ to come and kneel before me.

Long has been your search: longer still it shall be; but may you be guided in the light of the sun as you continue. Hear now the charge of the Order of Belenos, which is the Sixth Order, the Order of the Sun.

Know that we have seen the smile of Belenos, bright, radiant, raining glory and warmth down upon the bosom of the earth from his seat on high in the midst of the blue heaven.

Know that all things owe him their strength and power; for his gift is the glorious gift of the energy of life, which is in all things which do grow and live upon the face of the earth.

Know therefore that you, as a priest of Belenos, shall be charged with the observance of his festivals of midsummer and midwinter, for on those days does the sun reach its highest points in its course through the sky.

Know also that the color of the Sixth Order is the color of Belenos, and the golden ribbon which I shall present to you shall you wear on the days of midsummer and midwinter and at such other time as you may wish, for they are it is the symbol of Belenos.

Now I would ask of you this one question:

"What is the nature of the sun at night?"

(At this point, the candidate answers the question in their own way; they have already been given the chance to meditate upon the question. If they give a suitable answer (which may be in the style of Zen) the ceremony proceeds.)

The arise, and hear these words of institution: Even as I am powerless to control the rising and the setting of the sun, but bow before the power of Belenos, so also am I powerless to consecrate you to his service. Only at his hands shall you be ordained, in a process that you yourself have now begun. When the sun has set, and then risen again, and shone down upon you, then if your heart is pure shall you be truly Druid of the Order of Belenos.

Lift now your eyes toward the sky; and raise your arms in adoration to Belenos; as I now present you with the token of your Order.

(Here the candidate is presented with their gold ribbon.)

Go now, and bring into the hearts of men the warmth and cheer of Belenos, that the light of truth might shine for them even as does the light of the sun.

Peace! Peace! Peace!

Ordination of Seventh Order Druids Order of Sirona

By Gary Zempel, 1966

O Sirona, we invoke thy presence now. Rise out of thy murky depths, and receive this, thy humble servant.

May you now receive the blessings of all the Gods and Patriarchs:

May you have:

The strength of Dalon Ap Landu

The mercy of Grannos

The sweetness of Braciaca

The radiance of Belenos

The Power of Taranis .

May your wisdom be as vast as Llyr.

And may you be at home with the mystery of Danu.

Strengthen now your spirit with this charm from Atharva-Veda,

O Sirona, Queen of the Seven great floodwaters, Princess of the seventy times seven rivers, Mistress even of the Cannon [a river], accept this sacrifice as a token of our devotion, and grant us Peace. We pray that this, thy servant, may be found acceptable in thy sight as unto thee we commend his spirit.

SPLASH!

(The Candidate is thrown in water)

Now by the authority vested in me, I proclaim you Patriarch. Join now the college of your distinguished Brothers.

Go forth into the world of men, serving the Earth-Mother, and ministering to her followers in the name of Sirona.

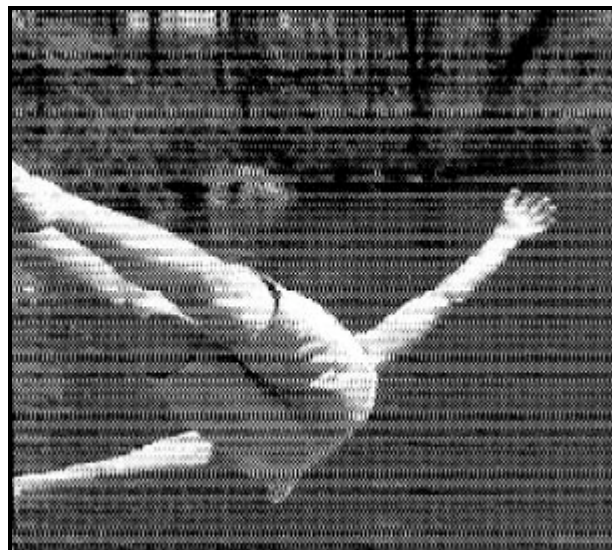


**Figure 7 Gary Zempel entering the
Order of Siron, Lyman Lakes 1966.**

Ordination of Eighth Order Druids Order of Taranis

Unofficially proposed by Nozomi Kibo, 1998
Officially adopted by Michael Scharding, who was
elected as Patriarch by the Council of Sirona 2004

Conditions Necessary for Ordination:

0. Due to the difficulty of finding an Ordainer and ordainee in the same place during the storm, it is self-ordained with permission from the Patriarch or other member of the council.
1. Service should be during the rainy season, if there is one.
2. Candidate priests must have shown divine selection by Taranis by being struck by lightning, caught in a tornado, lost in a blizzard, hit by a meteor or almost drowned in a flood. Accidental electrocution or receipt of a degree in meteorology or electrician might also be accepted as an omen of invitation.
3. Candidate must perform the ritual during a terrific storm, outside, unprotected from the elements, from the storm's beginning to its end. They are encouraged to go outdoors at least once in every future storm.
4. Candidate must be bearing triple knotted yellow & black ribbon maniple and holding the symbol of office, a golf iron, or fly a kite during the vigil of at least 3 to 8 hours.
5. Site must be an open field or hill top without any tall structures nearby if possible.
6. Sacrifice must be a top-tree oak-twigg or rowan-twigg or any wood of an actual lightning-struck tree; and a chalice of freshly collected rain water.

The Ceremony:

The Invocation:

O Taranis, ruler of weather, we look upon thy presence around us in awe and worship. Give your attention, O Earth-Mother, as we worship you in the form of Taranis.

[Here the candidate sings a weather related song.]

Our praise has come forth but we are drowned by your own song. You have selected me in the following way.

[Here the candidate relates how they were selected.]

If I am to be accepted, I will perform the following acts:

[Here the candidate details the duties of the order, which might include a serious study of meteorology and climatic studies.]

Offering of the Sacrifice:

I offer you this dedication of life. Accept it, we pray thee, in token of the dedication of my heart, grant us a sign of thy acceptance.

[Here shall the Druid lay the sacrifice on the altar next to a chalice of fresh rain water, gathered during the storm.]

Hast thou accepted our sacrifice? Do you look with favor on my course? Show us a sign, O Taranis! I call upon the spirit of the North to give answer... of the South... of the East... and of the West.

[A lightning bolt or thundering or serious blast of wind from the appropriate direction is sufficient. In normal RDNA rituals

such a sign would cancel the ceremony. If successful, continue.]

Praise be, our sacrifice, offered to Taranis and the vitality of the world, has been accepted. Taranis has approved this lowly candidate. I thank you.

Consecration of the Water:

O Taranis, by whose power and might the very heavens do ring and peal forth, and replenish our rivers with fresh water, come to us now as we celebrate your eternal majestic drama.

I, [insert name and titles] thank you for choosing me to enter your hallowed order. Give unto me more knowledge of your ways and methods. Listen to my appeals when I call you, and if acceptable, please grant them. I pledge myself to your service, from watching fluffy cloud shapes to the study of meteorology and observation of the cycle of water distribution over this planet that I might tell them to others. Teach me the wisdom of these symbols that I bear. As a token, I now ask you to descend into these waters as they have already descended from you!

[Here the priest holds up the chalice, filled with 1 part whiskey and 3 parts rainwater from the storm. The priest then serves anyone else silly enough to be standing around with them. The priest then returns to the normal service.]

The Libation:

I return these waters to you as all water eventually return through you and come again.

The Meditation:

[Pick one as seems appropriate.]

The Benediction:

O Taranis, my first wish unto you is this; that none present here will feel your same power as keenly as I have felt it. May they be blessed by you wherever they go, with sufficient rain and only the rarest of weather disasters. Of this I beg your peaceful blessing.

Peace. Peace. Peace.

[Here the priest now waits out the storm, lightning rod in hand, such as a golf club, until the storm ceases, at their own peril, but we officially don't encourage you to do this. If Taranis loves them, they will survive.]



Unofficial Ordination of Ninth Order Druids Order of Llyr

by Nozomi Kibo
Translation by Michael Scharding, 1998

Conditions Necessary for Ordination

1. Rite held between Beltane and Samhain at a beach.
2. Candidate must have spent the great part of a year and a day in near-daily communion with the ocean, deriving their livelihood in some way from the ocean and in general never being away from the ocean for more than a few days.
3. Having completed this period, the candidate must make a trip of divinely decided duration, on a boat of their own construction.
4. The candidate should be familiar with marine navigation, fish and sea life and be an adept swimmer.
5. Before the Order, the candidate must vigil in the ocean, say, waist deep, for about 7 hours. (By ocean we also include tidal-affected freshwaters such as the Great Lakes and Lake Victoria). A wet suit may be worn during this period.
6. The Order is performed in the ocean, not having left it since the beginning of the night vigil, promptly at dawn, or vigiling from low tide to high tide and holding the service at high tide. Kibo suggests stripping down before beginning, because she says it promotes a more intimate contact with the ocean spirits. Perhaps being held underwater with scuba gear?
7. The offering may be a sea plant, or the releasing of a live creature back to the ocean.

The Ceremony:

The Invocation:

O Grandmother, O Llyr, we thy children do invoke you from the surrounding rolling oceans to witness my dedication to your service. I have spent a year in communion with you and a night embraced by your waves. I have studied your ways and those of your children and I ask you to bless this service with your attention.

Chanting of Hymns:

[Here the candidate may use this chant or one of their own choosing.]

Amergin's Song

I am the wind upon the sea,
I am a wave upon the ocean,
I am the sound of the sea,
I am a stag of seven points,
I am a bull of seven fights,
I am a hawk on a cliff,
I am a teardrop of the sun,
I am the fairest of blossoms,
I am a boar of boldness,
I am a salmon in the pool,
I am a lake on the plain,
I am a word of skill,
I am a battle-waging spear of spoil,
I am a God who fashion fire in the mind,
Who but I knows the secret of the stone door?
Who has seven times sought the Places of Peace?

Who, save I, knows the ages of the moon,
The place and time the sun sets?
Who calls the kine from Tethra's house,
And sees them dance in the bright heavens?
Who shapes weapons in a fort of glass,
In a fort that harbors satirists?
Who put the poet, the singer of praises,
Who but I divides the Ogham letters,
Separates combatants, approaches the Faery Mound?
I, who am a wind upon the sea.

The Offering of the Sacrifice:

Our praise has mounted up to thee on the wings of sea gulls and descended to you on the fins of your fish. Hear now, we pray thee, O mother Sea, as we offer up this sacrifice to thee. Accept it, we pray thee, and cleanse our hearts, granting us thy presence yet.

[Here the candidate release the creature or sea-plant.]

Has thou accepted our sacrifice, O Llyr, our Grandmother? I call upon the spirit of the House of the North to give answer... of the South... of the East... of the West.

[Wait for signs.]

Praise be, the sacrifice has been accepted!

[The sea-green ribbon is donned and an aquatic dance may be performed here if desired.]

Ordination and the Consecration of Waters

[Candidate raises the chalice of sea water.]

O Grandmother Llyr, from thy bosom all life has come forth. There is no need to bless your holy waters, yet I praise of thy holiness. I dedicate myself to the study of your mysteries, the strengths and weaknesses of water. Teach me, help me, protect me and encourage me. May we never be parted for long, may I instruct others in your care. With that I welcome your presence outside as well as within me.

[Here the candidate takes a healthy portion of waters and passes the cup to other present. Afterwards return the waters to the ocean. Then the initiate walks out into the ocean until they pass out of sight, pause, turn around and emerge from the ocean, perhaps surfing on a clamshell if they can manage it.]

The Libation

O Llyr, we return these waters to you, as all waters flow to you, as we must one day return to you on our final journey across your waters to the Blessed Isles.

The Meditation

[An appropriate sea-oriented reading. Perhaps "Prayer of the Sea" at the end of the Great Druish Books in Part Five of ARDA by the Hasidic Druids? A copy is here provided:]

Prayer of the Sea

How wondrous are the works of the Earth-Mother!
Consider the oceans and their inhabitants.

Consider the waves that swell and fall afar from any human land, never seen by human eye.

Consider the waves born far out to sea, traveling many leagues to crash at last upon the rocks of some barren shore; spraying their white frustration high into the air; or which

softly creep across furlongs of glistening sand, sending spies far inland, scouting new territory for the sea to reclaim.

Consider that for ever grain of sand, every chip of rock, every cliff and promontory slipping into the waters; for each is another deposited elsewhere.

Consider the plants of the Sea; the mighty beds of mile-long kelp, the mosses growing upon the shore, the vast fields of algae and plankton, giving unto us the breath of life.

Consider the animals of the Sea; the horses of the sea and the lions of the sea, clam and barracuda, whale and kraken, and the dolphin- beloved of the Mother and friend to humans.

Consider as well the inhabitants of the depths where light is never seen, where waters never stir, where monstrous pressures crush all who would dare invade the realm; and also the dwellers of the reefs, the angels and anglers, octopus and starfish, and the deadly man-o-war.

Consider the monsters and the beauties, and wonder at the bounty of the Earth-Mother and wonder more at Her power.

Consider the seas of our ancestry, screaming in white, foaming frenzy against the barren rocks; while somewhere in a quiet tidal pool, one atom links with another, one molecule with another, one chain with another. And behold the miracle as the sky impregnates the waters and the Earth-Mother cries out "Let there be Life!" – and there is Life!

Consider thou that, as surely as we did come from the Sea, so shall we as surely return unto Her. Though we be buried beneath the soil of the driest land, it matters not – for all the world has been once covered by the Sea, and shall be covered again in days to come.

For the Mother Who rules the waters and the rocks, the skies and the pits, will have Her own, and none shall gainsay Her.

For the Earth-Mother is the Sea-Mother, Who arose from the waters to become the Goddess of Love and Life, and Who therefore bids us to Love and Live.

Ea Leukothea, Ea Yemanja, White Goddess of the Waters! Hail to Thee, Sedna and Nerivek!

And when our loving and our living is at an end, we shall return to the Sea, our Mother; where for every weakness there is a power, for every hurt a cure, for every sorrow a joy.

Long and live and consider: How wondrous are the works of the Earth-Mother!

THE BENEDICTION

O Grandmother, we carry your blessing with us daily in our very blood and body which imitates your composition. Be in our thoughts and let us be in yours as we go forth back to the realm of your daughter, the Earth. We long to return to you again and play in your waves. This service is over and mine has begun. Peace. Peace. Peace.

[The candidate may choose to remain near the ocean to the end of the tidal sequence.]

Unofficial Ordination of Tenth Order Druids Order of Danu

By Nozomi Kibo

Translation by Michael Scharding, 1999

An Explanation:

This, the final order of the RDNA, has but one requirement for entrance to the Order of Danu, and that is for the candidate to have died. As such, the candidate will be initiated by Danu herself and no ordination service is required to be printed here. We do not encourage members to hasten into this order, as it one will all join eventually at a natural time.

We recommend a funeral service for the departed Druid, but that is more for the bereaved than the deceased.

Some have considered this order to that of fertility. Why have I made it the order of death? Without death, there would be little need for fertility. The threat and embrace of death is a constant inspiration to struggle, improve the lives of others and bring more life to replace the life that must soon depart again. The other orders are sufficient to celebrate the fertility of this world.

As the first departed Druid was Dannie Hotz, first priestess of the Reform, I call her the current Matriarch of the Order in our opinion, and I refer you to her if you have further questions on this Order.

With that said, we await your entry to this Order, but pray that it will not come too soon or in an unwelcome way.

Peace. Peace. Peace.

Historiography of the New Higher Orders

The 8th, 9th, 10th orders were written by Nozomi Kibo, a very talented young woman in my Akita Grove. She wanted to complete the higher orders, but their legality is very contestable, of course, as they did not emerge from the standard procedure of the 7th Order Council electing the Eight Order Patriarch, and so on. When I explained the ambivalence of many to the self-initiatory aspect of her Orders, she replied, "The Gods do all the work anyway. We are just following them." Which is true, I doubt an Ordination ceremony without divine influence would be a hollow ordination. Besides Nozomi's requirements make the Orders very difficult to attain, which should mute some of the criticism.

8th Order: Black ribbon with yellow zig-zag & three knots. Patriarch bears a golf club or umbrella over the left shoulder.

9th Order: Sea-green ribbon

10th Order: Brown ribbon.

See historiography notes for more details.

Pre-Emptive Ordination of Tenth Order Druids Order of Danu

By Stephen Crimmins, Carleton 2004

The Invocation

O Danu, come forth too us and guide this service. O Danu, forgive these three errors that are due to our human limitations:
Thou art everywhere, yet we worship thee in the grove of the Earth;
Thou art without form, yet we worship thee as Danu;
Thou hast already consecrated our brother to your service, yet we insist on ordaining him to your service again;
O Danu, forgive us these three errors that are due to our human limitations.
O Mother, cleanse our minds and hearts and prepare us for meditations.

The Sacrifice

Priest: O Danu, we have given forth of one your children who has sacrificed himself to preach your name in all of it's forms. Yet our praise has *still* mounted up to thee on the wings of eagles, our voices have *still* been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up yet another sacrifice in name of our **Brother Robert**. Accept it, we pray thee. *Place sacrifice on Altar, if possible it should be something of the candidates or significance to the candidate.*

Priest: We ask the O Danu, do you accept this sacrifice for our **Brother?** Will you guide him in death as you have guided him in life? And will you welcome him into your arms as a priest of your order? Hast thou accepted our sacrifices, O Danu? I call upon the spirit of the North to give answer... of the South...of the East...and of the West. (If it's a quiet day a lack of a response can also be a sign of acceptance)

The Reply

Priest: Praise be, our sacrifice has been accepted!

The Meditation (Eulogy)

(Written by Isaac Bonewits)

As many of you may know, Robert was the graduate of Carleton College in Northfield, Minnesota who first introduced me to the Reformed Druids of North America and who eventually ordained me as a priest of the Earthmother in 1968.

It was his (accidental?) omission of early non-Pagan materials in the RDNA teachings (in his copy of *The Green Book*) that led me to believe that Druidism was and should be a Neopagan path; which belief I made into a self-fulfilling prophecy, much to the annoyance, amusement, and/or approval of various other Reformed Druids.

Robert was the priest who showed me how powerful invoking Celtic deities in a Celtic language could be and whose love of trees influenced my environmental concerns.

He was the one who encouraged me to edit, write parts of, and typeset *The Druid Chronicles (Evolved)*, which

eventually became *A Reformed Druid Druid Anthology* under Br. Scharding's care.

Although health problems have erased many personal memories of my younger days, I still have an image of the two of us burning hundreds of printing plates and offset printing *The DCE* day after day, working at his printing job after hours, then collating it and shipping it off to as many Reformed Druids as we could find.

If Robert had not thought of doing this project, who knows what would have happened to the Reform? The new *Apocrypha*, rituals, and the unforgettable *Great Druish Books* raised a ruckus and got people back in touch with each other, if only to argue!

The Carleton Grove was revived—twice!—because students found copies of *TDCE* in the college library, which ultimately became home to what may be the world's largest Druid Archives.

To this very day, the pages Robert Larson printed are still there in the library, a legacy to future generations of Carleton students.

But his legacy is greater than this, even if by accident.

If I am the father of a few Branches of the Reform, including *Ar nDraiocht Féin: A Druid Fellowship*, then Robert Larson was the unknown grandfather.

Without him, there would have been no New Reformed Druids of North America, no Orthodox Druids of North America, no ADF, no Henge of Keltria, and none of the other Neopagan Druid offshoots of the Reform.

His humor, his laid-back attitudes about religious orthodoxy, and his teachings live on in hundreds (perhaps thousands) of people he never knew.

Another memory of him that survives is of the day I asked him about Druid holidays. "Robert," I said to him, "today's the fall Equinox. Aren't we supposed to observe it or something?"

He put his banjo down, got up and went to the balcony of our apartment and looked at the setting sun.

"Yep, looks like an equinox to me!" he said and went back to his chair and resumed his playing.

Though I was mildly annoyed at the time, years later this incident was a source of much fruitful meditation for me.

I thank you all, living and passed over, for the joy and beauty you created, accidentally or deliberately.

And this Samhain and every Samhain thereafter, let us raise a glass of the Waters to Robert Larson, priest of the Earth Mother and now one of the Mighty Dead.

The Catechism of The Waters-of-Life

PRIEST: Of what does the Earth-Mother give that we may remember our fallen comrade?

PRECEPTOR: THE WATERS-OF-SLEEP.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH, OF DANU, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that of memory, this gift that mirrors our **Brother's** sacrifices?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-SLEEP.

PRIEST: Has the Earth-Mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

The Consecration

O Danu, Hallow these waters of sleep that pour forth from thy three fold ways, from the earth and from the sky and from the seas, constantly and inconstantly but always despite the power of the day or the night. Cleanse our hearts and join us together as we take and drink of thy secret essence!

(The Celebrants should only take a small sip in commemoration. The majority should be left for the initiate, additionally the priest should not take a sip when the waters return, but hold onto the glass. The initiate should also not drink of the waters yet)

The Reading of the Description of the Order

The Name Danu might be closely tied to the Earth-Mother who gives for of the bounties of life. She is yet also a goddess of fertility. But without death there may be no fertility. For as a parting may take away life it also returns one to the cycle of life. The name Danu is the earth, and the candidate has been cast already into the earth, tied with Danu. We now seek to tie the two spiritually as well as physically.

The Questioning

Priest: Do you **Brother Robert** understand the nature of the order?

Candidate: (Normally silence. However any answer that does not come from the living is acceptable)

Priest: This is very wise. And do you **Brother Robert** accept the call to care for our mother, for Danu, in death as you have in life?

Candidate: (Normally silence. However any answer that does not come from the living is acceptable)

Priest: This again is very wise. And do you **Brother Robert** agree also to carry for your sisters and brothers in the mother in death, as you have cared for them and they have cared for you in life?

Candidate: (Normally silence. However any answer that does not come from the living is acceptable)

Priest: This is also very wise. And now **Brother Robert**, there is but one task left of you. Please tell us what this order means to you.

Candidate: (Normally silence, but longer silence. However any answer that does not come from the living is acceptable)

Priest: This is the wisest thing I have heard all day. Let us take a minute to contemplate this wisdom.

Sealing to the Order of Danu

O our mother Danu, long had Our **Brother, Robert Larson**, served you in your many forms. Long had he toiled to spread the word of Druidism and to enrich the lives of Druids.

O our mother Danu, long had Our **Brother, Robert Larson**, followed the many forms of your many guises. Long had he heard the word of Druidism and knew that it was ok and much did he listen to other Druids and thus enrich his own life.

O our mother Danu, Our **Brother, Robert Larson**, was a priest of the order of Dalon ap Landu, lord of the groves, in one form your servant and in another form your self, Danu. Long may he serve you still.

O our mother Danu, I may not make our **Brother, Robert Larson**, a priest of your order, for no living person may ever enter your order. I may but ask you to consecrate him to your own order.

*Here the priest turns to the celebrants. Friends in the mother, though we may not consecrate **Brother Larson**, we may bind his spirit to Danu. Others have already buried him physically, we may bury him spiritually. Look around you and take a small gift of the fertility of Danu, of leave, of branch or of whatever else, and put it upon the sacrifice of our **Brother Robert**. The celebrants quickly find something and solemnly deposit it upon the altar. Alternatively they may already have found something.*

O our mother Danu, you have given forth of your bounty, of the waters of sleep. I now return it to you by returning it to our brother who has now been bonded with you. *The priest takes the remaining waters and pours them upon the sacrifice.*

The Benediction

Go forth into the world, secure in the knowledge that Danu has consecrated our late **brother** to her service as a priest of the tenth order.
Peace! Peace! Peace!



**Figure 8 Another view of the inexplicable
Hadzi Arch, by the library, 2004.**

Unofficial Danu Sermon

By Mike the Fool, 2004

To be read aloud sometime annually at Samhain's campfires during or after the actual service, hopefully bearing a torch in one hand and the words in the other.

Listen to me, for I would speak to you, and the departed this night, while the worlds are separated by but a thin diaphanous veil.

We at Samhain hereby remember those who have passed on, and especially those who have entered the Order of Danu. Perhaps a few more have recently joined those ranks, such as _____. We know not where you have gone, but we appreciate where you have been. You needed not our help to enter that Order, but we wish we could have aided you better in your transition, and your parting perhaps has been more difficult for us left behind.

What is the Order of Danu you might ask? It is the tenth and final order of Druidism. It is not for every Druid to pass through each of the ten orders, as each will have a different path and role in the journey through this world. However, we all began by going from zero to one in the first order, and yet we all finish by going from one to zero in the tenth order of Danu. Perhaps you of the Order of Danu will move on to some other realm, or return to oneness or nothingness again, but you are one to remember and none of your wondrous words and deeds, which will fertilize our growth, will be easily forgotten. We bear those in our heart and minds until it is our own turn to turn through the cycles. Indeed, it is those ones and zeroes which, when brought together, make up the Druid Sigil that we all bear in a sacred and fertile mystery of life and death without ends.

[We know not what further mysteries you will learn in that Order of Danu, but we hope you will take notes, for I am sure that we will have many questions. For our own mortality is what inspires our arts, and our quest to know of immortality guides many of our religious paths. And whatever feasting or celebrations you might enjoy with your invited guests, we hope you will save us some whisky, for I'm sure I will need a stiff shot of the waters-of-life when I too become a stiff and my lifewaters cease to flow here.]

Yes, many assume Danu was a fertility goddess of the earth, but she was known best by the flowing rivers named after her, the Don, the Dneiper and Danube. Indeed, her mighty rivers bore the waters from the land, for no drop could remain there forever lest the land be stagnant and soaked beyond use, and her rivers were fed by many named and unnamed streams from different paths. Yet even her powerful rivers paled in comparison to the mighty sea and ocean to which she inevitably emptied, only to have her sources be replenished by fresh rain clouds filled with that ocean's salty waters. Never ending, always changing, same - yet different, Danu's life-blood runs through both ancient channels and newly carved rivulets of the last storm.

Now, your storm has passed, and you have left your mark, dear departed friends. You have entered the ranks of the honorable Council of Danu, which is a thing to celebrate, yet we miss your presence and trusted counsel by our sides in our walks in the woods and at our campfires. But perhaps you are still here, as Druidry and daily life would not have been the same without your contributions to our observation of the passing pageant of the seasons of the year.

Here, now, we observe at the passing of one year and emergence of the next, that as your remains have descended into the embrace of the Earth-Mother, so your past example has raised us to new possibilities in the future. In case you have forgotten, your responsibilities are finished here, while ours are briefly heavier without your strong shoulders' support. But tonight, at least, we enjoy a brief respite from our labors and gladly welcome your visit on Samhain. There is so much we yet wish to know from you, and the wait may be long before we join you fully in Danu's Order. Now I order you my living friends, that we raise a glass to honor them, to honor what we have already done and to honor what we still dream to do. (*Throws the script into the fire.*) Slainte! (*All drink deeply or applaud.*)

And to you dear, dear brothers and sisters of Danu;
REST in peace. Rest IN peace. Rest in PEACE.

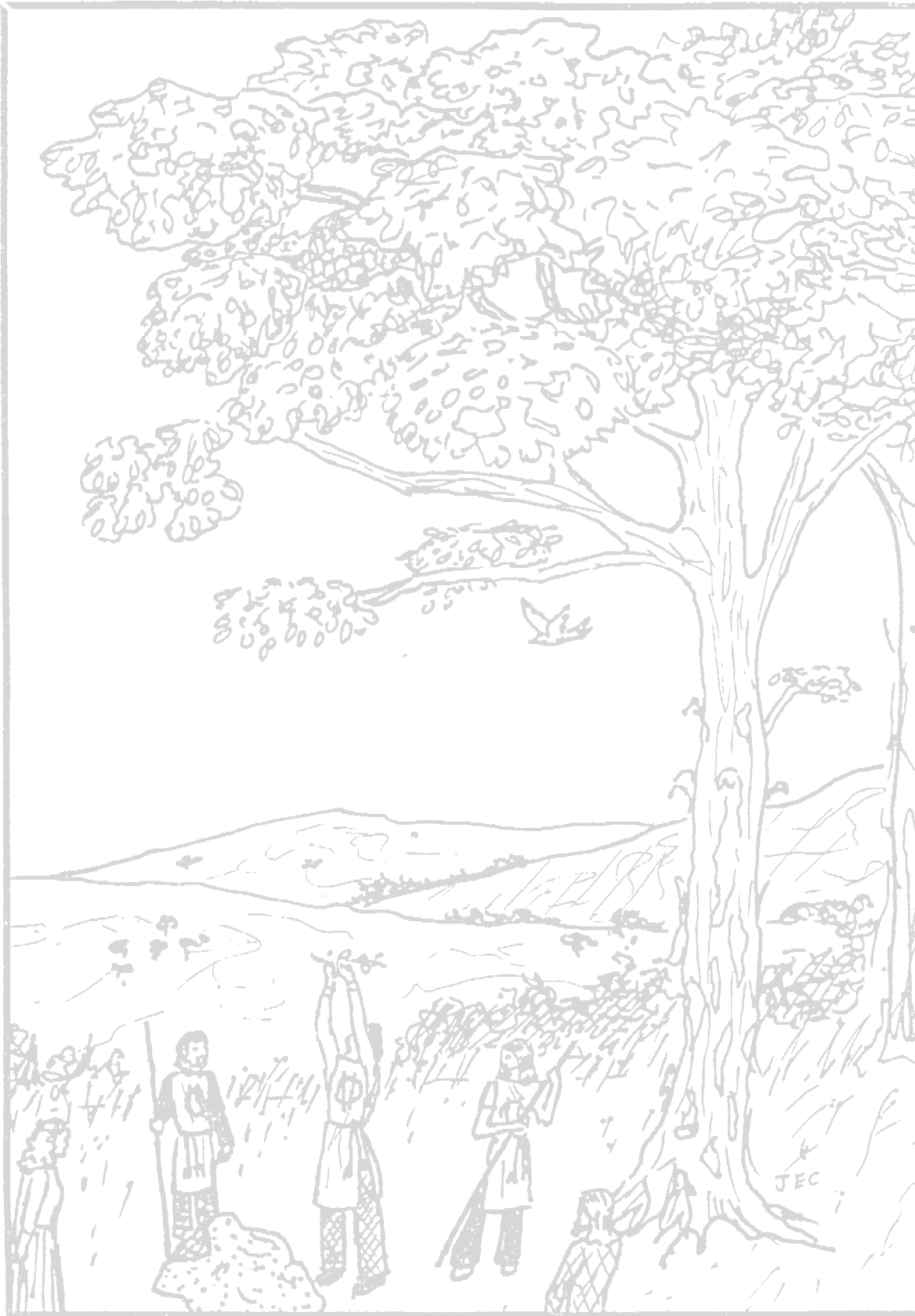
(As the three druid sigils are inscribed in the dirt with these word, not in the air, members may toss handfuls of dirt or rocks on them.)

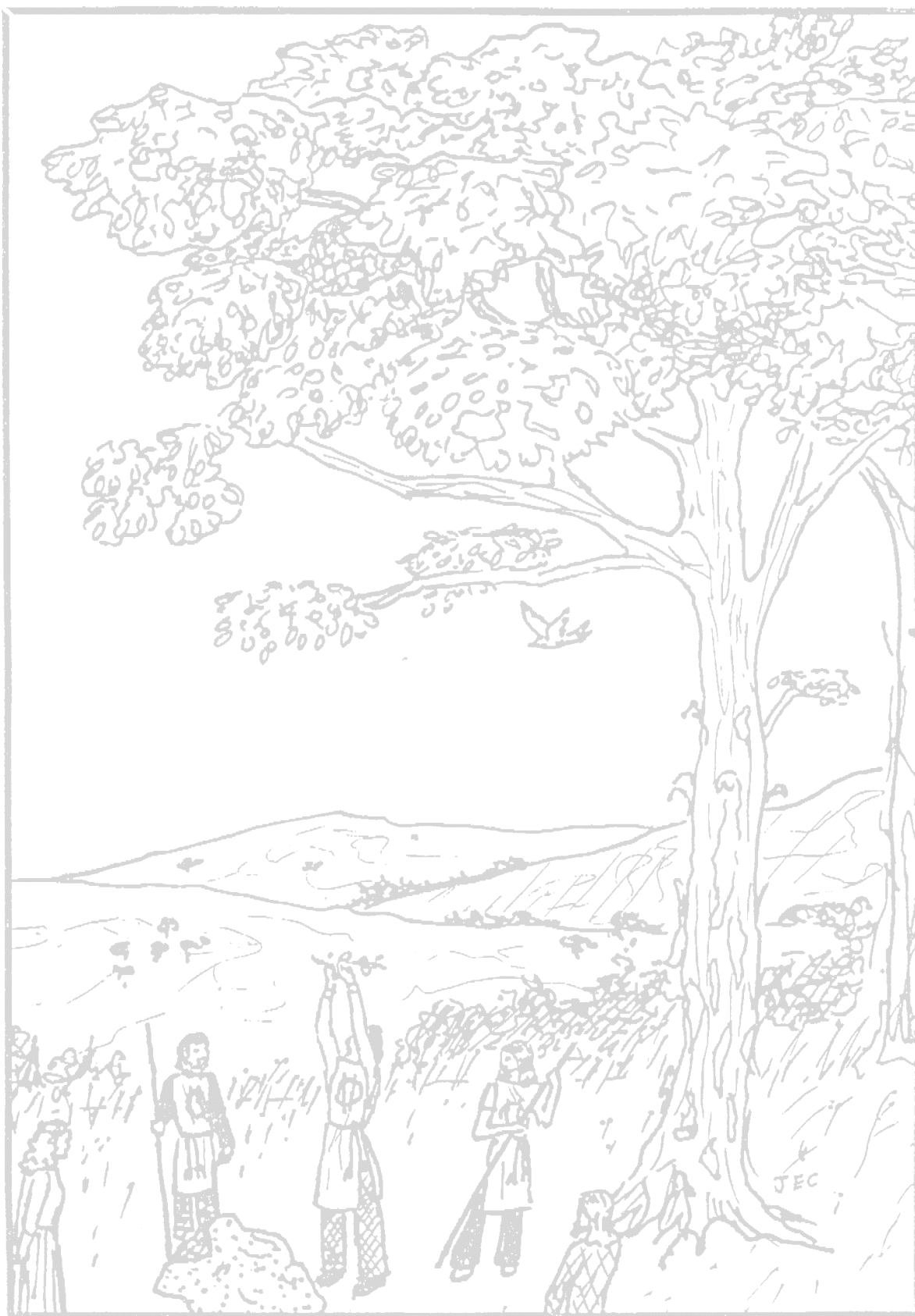


Figure 9 Monument Hill, 1993.



Figure 10 New Circle, 2001.





The New Order of Diancecht

a.k.a. the replacement of the Order of Grannos

By Joan Carruth, 1976

To All Members of the Order of Dalon Ap Landu of the Reformed Druids of North America; Peace

This is to announce the re-formation of the 4th Order in Reformed Druidism, the Order of Grannos, Lord of Healing Springs. This Order is open to 3rd Order Druids of any Branch of the Reform who are interested in healing, whether psychic, magickal, psychological or medical.

The badge of the Order is the green ribbon and, the green chalice. The Waters are Chartreuse. The Order will be organized along the lines of the decisions of Autumn Equinox, 19 Y.R. of the Coalition Council of Dalon Ap Landu.

There are two Degrees within the Order which a member may apply for, depending upon their specialty and achievement in healing. They are:

The Degree of Miach, named after the son of Dian Cecht, the Irish God of Healing, who healed with magick. This Degree is primarily for magickal & psychic healers, counselors, etc. The badge of the Degree is a silver border or stripe across the end of the ribbon.

The Degree of Airmed, named after Dian Cecht's daughter, who healed with herbs. It is for herbal & chemotherapeutic healers, medical workers, and body manipulators. Its badge is a gold border or stripe.

No one except the Matriarch can hold both Degrees, and her ribbon-of-office is distinguished by having both the gold and the silver stripe.

The Ordination involves obtaining a book of anatomy, preferably Gray's, some spring water, a spring of herb, and pricking the finger. I trust the last doesn't sound heretical. It is done as a sign of the life of the body, and as a remembrance of every time a healer must cause pain in order to heal. Members are expected to have a valid first aid & CPR card, or their equivalent, and to carry a small kit to Services for cut fingers, etc. It need not be large. Mine has a bandana, a tampon, some band-aids, and antiseptic in it, and fits in an old band-aid box. Members are encouraged to start a Healer Conclave in their Grove, but need not do so. Members are expected to be in touch with the Matriarch at least once in a while.

Ordinations can only be confirmed by the Matriarch (i.e. Joan Carruth), and performed by her or by someone authorized by her, such as another member of the Order, or the candidate's Arch Druid. A solitary Third may be authorized to be Ordained by any other member of the Third Order.

The Matriarch is anxious to hear from any interested Third Order Druid, or any Arch Druid who can suggest a member of their Grove for the Order of Grannos.

May the Earth Mother grant success to this endeavor.

Joan Carruth. DAL. OG
Matriarch of the Order of Grannos
November 1981 c.e.

The New Order of Oberon

A.K.A. Order of Bards

Originally by Brian Geller, 1976

Later by Leslie Harger-Craig

Ordination to the Order Of Oberon

KNEEL HERE, _____ (singer, poet, musician, storyteller) --you have come, as singer, poet, fool, and prophet to seal yourself up to the way of those who sang ere ever human voice was heard upon the earth.

An those who still have ears to hear
The leaping flames, the rushing waters,
Breath of laughter, dropping tear,
Questing dream and heart's own answer,
May know these visions free of falsehood
All unbound by space and time --
Truth of Gods and Faerie laughter,
Songs of Nature, and the Mind.

DO YOU SEAL YOURSELF AS BARD, IN SERVICE
TO OUR LORD AND LADY? DO YOU?

AND WILL YOU GO TO WOODS AND FIELDS, TO
LEARN THEIR HIDDEN WAYS OF FREEDOM,
BRINGING BACK TO HUMAN EARS THE SACRED
SONGS OF NATURE'S WISDOM? WIL YOU?

(hall the waters as per W.O.L. for services) (Trad. --Irish Mist)

NOW DRINK DEEP OF THESE WATERS, THAT
YOUR VOICE BE CLEAR AND STRONG.

These are the waters of life and of vision, so hallowed by Dalon ap Llandu, in the three ways of day and the one way of night. Now as you drink, be of good cheer, for these shall be your ways of life, in which to dwell forevermore.

(apply honey to aspirant's lips)

I charge you thus, may your songs be sweet, beyond the ways of humankind. King Oberon and Queen Titania, grant you laughter without fear among the creatures of all worlds, so all may understand who hear.

(apply honey to aspirant's hands)

Thus do I charge you: that your hands shall play the branches and the winds. Sweet the service of the Gods, with all the world your instrument!

RISE NOW, BARD, AND MAY YOUR SING THE
THREEFOLD SONG: STRENGTH, TRUTH, AND LOVE,
AND BE THIS EVERMORE YOUR WAY, IN ALL THE
WORLDS.

PEACE PEACE PEACE

(invest with blue ribbon; congratulate)

Oberon Epistle

TO: ORDER OF OBERON, 1980
(whereever you are, out there!)
FROM: MATRIARCH

Hi.

Attached please find a copy of a ritual, which most of you will recognize as a Bardic ordination. I have sent it to the membership at large, because the Bards are a special, non-hierarchical Order, and there is nothing secret in their ordination or odeal. However, you may note that there is a consecration of waters involved, which should probably be done by the Arch of your Grove, (who may be doing the ordination anyway, if your Grove does not have a Chief Bard.) I do the whole ritual myself, being 3rd, but your group may have quirks, customs, etc. that are unknown to me.

I am going to take advantage of this space to run off at the mouth for a while (a weakness of our set) about just what this organization means to me. First of all, I repeat that we are a Special Order, with no hierarchical rank. It has been suggested by other Bards, and even kicked around for a while, that we should perhaps set up a hierarchy within our own group, in order to reward exceptional achievement and set up incentives for others. My carefully considered, and oft-debated, reaction to this idea is as follows: PHOOEY.

These are my reasons: Throughout history, poesy has been the mixed blessing of a motley assortment of characters, but one thing that seems to distinguish all of them is a high degree of individuality, and a great love of freedom. Official State Versions of any type of music, literature, art, or dance, have almost invariably shat. Now one unfortunate characteristic of hierarchical organization is that the bestowal of Feathers in the Hat is usually accompanied by a corresponding accrual of Authority. There doesn't even have to be a function for it; it just happens. The recipients of honor become an elite. And it is IMPOSSIBLE to bestow honors with absolute fairness. Elective leadership is subject to political pressure, while appointed leadership gets their pressure from above. I feel that the lot of you will operate better if we are all regarded as equals.

Contrary to popular opinion, this gets bourne out in the few Revels that I host at my house. Valid critiques come from almost every quarter on almost any subject, and if the critic is just One of the Gang, the object of his observations is more likely to take the criticism with a reasonable degree of perspective, neither writing it off as sour grapes or treating it as a Papal Bull. Also, nobody has to fear stepping out of his speciality for a while, or trying something new. And loudmouthed Matriarchs can be told to shut up if they get tipsy and obnoxious.

I have two projects with which I would like all of your assistance. The first is the compilation of a book of all your major works. Number of entries is not to be limited by anything but your own ability to handle postage, although I may edit a little to keep copy costs down, if somebody decides to be funny and sends me a New York Telephone Directory. THERE WILL BE NO EDITING ON THE BASIS OF QUALITY. All Bards may contribute, and I will assume that if I, or my forbears, have ordained you, you must know what you are doing. Sign your stuff, as I will print it as copyrighted in your name.

My second project is that I want to quit. Do I hear any volunteers out there? Investiture is offered to someone who is flexible, basically apolitical, and competent in any two of the following: Music, Poetry, Drama, Prose, Archive Collecting and Organizing (paleoworks, rituals by other groups, pagan references in current literature, etc.) and Dance. Competence means you can do it and people don't cringe and turn green. I'm no star myself, just a sort of Jill-of-all-trades. Perspiration accounts for more than inspiration, and I would ask of my replacement the same thing that I ask of people who come to my revels; DO SOMETHING. Keep the blood pumping. If we can stay alive, we may progress by accident. Experience has led me to doubt that we'll ever do it any other way.

Send entries for the Book and nomination for the Matriarchy to: 1280 61st Street Downstairs, Emeryville, CA 94608

Leslie Craig-Harger, DAL, MOO
EVERYTHING I SAY IS OPEN TO QUESTION AND/OR ARGUMENT. Responses to the above address are more than welcome.

Later Oberon News

Druid Missal-Any, Summer 1984:

Leslie Craig-Gaggar, Matriarch of the Order of Oberon, Bards, wants to retire and suggest these revisions in the process of instating Bards, archivists etc. In Order of Oberon.

Comments and acceptance or rejection are requested from all Third Orders bards before this is written into the Apocrypha. Reply before Samhain of 1984.

Not only does my remote location and lack of leadership ability make me a stunningly inappropriate Matriarch of bards, I also have a strong feeling that the Bards are better off unled. Art for Art's sake is a pretty anarchistic concept, and Art for the Gods' sake requires direct communication with the Gods; I.e., inspiration. I would like to propose to the ODAL that:

A) I resign as MOO, leaving no successor.

B) Anyone wishing investiture as a bard should be recognized and invested by the local AD

C) Anyone who wants to be so recognized has to put their youth where their mouth is, by presenting some original work to the local grove, and that a text or tape of this work should then be presented to a central Archives.

Love, Leslie.



**Figure 11 Leslie Harger at Live Oak,
Beltane 1984**

The New Order of Lugh

By Katya Luomala, 1978

Dear fellow Druids: The forest have their order and the waters have their order; the light has its order and the rivers have their order. The heavens, the oceans and the earth have an order. The original ten orders are a cycle of knowledge of nature. The later orders, for bards, magicians and healers, are ways of praise. Siblings, some have praise to give who cannot speak poetry, and cannot heal, and as yet cannot work magic. We are like the Zen monk Enku, wanting to carve ten thousand images of the deity. We praise the Mother with the work of our hands. So, for slightly inarticulate craftspeople such as myself, I have successfully begun an Order of Lugh.

"Lugh (Ludd, Nudd) was a very popular deity in his day, and the patron of all crafts. There is a story of how he demanded entrance to the hall of the Tuatha De Danann and was told he must have some skill they needed; he rattled off every craft known to the Celts, but they already had representatives of each. He got in by winning a chess game in some books, and by being a jack-of-all trades in others. He is also connected with light and kingship, and has been called "the Gaulish Mercury".

"Anyone of second order or higher is welcome to join the Order. There is no real need for an identifying sign, for the people of Lugh will forever be making them. Initiation consists of the candidate making a small 'image of the Mother' (any aspect) of/on some flammable material and casting it into the fire at services. If accepted (I faced the four directions), the candidate then stammers something before the congregation, about each act of craft being an act of faith or something. 'Twould be nice if the congregation would then congratulate him/her.

"Creation is not the making of the unique but the combination and rediscovery of what already is. It is therefore both a meditation and a praise of nature. Many of us have already dedicated a landscape or a batch of bread in our hearts, now this power can be manifest with the name Lugh. Natural materials nice, not essential.

"As to organization: I am not greedy for the title of Matriarch. Since I'm the first member, I'll collect comments, new, etc. until someone volunteers to replace me; no need to stress the leadership aspect of the deity. I happen to be RDNA, but you could all please show this announcement to your Groves anyway? Peace!" Katya Luomala, DAL 1978

Highly simplified procedures for joining the order of Lugh, Reformed Druids of North America, as related to Stephen McCaully, ArchDruid of Hazelnut Grove, January 1979.

One: Decide to create worshipfully, or worship creatively
Two: Construct a flammable offering of a suitably Druidic nature.
Three: Tell your Archdruid you would like to cast it into the service fire, so he/she can choreograph.
Four: Do it.
Five: Tell the grove, and Matriarch of your deed.
Prerequisites: status as a second order Druid or higher. Some sincerity and initiative

1993 Addendum from Luomala to Scharding

Founded 1978 - Matriarch, Katya Luomala - for the creative, especially those who use their hands.

Dedication ceremony: The ceremony is inserted into the regular Order of worship, or done separately at a sacred fire with witnesses. The aspirant, understanding that the sacrifice symbolizes his/her individual process of creation in service of the Earth Mother and son Be'al, consigns to the flames a flammable product of his/her creative activity. When this is accepted, it would be well for the assembled congregation or witnesses to heartily congratulate the new member of the Order. (Usually before passing of Waters of Life)

Aspirants should be of the Second Order or higher, of either sex. They should sincerely desire the patronage and guidance of the guardians of craftspeople symbolized by the Celtic God Lugh, the Ingenious, of the Long Hand. The Matriarch or Patriarch, similarly inspired, will eagerly surrender stewardship of the Order to those other members inspired to shepherd it.

Example: To become Matriarch of Lugh I made a goodly copy of the original document on the formation of the Order of Lugh and consigned it, immediately after the sacrifice acceptance of the regular Saturday service, to the service fire. It was accepted and so was I... the assembled congregation congratulated me with good cheer. I am matriarch by default, as the only member so far, that I know of.

The New Order of the Earth Mother

A Druid Missal-Any, Summer 1986

LIVE OAK GROVE NEWS: New Religious Order Formed

At sunrise on Beltaine, Grove members Emmon and Willowoak performed the founding ritual of a new contemplative order, the Peaceful Order of the Earth mother.

Designed to meet needs not covered by the usual RDNA activities, the order imposes dietary and other restrictions on members and provides meditative training and experiences not other wise available.

With this rite, the pair made formal commitments to their new order, and to one another as members of it, then took an oath of secrecy and obedience to the laws of the order, something that will be required of all members. Vows of Celibacy and poverty, however, will be optional.

New Order of the Phoenix

By Sam & Mike the Fools, 1993

Introduction

Originally entitled the "Order of CuChulain," until 1996, this self-initiated order is open to all, alumni and friends, who bear a concern about the continued survival of the Carleton Grove. Members of other prestigious groves are welcome to adapt it to their own grove. There is no Patriarch or Matriarch. The symbol is but a drawn Druid sigil on the palms or earlobes and a singed crimson ribbon.

Preparation

In the dying rays of sunset, a fire is prepared in advance by the person wishing to undertake the responsibilities, or it may be prepped by a current member of the Carleton Grove, if available. It is lit by some means, preferably by friction or flint, as the sun sets and the Charge is read when it is blazing.

The Charge of the Phoenix

My responsibilities to the Carleton Grove ended with graduation, yet a sense of obligation remains with me.

Like the mythical bird, the phoenix, Carleton has its own pyrrhic oscillating cycles of intense heat and crackling coals. I know this is normal and not to be dreaded, but I will watch from the forest's edge, to note if the coals become only ashes again. For then I will act in consultation with my other fellow Phoenixians.

I know that the short nature of turnover at Carleton means that the various logs are quick burning, while a few of us keep a piece of that flame burning on thick logs, long after Carleton.

When there are naught but ashes at Carleton, I will raise that slumbering phoenix from its egg shell and let it blaze forth again, coaxing its flames with but the minimum kindling, and not interfering as its newest young caretakers resume feeding the flames.

I will make my presence and availability known to the future Archdruids of Carleton, should they need to ask advice. If so, I will not smother them with my own ways, but encourage them to unearth their own buried answers.

This night I begin my guardianship of Carleton Grove, may I never need be called into service, and may my services be quickly finished and long enjoyed.

And, I will watch for others to join this council, that I might not be the last guardian.

This night, I will let the fire become coals three times and build it back up again, but let it rest on the fourth time, so to I will abandon my efforts after three failures at Carleton, for I believe that even if none go by the name or ways of the Druids, many will appear again in the spirit of Druidism, and the Earth mother will be satisfied with that.

The Vigil

After reading the charge, and rebuilding the fire three times from coals, the fire is to die naturally, preferably around dawn, and the cool ashes thrown into the wind and chunks of remaining wood laid in a Druid Sigil. Repeat this vigil of fire building each time before a serious revival effort is attempted.

The New Order of Puck

A Chaos for Mischief-makers and Pranksters

First transmitted by

Grand Bonnerizian-Pkah-Pkah-Whooseheeeee

Michael Seamas Anthony "Ping" Ulhail Scharding, 1994

I am gathered here today to induct () into the mischievous order of Puck. For far too long, the aspect of fun has been left out of our lives. Some may ask, why we have created this order, my answer is: "To get to the other side." Some may ask, why have I brought others to this order, my answer is "Because it's there".

Remember our motto in your lightest hour:

"How ask Why?"

Your solemn duty, should you choose to accept it, is to keep profane the special days of April 1st, the Midsummer Solar Solstice and Friday the 13th. On these days you to goeth forth and prey upon especially serious persons and cause them grievous confusion, yea verily!, up to the point of annoyance. And the number of tricks shall be at least four amongst at least three people; one these people must be someone whom you have never met. Also, one really great hoax per year is required of the candidate. You are also required to induct one other person each year to this Order, if possible, in order to perpetuate this crime.

You will know our members by our secret handshake and password as first demonstrated by Grand Bonnerizian-Pkah-Pkah- Whooseheeeee:

(Perform the Super Secret Handshake and say the first password which happen to be an ordinary handshake and saying "Hi there.")

Whenever you meet someone who knows this handshake or calls out this password; there you have found a potential recruit to the Order. Use caprice when choosing other to enter this Order. IF you feel the person is a violable candidate, then follow with the second password: "Puck you? Puck me?" If they respond favorably, in your opinion, they are ready to enter the order. Take them aside someplace private and inform them of the existence of the Order and ask if they wish to enter. If they agree to enter, relate to them what our inspiring theological author once said:

(Perform the Curley Stooge Floordance spin)

Now that you don't understand the duties and irresponsibilities of this order, know that this Ceremony cannot be changed except to make it far more sillier without deleting any of the previous words. It must become bulkier and more confusing with each new addition; but it is not to be transmitted or published by any electronic means or to be revealed to non-members; but to be kept secret to ensure it's impotency. Upon ordination, all future candidates must receive an updated copy of the Order of Puck ceremony and the correct insignia; the aforesaid object of which I will now presently present unto your physical embodiment and carriage for your mental though processes and nerve endings.

Question: Do You Accept This Office?

(Present the sacred insignia of the Hockey Puck and the black ribbon of office.)

As you now bear the sacred insignia of the order, remember that even as our dearest hopes and dreams are contemptuously treated by the Hockey Players upon the cold, slippery, "Ice-rink of Life", remember the Joy of the Goal and the wondrous Zamboni machine that smoothes the rough spots. There are many spectators who are watching you and hoping that you'll fly into the teeth of society's primness. Yet other slogans for our Order are: "So Mote in Eye be" and "I love the Sprite in You" and for further wisdom on our Order, read "A Midsummer's Night Dream" by Billy Shakespeare.

On each of the aforementioned special days, you will slyly or openly wear this, you Puck and Ribbon of office, around your neck (or appropriate body part(s)) to attract possible candidates. Only if they pass the aforementioned tests of membership are you ever to tell them of the existence of the Order of Puck. Otherwise let them stew in confusion and grin evilly and wink at their inquiries of your strangeness. Remember the holy question of the Grand Bonnerizian(etc): "How do you keep a Turkey in suspense?"

Special Charge for first-day initiate:

I as, a Puckster, do say unto ye, new sibling, that your first-day "ordeal/sign of new office" is to do this until sunrise tomorrow:

Think of something not too embarrassing, but sufficiently odd to make that the day very special.

Go now and do the deeds and duties of your office, treacherous-sibling-in-Puck, I hereby ordain you Here there everywhere - Oh Macdon... what was I saying? Kaaa! Oh forget it. Begone you!

(Perform the closing Three Stooges eye-poke and block)
(Start acting silly)
The End

Puck Permit Business Card

I carry this around in my wallet, as do the other eight members.

Grand Order of Puck (est. 1994)

This permit allows the bearer to escape retribution for all pranks and jokes because she/he is a registered mischiefmaker (RMM). Disgruntled parties and recipients of practical jokes should present their grievances to our headquarters. Our number is: 507-663-1221.

Lighten up!



Figure 12 Order of Puck, April 1993, Hill 3 Oaks.

The New Order of Suzuki

An Order for Promoting Meditation & Martial Arts

By Mike Scharding, 1996

Description: Established in honor of Daisetz Teitaro Suzuki who brought Zen to the West. Like all the Higher and Special Orders, this order is to stimulate Druids to continued spiritual inquiry. The Order of Suzuki is dedicated to a particular skill, to Meditation and/or self-knowledge through a mature martial arts training program. The symbol of the Order of Suzuki, when needed, is a simple cord with a few plain paper pendants hanging from it, worn about the waist. There is no leader and it is open to any 1st Order Druids or higher. It can be administered by oneself when one feels ready or by any teacher of one's choice. There are no obligations except what one places on oneself. The basic rite may be elaborated as one sees fit, the following is only a recommendation.

Rite of the Order of Suzuki:

Overnight quiet vigils are permitted, but unnecessary. Winter vigils may be indoors. At dawn, light a candle and perform your morning exercises or stretching. Pour three pints of a liquid into a shot glass on the ground, and **never** stop pouring. Occasionally, remove the shot glass from the stream of liquid and swallow contents. Return the cup to the stream of liquid. Repeat until the liquid is exhausted. Meditate on this exercise.

Read this story: A Japanese Zen master received a university professor who came to inquire about Zen. It was obvious to the master from the start of the conversation that the professor was not so much interested in learning about Zen as he was in impressing the master with his own opinions and knowledge. The master listened patiently and finally suggested they have tea. The master poured his visitor's cup full and then kept on pouring. The professor watched the cup overflowing until he could no longer restrain himself. The professor cried, "The cup is overfull, no more will go in!" "Like this cup," the master said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"

Now, Feel the wet ground and know that the liquid you did not drink is not entirely gone. Meditate.



Figure 13 Japanese Garden's hut, 2000.

The New Order of Bambi

An Order for Animals, Hikers
and Responsible camping
By Mike Scharding, 1996

Description: This is an order to encourage people to go hiking or walking outdoors in a responsible manner. It is dedicated to the Bambi of Walt Disney fame, who was terribly frightened by the forest fire caused by irresponsible outdoorsmen. This Order may be entered by any 1st Order Druid or higher, and may be administered by themselves when they feel ready. The Founder, Michael Scharding, will be Patriarch until someone requests the office, but he will not care for any organizational activities in the Order. The symbol of the Order is a buck-brown ribbon with white spots (like a fawn) and is worn on the neck.

Rite of the Order of Bambi:

1. If possible, a trip to state park or a large natural area should be attempted. Hike in and camp there overnight. Build a responsible fire. Sleep as much as you wish. Hike out.
2. If you spot any of Bambi's friends (a rabbit, a skunk, a bear, a raccoon, or an owl) that is sufficient, but spotting a deer is considered best. Judge for yourself, based on the behavior of the animal. Good spots to look are in transitions from field to forest or at river banks.

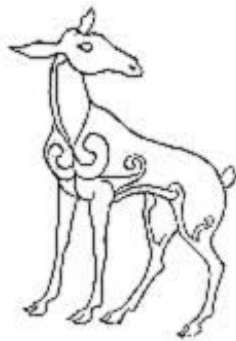


**Figure 14 Above, a Scottish inscription of a deer.
Below, the labyrinth on Stewsie Island
in Lyman Lakes, c. 2001.**



The New Order of Hermes

AN DUAL ORDER FOR ITINERANT DRUIDS
(open to all who wish to enter, regardless of orders)
By Mike Scharding, 1997

This self-initiated order, of which Q is the current Patriarch, is marked by the triple-woven ribbon-belt (gray for hermes, blue for Amerghin, white for Basho, of which Norman Nelson is the current appointed Patriarch, for his constant travel between North Dakota Grove and Carleton Grove.)

This order recognizes those Druids who have traveled or moved to new locations and restarted their Druidic life-style, often in isolation. There are two parts to the order, those of land-based travel, are patronized by Basho, a famous 17th century itinerant Haiku poet who observed and wrote about nature. (See also Green Book 4's Chinese and Japanese traveling poets section.) The other part is sea/air based travel, which is patronized by Amerghin, who was Druid for the Milesians on their entry into Ireland in the Book of Invasions. (See DC(R) customs 9,10,11; Part 6 Green Book 2 Thirteen fold Mystery; Pt 6 Book 7 Book of Bards.)

SUB-ORDER OF BASHO:

Go to a temporary grove site and mediate and talk about your hopes and dreams for your journey. Read a poem or two and write a haiku.

1st line: 5 syllables, usually a seasonal reference.

2nd line: 7 syllables, descriptive sentence

3rd line: 5 syllable, unusual ending

Your new life as a Druid of the Order of Basho is completed by a simple meal (esp. rice/ramen) and a little bit of spirits.

SUB-ORDER OF AMERGHIN (sp?)

Go to new grove site, talk to it about future plans and dreams. Read a poem by Amerghin, then write a poem of any type (esp. in Irish) and then have an Irish meal. (whiskey, cheese, meat, vegetables, but not potatoes)

There is no Patriarch or Matriarch of this order.

The New Order of Brigit

An Order for Published Druids
By Mike Scharding, 1998
(Open to 0th Order Druids and Up)

Although the old Druids never published, the new ones do. And of recently, perhaps too much! To enter, simply, upon publication of a Druid work (at least 3 copies or more) you must take a copy to the next service, read your favorite portion, and throw the work into the altar fire to be read by the Brigit. This is also to remind us of a few things:

1. The impermanence of the written word.
2. The recognition of the fire in the head that makes ideas.
3. A lack of attachment to your completed work.
4. Praise to Brigit.

You may add such words as you feel are necessary at that moment.

The symbol of this Order is a neck ribbon or printed words from your published work.

The duties of this Order:

1. To encourage other Druids to study the work of wise people.
2. To encourage the publication of Druid works if necessary.
3. To ensure that book-bound Druids get outside and see Nature first hand, lest their studies be in vain.

The appointed Patriarch of this order is David Frangquist, the first published Druid.



Figure 15 Anvil of Brigit in the Lower Arb, 2004.

New Order of the Evening Mystic

By Chris Middleton, Carleton c. 1999

It's odd to think that the religion I'm practicing, the religion I'm creating, is already dying because I'm its only member. I started writing my religion a year and a half ago, I'm by no means finished with writing it all down, or even coming up with all of it, but what I have makes sense to me. But, what I've created I've created alone, I practice alone and I alone believe in my religion. I believe that when I die I'll find the book I've written my religion in again, possibly because no one else has use for it.

But enough wallowing in loneliness. Here, at Carleton, I found the druids, been a druid and been part of a group. True we druids all come from different places and traditions, but the druids here have strength by their being together. So, that's why I wanted to create this order, to help other Druids like me who are making their own religion yet want the power and strength of a group. I hope to find others like me, and see for myself and show others that there are people trying the same thing. So I've created the Order of the Evening Mystic.

This order is for people who will or once did believe in anything. Before I made my own religion I believed any religion presented to me, at least until I was introduced to another. This is an order for people that feel there are no right answers to religious questions. This order is for people who are tired of only dealing with religious questions, and so have made up their own answers. This order is for people who find making their own religion makes the most sense, or is at least the most fun, but regardless of fun they still realize that there's power in a group. This order is to form a bond and a group with the druids, the Arb and past, present and future Evening Mystics who are going on the same seemingly solitary quest.

Requirements for the order:

I found that I sacrificed a lot before I felt like a member of this order, but there were four events that were the strongest determinants in making me an Evening Mystic.

- First there was a mask that represented a negative part of me that I destroyed to destroy that part of me and to begin again and move on.
- Second, a watch slowly broke down as I wore it. It was worn everyday and used so much that it's breaking down seemed to be a sign that it was giving itself up for me
- Early on, when I arrived here, I lost a ring in the Arb. I figured that the Arb wanted it and also wanted to start a connection between us, and so took the ring.
- Tonight I gave playing cards to the Arb as a sign of our connectedness and to try and strengthen the bond between the Arb and me.

To become and Evening Mystic follow these footsteps

There are four types of items that were lost or destroyed four different ways. Someone wishing to join the order may decide what type of item should be used at each stage, but the stages need to be completed in the same order. The events may be spaced out over a long time; months or years and I would even suggest some spacing between each step. The steps are ordered thusly:

1. The first is item is destroyed to show you are willing to start this search
2. The second must be worn down through your use or it's being used to show that you or the environment is ready.
3. The Arb must be willing to take the third object to show that it is willing to be a part of you
4. You must give the fourth object to the Arb to show that you are willing to be and are part of something larger than you are.

The items given each have a special significance.

- Masks: masks represent how you wish to appear to others. Fairly obviously they represent how people present themselves
- Watches/clocks: they are a symbol of how the "true, real or natural" aspects of the world are taken and interpreted by the individual. Time is a real concept but we each have our own interpretation of it.
- Rings: these represent the true aspects of self or how a person wants to change themselves (they may want to become more spiritual or stronger for instance, and embody that wish in a ring)
- Playing Cards: these represent how a person acts upon what things from the world (real or constructed) are thrown at them; much like how you must decide what to do when given a hand of cards in a game.

The first three steps can probably be completed on your own, the fourth probably in the presence of other Druids. Before completing the final step, recount what you have done before, what you have given and why. Then, offer up the last item (I offered mine by burning the cards, I suspect it's far easier to offer things by leaving them in a secluded place in the Arb, or you may come up with your own way) preferably with a verbal explanation "I offer this _____ to the Arb, to the Earth Mother, to the slowly growing bond between us because..." At that point I'd say you have become a member of the Order of the Evening Mystic. The current Archdruid may request some small extra feat (consent by other members for instance) but nothing that would take longer than five minutes to complete. You are then ready to be an Evening Mystic and continue your search with the aid of this group.



New Dis-Order of the MITHRIL STAR

by Ellis "Sybok" Arseneau /\, AD – c. late 1990s
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA
"A non-prophet, ir-religious, dis-organization."
Although some have argued against this Order's inclusion, I have decided to include it for the present edition.

"Non-prophet."

We don't have a central head, or Guru whom we all linger near to pine over his every word. We do have a spokesperson, who is known by the title, "Arch-Druid of the Mother Grove," who is basically the mouthpiece, or figure head of the Order. Mostly he is to be ignored.

"Ir-religious."

We are the antithesis of most religions. We have very few rules, most of which are not spiritual, and we expect nothing more or less than that our members behave like Gods. Who do the Gods worship? What religion do the Gods practice?

"Dis-organization."

We have no hierarchy and few leaders (those we do have are there for practical purposes, not spiritual). We have no subordinate bodies. You might say we are a "dis-Order."

The **Mother Grove** is the central authority for the teaching of the OMS tradition. They own the written materials you have just studied. They own the Druidcraft101 Yahoo list, the MithrilStar list, and Imladris. The first two are bodies that exist in cyberspace; the latter is an as yet non-physical piece of real property, where we hope someday to establish our worldwide headquarters.

The Druids who are members of the Mother Grove decide how and in what form the teaching materials of the Order will be disseminated. They also take care of the mundane business of the Order and they judiciously keep records (there's an overdose of Virgo energy in the MG). Decisions of the MG are made by consensus, excluding the Arch-Druid, who has no vote. The CEO of the MG (and therefore the Order) is the "Clerk of the Mother Grove."

Groves are the main manifestation of the Order. A Grove consists of a minimum of three OMS Druids, at least one of which holds the 3rd Degree. Each Grove has an Arch-Druid and a Clerk. Both of these are elected by consensus from Druids in each Grove. The A-D serves as public spokesperson for the Grove. The Clerk functions as "CEO" of the Grove. Other officers may be elected as required, or not. All decisions are made by consensus.

Proto-Groves are fledgling Groves. They consist of a minimum of three human beings, at least one of which is a Druid of the 1st Degree. Usually the founding Druid takes on the title of Arch-Druid and the functions of the Clerk. A proto-grove becomes a full-fledged Grove once at least one member has attained the 3rd Degree and two others have attained 1st.

Groves and Proto-Groves are wholly autonomous and owned by their own members. The Groves look to the Mother Grove only on matters concerning the teaching of the basic tradition. Well, ideally they do. The fact is, many Groves haven't contacted the MG in so many years that we've lost track of them. The MG is not responsible for the behavior of the OMS Groves. Although we like the Groves to stay in touch

with us, that is strictly voluntary. We also accept monetary donations from the Groves (and these too are voluntary).

In both Groves and Proto-Groves, voting is done by consensus. The entire grove must be unanimous before any business can be transacted. Since the grove operates as a family unit, in perfect love and perfect trust, this system works quite well. If an agreement cannot be reached by consensus, then that item is tabled until the grove meets for business reasons again (usually about once a month, near the full moon). Note: business is never conducted when the moon is "void of course."

A very special, unique body within OMS is the [MithrilStar List](#). This email list is a virtual 'Grove' that emulates the functions of a real time grove. It is a sacred space where new members, initiates, and friends of the Order may gather to grow closer, discuss the Order (or any topic of interest to Pagans in general), and network. It serves as a sounding board for new ideas and changes within the Order. It therefore takes on a special importance, as the Mother Grove takes seriously the matters discussed thereon. The Arch-Druid of the Mother Grove is an active member and moderator of the MithrilStar List. The Mithril Star list is owned and controlled by the Mother Grove. It is the ONLY subordinate body in the Order. Due to its uniqueness in cyberspace, the MG has developed special rules governing behavior on the list.

Druids.

Once you take the Pledge, which affirms that you agree with our three tenets, you are a Druid of the 1st Degree, and a member of the Order. You are also a member of the [Reformed Druids of North America](#), and in that body, a Druid of the 1st Order. Non-members may participate in the ritual and social functions of Groves, but only members have a vote or may hold office.

Degrees.

In the Mithril Star, there are seven degrees (or in RDNA terminology, 'orders'):

§ The **first** Degree Druid is a person who has subscribed to the members pledge (also called "pledged"), affirming their agreement to our three tenets: "Nature is Good," "Nature is Good," and "Thou art God." They should also have partaken of the Waters of Life (see "Water sharing"). This person is a '1st Degree' or '1st Order Druid.'

§ The **second** level is "Initiate," one who has finished the basic course, affirms his/her dedication to the Order has been initiated into the tradition. This person is a '2nd Degree' or '2nd Order Druid.'

§ The **third** degree (or Order) is given to those Druids undergo a vigil, and who further demonstrate their commitment to the OMS by paying dues (3 hours pay per year). This is the degree of Priest/esshood, dedicated to Dalon Ap Landu. The Third degree supplies the Order with clergy, and with officiating (High) Priest/esses. Those who have attained the Third degree may wear a red ribbon on their robe or cloak. This person is a "3rd Degree" or "3rd Order Druid."

§ The **fourth** Degree is granted those who have founded, or participated in the founding, of an OMS 'proto-grove.' The 4th

degree is dedicated to Grannos, the patron of Springs. Those who have attained the 4th Degree may wear a green ribbon. This person is a "4th Degree" or "4th Order Druid."

§ **Fifth** Degree Druids are those who teach the D101 course (either online or in real time). Moderating the D101 class for 6 sessions, or the Mithril Star List for three years also counts toward 5th). The 5th degree is dedicated to Braciaca, patron of Malt. Those who have attained the 5th degree may wear a yellow wrist maniple. This person is a "4th Degree" or "4th Order Druid."

§ Those Druids who wish to obtain the **sixth** Order (or degree) have taught the D101 course at least three times and their 'proto-grove' is now fully sanctioned. Participation in the development of a Proto-Grove counts equally. The 6th degree is dedicated to Belenos, patron of the Sun. Those who have attained the Sixth degree may wear a yellow ribbon around their neck.

§ Lastly, the **seventh** is given to those who make a pilgrimage every three years to the redwood forests in California, or a visit to the Mother Grove (for international members, a trip once in their lifetime to the MG AND the redwoods will suffice). The 7th degree is dedicated to Sirona, patron of rivers. Those who have attained the 7th degree may wear a sky-blue ribbon.

With the exception of the 1st Degree (obtained by pledging to the Order) all other degrees can be acquired randomly. This means that a 1st degree Druid can teach D101 once, and get him's 2nd. Likewise, him could then visit the Redwoods and obtain him's 3rd. However, him can do everything listed above, and if him has not pledged himself, him is not a Druid.

All OMS degrees are exactly equivalent to their corresponding RDNA Orders. This is to say that if you are an OMS Druid of the 3rd degree, you are also an RDNA Druid of the 3rd order.

The Pledge:

Some of you taking this class have already become members by executing the pledge (see www.mithrilstar.org/PLEDGE.HTM)

"In dedication to the celebration of Life in its many forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive, egalitarian rather than hierarchal. I pledge myself to harmonious eco-psychic awareness with the total biosphere of holy Mother Earth."

"Like an ancient Redwood, I would have my roots deep in the Earth and my branches reaching for the stars, the stars not only above but around me, my fellow humans, for "every man and woman is a star," and "the good of the many outweighs the good of the few," "from each according to his/her abilities, to each according to his/her needs." "

"I acknowledge my personal responsibility for myself, to my fellow humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our

infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and others: THOU ART GOD."

"I wish to unite with others upon a spiritual path that encompasses the whole of the universe, and hereby make application to join the pantheon of The Order of The Mithril Star, RDNA, in order that we may learn together and teach each other ways to bring about these ends."

"So mote it be!"

By signing that pledge, and mailing it to the Order, you enter the Order and the RDNA in the 1st Degree (order).

We also ask, but do not compel, our members to pay [dues](#). Solitary members send their dues to the Mother Grove. Funds received by the Mother Grove go into three accounts. The first is for payment of administrative expenses. The second is a slush fund for members who need help, and last is a savings account for the purchase of land to be used as a Pagan clothing optional retreat/conference center, Order headquarters and an intentional community (which will run the thing) (aka "[Imladris](#)"). Dues are equivalent to three hours wages and are paid once per year on the anniversary of your joining the Order.

Druids belonging to a local Grove pay their dues to their own Grove. Funds collected by local Groves are dispersed at their own discretion.

Once again, let me stress that dues are completely voluntary.

Symbolism:

The Mithril Star:

Most revered of our symbols is the Mithril Star, named for the elvish metal of the Tolkien mythology. It consists of the 'septagram' (seven pointed star) with an 'Ouroborus' wrapped around it, making it a 'Seren saith pigfain.' The snake swallowing it's own tale is an ancient symbol of the World and of the continuity of time ' infinity. The seven-pointed star is also known as the 'elven' or 'faery' star. It is considered to be the gateway into the Elven realms. The seven points symbolize various things including: 1) The seven visible planets, 2) the seven days of the week, 3) the seven 'quarters' (directions, elements, spirits), the seven chakras, 4) the seven 'rays' (see D201), 5) the seven musical notes, 6) the seven 'planes' or dimensions (see D201), and 7) the seven OMS degrees (RDNA Orders).

(Note: There is talk in the Mother Grove of combining the two symbols by placing two upright redwood trees, one behind and one in front of the Mithril Star.)

The '**AWEN**' /\: 'Awen (Welsh)' or '**Imbas** (Gaelic)' means 'inspiration' and in Celtic spirituality refers to inspiration from the three realms (or kingdoms), 'sky,' 'earth', and 'sea.' Or, in other words 'nature.'

Customs:

Throughout our 10-year history, the OMS has developed various inter-Order customs, most for no particular or good reason:

'Thou art God/dess,' is the standard greeting from one to another. We also begin our written correspondence thusly, or with the abbreviation: 'TAG.' Likewise, we generally end our written correspondence with 'May you never thirst,' or with the abbreviation, 'MYNT.' We sign off our correspondence with 'In the Mother,' and sign our names with 'First name' Druid 'Sur-name' /\ (the 'Awen' is made by typing 'forward slash', 'pipe', 'back slash').

Some OMS Druids have taken to putting a number, 1-7 after the word 'Druid' to indicate their order (or degree). This practice is discouraged as it takes away from the egalitarianism of the Order. Many OMS Druids wear black or hunter (dark) green on a daily basis, and/or choose those colors for ritual wear. We're not sure where this began, except that the two founders were fond of those colors. Another apparel custom is the wearing of black or dark green 'touring caps' backwards (they then look like a beret, at least from the front). This began as a way of recognizing each other at gatherings in public places. Some OMS Druids are fond of tie die and even choose it for ritual wear as well (assuming they choose to wear anything for ritual). OMS campouts, weekend retreats, and conventions are generally 'clothing optional.'

Some Groves get together weekly to watch Star Trek (any derivation) and eat hot buttered popcorn with Parmesan or cheddar cheese sprinkled on it. Usually, these meetings adjourn in the nearest hot tub, where water sharing (sometimes followed by growing closer) usually occurs. The water may be a Chardonnay. :)

The Coastal Redwood (Sequoia Sempervirons):

Just as the Oak was sacred to our Druid ancestors of old, so now the Coastal Redwood is sacred to the Druids of the Mithril Star. It was in such a redwood grove near Boulder Creek CA that the two founders first conceived of the Order, after drinking of much Guinness Stout and smoking much Humboldt Gold. One of the many myths of the Order is that Adam was tripping on LSD and walked through a redwood tree, stumbling over Pendderwydd, but this has never been confirmed (or denied). It is said that one of them exclaimed 'We are the Redwood Druids!' but this too has never been confirmed.



Figure 16 Mother Grove of OMS

The Official Hymn of the OMS:

Recently, the Mother Grove has declared 'Sequoia Sempervirens' a 'filk' by Leslie Fish, to be our 'official hymn.' Found as the 16th track of the CD, 'Smoked Fish and Friends' (available from Random Factors) the words are as follows:

If the oak is king of trees'
What then can our redwood be'
Lord above all greenery
Everlasting tree

Named for him who first could see
The letters of the Cherokee
Still you sigh remember me
Everlasting tree

Tall beyond the reach of eye
Spearing silent to the sky
Watch the ages rolling by
Everlasting tree

Sprouted long before the Sphinx
Where the mountain's lion slinks
Shading time in wooden links
Everlasting tree

Pledges made upon thy bark
Hold the memory in the mark
A million turns of light and dark
Everlasting tree

Triad's castle, Titan's spear
Living book of year on year
Spread thy welcome seedlings here
Everlasting tree

The song is written in the key of Dm ('Dorian' mode). An mp3 is available in the files of both the D101 class and the Mithril Star List.



New Order of the Volcano

September 17th, 2000
(Day 48 of Foghamhar, Year 38 of the Reform)
Submitted by Irony Sade

The higher Order of the RDNA are varied and interesting. Their ostensible purpose is to explore a deepening relationship with Nature. Some of them are very difficult, like the newest order below.

Name: Order of the Volcano

Founder: Irony Sade

Patron: ?

Prerequisites: faith

Initiation: Find an active volcano, ascend to the crater, strip naked, jump in.

Powers: Yet to be explored.

Restrictions: Surrogate jumpers are not acceptable. Membership (in this life) limited to survivors. All others relegated to the Order of the Suicidal Martyr.

Current Members: Patriarch Irony Sade, Archdruid of Tonga

I applaud the goal of doing twenty hours of druidic work a week from here on out. I have been considering something similar--starting with a physical tour of the groves beginning sometime next Fall. It would be highly educational, not to mention fun, to actually visit all the RDNA and related groves I could find contacts for. I am curious how many different directions folks have taken, how many different responses they have developed to the problems of being a druid...Also, I intend to be traveling within the states for a longish period, visiting all my scattered friends and relatives. How odd is it to come this far around the globe while knowing so little about ones own country?

Lower Order of Pele

Representatives of the Volcano Grove recently undertook a pilgrimage to the island of Tofua. There they were witness to no fewer than five simultaneous thunderstorms, spied several rare species of birds, bathed in a pool sheltered in the rainforest, and were blessed with the opportunity to behold real live lava. The Archfool himself undertook to climb over the lip of the cinder-cone to get a better look at the fire. (Tied to a firmly anchored rope--he is learning a few things!) Others were then able to scramble up the same rope and hold onto him while gazing a hundred meters straight down to the place where rocks are melted up and born again. Some days later he made a solo trip back up the cone without the rope (Goddess watching is dangerously addictive) and was blessed with a double lung-full of sulfuric acid and a badly lacerated leg while fleeing the cloud of vapors that emerged to punish his precocious-ness.

Bridgit is known in these parts as "Pele." Tongan being what it is, the word has several other meanings too--Dolphins, card playing, and Spinach-like trees all share the name of the Goddess of Fire. In such a heavily contextual language invocation becomes a dangerous and haphazard art.

New Order of Hephaestus

By Stephen Crimmins, 2001

The Order of Hephaestes was started in 2001 on the morning of Beltane. It is an order of Fire tenders, though it may also be used for those who like to work creatively with fire. The symbol of the order is a yellow ribbon tied around the right ankle. It should be only worn for ceremonies, not for tending of fires.

Before the ceremony the applicant should have built a fire near the location of the service. There should be a pot (of some sort) with water of life (of some sort. Something liable to catch on fire is good, though plain old water is always acceptable) being heated by the fire.

Calling of Hephaestes

Priest: O Brother/Sister _____, you have asked to join the service of Hephaestes, our lord fire. It is our duty to keep the sacred fires on the high days, to tend the fire especially on Beltane and on Samhain. It is our job always to watch all the fires we see and take care that they are not mistreated and so in indulging Hephaestes the rest of the Earth-Mother is not mistreated. Many times this means to actively build the fire, though other times it may be your call to learn to watch patiently so that the fire is not smothered. I would call upon Hephaestes to join us but this is your ordination. Call upon this form of the mother in your own way.

Applicant: (The applicant should call upon Hephaestes to be present. This may take a form similar to that of Carleton's Calling Ritual, though it need not)

Pr: O Hephaestes, do you here my brother/sister's call? O Hephaestes, do you come burning along the winds of the North, along the winds of the South, along the winds of the East, along the winds of the West?

(If the winds answer skip to the sacrifice)

Pr: The winds have not carried our lord Hephaestes here. But fear not, for you are not yet a Priest/ess of Hephaestes. O Lord Hephaestes, answer my call and join us here today!

The Sacrifice

Pr: Hephaestes is a fiery lord and demands a sacrifice. Have you one ready?

A: Yes *(The applicant should have a piece of wood to feed the fire)*

PR: Then throw it in! *(The Applicant does so and adds enough wood to have a descent fire, but not so large as to make the next part dangerous)* This is a proper sacrifice, but there is one more that must be offered. Hephaestes will not accept a priest/ess to his order that has not been properly purified. Therefore, you must jump three times thrice across the fire, each time repeating 'Oh Hephaestes, please accept this sacrifice.'

The applicant should then jump over the fire nine times saying 'Oh Hephaestes, please accept this sacrifice.' Despite that, nothing of them should be sacrificed except perhaps exterior worries and perhaps a couple of leg hairs. If anything goes wrong it may well be a sign that the ceremony should be stopped for the present. However, the fire shouldn't be so large as to be a danger to the applicant as they pass through.

PR: Oh Hephaestes! Lord of Fire! Today _____ (name), has asked to be a Priest/ess of your order. (S)he has invoked your name and sacrificed to you precious lumber *(if leg hairs were singed, that can be mentioned here as well)* and jumped across thy manifestation. O Hephaestes, do you accept these sacrifices dedicated to continuing your ever burning fires? Oh spirits of the north, I call upon you to give answer, spirits of the south, spirits of the east, spirits of the west? *If there is no answer the service should not continue. Of course there is more than one way a response might come and the fire especially should be listened to.*

The Catechism

Priest: Of what does Hephaestes give that we may know the continual flow and renewal of life?

Applicant: The Waters-of-Fire!

Priest: From whence do these Waters flow?

Applicant: From the bosom of Hephaestes, the ever burning all father!

Priest: And how do we honor this gift that causes our lives to burn with intensity?

Applicant: By partaking of the Waters-Of-Fire

Priest: Has Hephaestes given forth of her bounty?

Applicant: *The Applicant should first check to make sure the waters have been properly heated. If they are too hot or too cold the pot should be adjusted to cool the waters or heat them up and about ten minutes of ceremony should be added at this point by the Applicant while still staying within the Catechism section.* He Has!

Priest: Then take the Waters and consecrate them! Hephaestes allows you to join his order, but you must enter it by yourself

The Consecration

Applicant: *The Applicant should fill the chalice with the heated waters* O Hephaestes! Hallow these waters by thy ever burning ways, by the rainbow of flames. By thy brightness during the night and your heat during cold winter days and by all else that you do. Join us together as we take and drink of thy secret essence!

The Communion

If the Applicant succeeded in consecrating the waters then all should be fine with the communion. If there was a problem Hephaestes may have done something to the waters to make them dangerous to drink. Hence the Applicant should sip first and then wait a short time before acting as server and handing the chalice to each celebrant in turn. This may include celebrants who aren't of the Order of Hephaestes as they are allowed to watch and gain a little by drinking of the waters-of-fire.

Applicant: To thee, O Hephaestes, we return a portion of your bounty, as we must eventually return (our leg hairs) unto thee!

The rest of the waters from the chalice are returned to the fire. The fire should not go out.

The Affirmation and Benediction

Priest: Hephaestes has accepted your entry into this Order, Hephaestes be praised! Go out into the world confident in the knowledge that our Brother/Sister has been joined with Hephaestes. And Brother/Sister _____ you too may rejoin the world once you have cared for the fire and seen to its proper end



Figure 17 One Christmas tree super-dried since New Year's lit for Beltane 2003.



Figure 18 The Dark Obelisk along the Cannon River of the Lower Arb, 2004

new order of druids minor

by ric knight, 2001

The order of druids minor (odm) [and yes it's all lower case] is a particular expression of the Reform as it occurs to me. I come to the Reform at a time when three threads of thought have woven together a way at looking at the universe which owes a debt of gratitude to the following individuals, Marcus Aurelius (121-180) [played incidentally by Richard Harris in the movie *Gladiator*], Pelagius (354-418) and Giovanni di Bernadone (1181-1226 a.k.a. St. Francis of Assisi). Perhaps only in the Reform could a Roman Emperor, a 4th Century Heretic, and a Canonized Saint offer a fusion of inspiration.

1. From Marcus we receive the Stoic doctrine of justice, free will and the innate goodness of nature.
2. From Pelagius we learn a strict teaching of self-reliance. Pelagius phrased it as: *homo libero arbitrio emancipatus a deo*: "man, created free, is with his whole sphere independent of God and the Church, the Living Body of Christ—though Christ, Church, and sacraments mightily teach and help.
3. From Francis we learn humility, and the false hope that materialism offers the world, and his hope is our hope;

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is discord, vision.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

Oh divine Master,

grant that I may not so much seek to be consoled as to console;

to be understood as to understand;

to be loved, as to love;

for it is in giving that we receive,

it is in pardoning that we are pardoned,

and it is in dying that we are born again to eternal life.

This is our Rule

I - Adherence to the Two Tenets

We affirm and adhere to the two tenets of the Reformed Druids of North America

1. The object of the search for religious truth, which is a universal and a never ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.

II - Membership the Order

To be a member of the rrder a Druid must enter one year as a novice to examine their thoughts and hearts. At the end of the novice year the Druid may take the vow and will be welcomed to the order as a full member. Activities during the year are to be determined by the members of the order within the Grove.

Druids need not be of any belief other than the Two Tenets to become a member of the order.

There is no requirement to be a member of the order in order to be a Member of the Grove.

No remuneration of any kind, direct , indirect, or otherwise may every be requested of a Member by the order for any purpose. We'd just rather not talk about money at all. Ever.

New Order of _____

III - The Vow

Members of the order of druids minor take three vows;

Humility - knowing that we might be wrong, being open to others.

Humanity - knowing that we are all together, even those opposed to us.

Observance - performing our duties as Druids through our daily lives.



New Order of the Pack Rat

By Mike the Fool, 2004

This self-initiated order is for all Druids concerned with collecting archival material regarding Druids. The symbol of the order is some three feet of twine with various objects tangled in the knots. Mike is the administrator of the order, but the current archivist of Carleton is designated the honorary Patriarch or Matriarch.

Service Oath

I hereby swear to hold on to any interesting document, photo or keepsake of the Druidism that goes around me.

I will keep it in two different folders; the white folders for materials that have had copies sent to the Carleton Archives, and red folders for the materials that I have not.

If I hear something interesting I will write it down or get a copy, for my collection.

I will pester other people to keep archives, even if they won't share it now.

I will date everything, sequester them in a place that is both safe and dry.

I will not change the materials after they are in my folder without noting that.

At least once every five years, I will print out or send a disk with the material from the red folders to Carleton.

When I visit Carleton, I will always pay a visit bearing materials and dairy products to the Archivist of Carleton, the big cheese himself!

When I die, my will shall bequeath all these originals to Carleton Archives.

I thus swear my best efforts.

(Ordainee eats a big slice of cheese.)

Section Eight: Unusual Services

Exorcism in Time of War

By Shelton, 1970

The Invocation

O Dalon Ap Landu, I invoke thee!

Thou art everywhere, yet thy manifestations are beclouded by the hatred of men.

Thou art without form, yet men have forgotten that thou pervadest all form.

Thou has no need of our sacrifices, and we offer thee none, for we come with thy praise upon our lips, but with great fear in our hearts.

O Dalon Ap Landu, hear us!

The Reading & The Charge

These are the times of darkness and confusion. We have seen men deliberately spread the fires of pestilence and death, yet that fire brings only more dark.

We have seen men take up the sword and spread dissension between nations, between races, between brethren, between father and son.

We have seen the blood shed until the green forests and fields are turned red.

We have seen men countenance this that their pride might be assuaged.

And we have cried out in agony that this might not be, for this is directly repugnant to the law of God, to the law of Nature, and to the Conscience of Man.

Therefore, I, _____, a priest of Dalon Ap Landu, do solemnly adjure and charge all men of true and contrite heart and spirit to take up this cause, this cause to end this wanton strife, bloodshed, killing, and destruction.

And yet, I adjure all to observe that charge previously laid upon us: that, in our wrath we not take up the sword, nor yet the burning brand, lest we ourselves be guilty of that violence that we decry.

The Exorcism

O Dalon Ap Landu, hear us!

We who are beset by the fires of darkness have sworn ourselves to smother them. Yet the awesome magnitude of the darkness misgives us, and we humbly beseech thee thine aid and comfort in the task whereunto we are set.

Wherefore, I, _____, a priest of Dalon Ap Landu, do solemnly pronounce the Curse of the Druids upon him who willfully harbors this spirit of Dark, who willingly urges the trammels of war upon us,

And I, _____, a priest of Dalon Ap Landu, do exorcise this malevolent specter from the ways of the waking world; I do unloose all forces of the Mother against Darkness, that these fires might be extinguished.

And we do pledge that we will not stand idle, lest our very souls be likewise extinguished.

Prayer and Benediction

O our Mother, grant us thy peace and life; Go, and peace attend you in your work.

Order of Consecration

(Usually of altars)

By David Fisher, 1963

The Exorcism

(The Archdruid shall walk about the altar to be consecrated saying all the while "Dalon Ap Landu", three times)

The Invocation

Mighty and blessed, fertile and powerful, to thee, Earth Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

The Petition

Mighty are thy works, O Our Mother. Mighty are the rocks which thou has turned out of thy side, and which we gather together here as a sacrifice of praise to thee.

X: Grant us thy blessing.

We, thy worshipers, have raised this altar that thy power might be praised.

X: Grant us thy blessing

Attend us now, o Spirits, as we lighteth this fire of consecration.

{Originally "as we offer this sacrifice"}

X: Grant us thy blessing

Here the fire shall be lit upon the altar

X: Grant us thy blessing

Accept this, consecrate it.

X: Grant us thy blessing

As we now hallow this altar with thy Water of Life, Thou, Dalon Ap Landu, descend and dwell within this altar. Sanctify it, protect it from the defilers and fill it with thy power.

(During the above, the Archdruid shall sprinkle the Water of Life on the four corners of the altars.)

The Chant (the Congregation)

Hallow this altar, Hallow this altar, Hallow this altar, Hallow this altar, Hallow this altar, Hallow this altar, Hallow this altar, Hallow this altar,

The Answer

I call upon the four Spirits to give answer if this sacrifice is not accepted in the Earth-Mother's sight. I call on the Spirit of the North, of the South, of the East, of the West.

Praise be, our sacrifice, dedicated to the renewal of life, has been accepted.

(Here the Catechism of the Waters and the Consecration of the Waters will be done)

The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayers and that you go with her blessing. Peace. Peace. Peace.

A King's Wedding

By Robert Larson, 1975

The following wedding service was composed by Adr. Robert Larson and was used to join the king (or Rí) of his clan, herein referred to as Cody, and a woman of lesser rank in the clan, herein referred to as Janie. The wedding was performed on Lá Lúnasa (Lughnasadh), 13 y.r. and contains references to this holiday, (there is also an amusing Gaelic pun connected with this choice of a wedding day).

Archdruid: Let the couple to be joined together be brought forward.

[Processional. Cody should be on Janie's right at the altar.]

Archdruid: Ye have come before me today to have your lives joined. It is a most auspicious day for this act, for today, Lá Lúnasa, is a day of rejoicing over the coming fruition of all the gifts of the Mother, the two greatest being Life and Love. Now does the flowering of your love for each other bear fruit as ye become one.

[AD picks up aspergillum.]

AD: *[To Cody]* I ask thee, a Rí, if thou wilt be joined to this woman.

Cody: Aye.

AD: *[To Janie]* I ask thee, Janie, if thou wilt be joined to this man.

Janie: Aye.

AD: *[To both]* I ask ye together if ye will be joined to each other.

Both: Aye.

[AD sprinkles both.]

AD: *[Handing a piece of bread to Cody]* As food itself, so art thou to her.

[Handing piece of bread to Janie] As food itself, so art thou to him.

[Handing piece of bread to each] As food itself, so are ye to each other.

[Handing cup to Cody] As drink itself, so art thou to her.

[Handing cup to Janie] As drink itself, so art thou to him.

[Handing cup to each] As drink itself, so are ye to each other.

[Cody and Janie extend arms. AD binds them, starting from underneath, behind thumbs.]

AD: *[To Cody]* With this arm shalt thou hold her, with the other shalt thou protect & comfort her.

[To Janie] With this arm shalt thou hold him, with the other shalt thou protect & comfort him.

[AD picks up aspergillum.]

AD: As life itself, so art thou to her. *[AD sprinkles Cody.]*

As life itself, so art thou to him. *[AD sprinkles Janie.]*

As life itself, so art ye to each other. *[AD sprinkles both.]*

AD: Thou art now one in the sight of the Gods. When They look upon the one, They see the other, however distant. When they look upon the twain, they see but one.

May the Mother shower Her blessings upon thee throughout thy life, may Danu smile upon thee and make thy life fruitful, and may Lugh light thy path through brightest day and darkest night and shine in thee always.

Síochain! Síochain! Síochain!

A Marriage Ceremony

By Robert Larson, 1975

Note: If possible, the Chant should be intoned during the processional.

Archdruid and Preceptor advance to the altar, inscribing the sign on the ground. The Archdruid steps into the sign, closing it after him. He turns toward the gathering and says:

AD: I call upon the couple to be joined to come to the altar.

(During the couple's processional, any music desired or an appropriate reading may be inserted.) (Wagner is not suggested.)

The couple having arrived, the Archdruid invokes:

AD: Oh, Earth-Mother, we call upon thee to bless these people gathered upon thy bosom for this joyful occasion. We ask thee to smile upon thy bosom for this joyful occasion. We ask thee to smile upon this couple who have decided to become one.

Archdruid turns to the couple.

AD: Have you brought sacrifices with which to invoke the Mother's pleasure?

Both: We have.

AD: Give me then your sacrifices.

The Archdruid receives the sacrifices and binds them with a green ribbon. He offers them to the Mother:

AD: Oh, Earth-Mother, the two sacrifices of thy children unto thee are become one. Receive them, I pray thee, in the spirit in which they are given, and permit me to join these two as man and wife in thy name! Hast thou accepted their sacrifice, O our Mother? I call upon the spirit of the North to give answer.. of the South... Of the East.... Of the West.

AD: Praise be, your sacrifice, dedicated to the fertility and renewal of life, has been accepted!

AD: I ask you now, (man's name), wilt thou have this woman, (name) as thy wife? Wilt thou be like unto an oak with her, giving her strength and shelter? Wilt thou provide for her as the Mother permits and protects her come fair or foul? Wilt thou have her above all others?

Man: I will.

AD: I ask you now, (woman's name), wilt thou have this man, (name), as thy husband? Wilt thou be as the grass of the field unto him, comforting him and sustaining him in his need? Wilt thou be his Waters-of-Life, refreshing him and making him joyful, as well as thou canst, come fair or foul?

Woman: I will.

AD: Kneel please.

(At this point, any tokens the couple may wish to give each other should be exchanged.)

AD: Have you any token of your love which you wish to exchange?

Couple: We do.

AD: I ask you then, to give them one to the other.

(If there are no tokens, this part should be deleted.)

The Archdruid ties the right hand of the man and the left hand of the woman together with green ribbon, saying:

AD: As I join you with this ribbon, so may the Mother join you with her might.

The Archdruid turns to the preceptor.

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

P: The Waters of Life.

AD: From whence do these Waters flow?

P: From the bosom of the Earth-Mother, the never-changing all-mother.

AD: Has the Earth-Mother given forth of her bounty?

P: She has!

AD: Then give me the Waters! (He is given the waters.)

O Dalon Ap Landu, hallow these waters by thy seven-fold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by thy power, as we take and drink of thy secret essences!

(He sips, and turns to the couple.)

I, in the name of the Earth-Mother, marry you in the house of the spirit of the South (With fingers dipped in the waters, sign is made on the foreheads of the couple.)

I marry you in the house of the spirit of the North. (Sign)

I marry you in the house of the spirit of the West. (Sign)

I marry you in the house of the spirit of the East. (Sign)

Finally, I marry you in the name of the mighty, the blessed, all-powerful, and fertile Earth-Mother, consecrating your joining in the name of the all-mother Earth!

(Sign. Then drinks of the waters)

(Note: from now on, the couple is addressed in the singular, for they are now one in the sight of the Mother.)

AD: I ask thee now to share with each other the partaking of these Waters-of-Life, which the Earth-Mother, in her bounty, gives unto thee.

(The drink all and return the chalice to the Archdruid.)

Then I, as a priest of the Reformed Druids of North America, as a priest of the Lord of the Groves, Dalon Ap Landu, (Here insert any other titles which pertain.), say you are most truly joined together as man and wife.

You two are now one in the sight of the Earth-Mother. When she looks upon the one, she will see the other, however distant. When she looks upon the twain, she sees but the one. I ask Danu to bless this fruitful, but I myself cannot give unto thee the blessing of Danu. Go thou forth and earn it in the time-honored way.

Peace.... Peace... Peace....



An Old Fashioned Wedding

By Isaac Bonewits, 1976

This ceremony is based upon Paleo-Pagan and Neo-Pagan elements taken from Slavic, Baltic, Celtic and other sources. It is similar in many ways to those used by modern underground Paleo-Pagans in Europe, but has been rewritten for use by Schismatic Druids. Its use is, of course, entirely optional. It's racy for me (Scharding), but others liked it.

Either the Priest ("P") or the Priestess ("Ps"), if not both, should belong to the Third Order. Traditionally, they should be wearing robes of gold, silver, white, red and blue. The Bride ("B") and Groom ("G") traditionally should wear brown or white or green or be skyclad. There must be a fire on the altar at all times during the rites, though the P & Ps should make an effort to avoid setting their hair on fire. Ritual tools upon the altar should include: a sword, a broom, a knife or sickle, a cup of water, a chalice, a container of whiskey, candles, a dish of earth, incense and thin green ribbons.

During most of the rites, the Bride faces the Priest and the Groom faces the Priestess. The ceremony should start early in the day, outdoors, in the Summer Half of the Year. Beltane or Midsummer is nice.

Portions of this ritual were used for the famous/infamous wedding of Morning Glory and Tim Zell, who composed the "All that I ask" poem.

[Priest and Priestess (P & Ps) process to the altar, followed by the Bride and Groom (B & G). The members of the Grove and guests may stand or sit in a large circle around the altar and the main participants. The Grove's Bards should be singing or leading an appropriate song.]

P: I am the God.

Ps: I am the Goddess.

P&Ps: Together we are Eternity. In the sight of our Parents, we consecrate these elements of Earth [*earth is blessed and sprinkled on B&G*], Air [*incense is blessed and blown upon B&G*], Fire [*candle is blessed and flame is run swiftly and carefully under the throats of B&G*], and Water [*water is blessed and sprinkled on B&G*]. In Their sight and the sight of our sisters and brothers, we consecrate you with love and joy.

P&Ps: Do you understand, fully and completely, your duty to love, defend, honor, protect, fulfill and give joy to your mate and your sisters and brothers?

B&G: We do.

P: Have you conformed to those just laws of the land concerning the establishment of matings?

B&G: [*Had better say*] We have.

Ps: Is there anyone here with a just reason why these two should not be mated? If so, speak now, or forever be silent, for their sake and yours!

[If any objections are made, the ritual stops long enough for a duel between the disputing parties; Groom with objecting men, Bride with objecting women. The duel may be symbolic or real. The Bride's father, for example might hold a ritual duel with the Groom, or his mother fight with the Bride. Or a mock battle may be held between the clans of the Bride and Groom. If the duel is serious, however, and any major injury or death occurs, it is best to stop the wedding entirely and begin on another day from scratch.]

P: Have you brought sacrifices to the Mother?

B&G: We are ready to bring them.

[B&G are handed knife or sickle, go to tree, ask permission, cut two sacrifices and bless the cuts on the tree. They then return with their sacrifices to the altar, where the twigs are blessed by the P& Ps, and laid separately upon the altar.]

P&Ps: What do you ask?

B&G: All that I ask is thy desire

All that I seek is for thy care.

My earth is thine, and thine my fire

Our waters one, my breath thine air.

P: Have you, _____, chosen consorts for your sanctification?

B: I have. They are _____, _____, and _____.

P: Who is the eldest and who the youngest?

[Male consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]

Ps: Have you, _____, chosen consorts for your sanctification?

G: I have. They are _____, _____, and _____.

Ps: Who is the eldest and who the youngest?

[Female consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]

P&Ps: The choices have been made and well. Let the feasting begin!

[The Groom goes off to a private place with the Priestess for half an hour or so, while the Bride goes off with the Priest. What they do there is their business, but ritual intercourse is emphatically expected. Meanwhile, the Consorts and the rest of the guests begin feasting and carousing. When the Bride comes back, she goes to the Eldest Male Consort and takes him off for half an hour, while the Groom does the same with the Eldest Female Consort. The Bride and Groom spend at least a half hour with each of the Consorts; Elders first, then Youngest, then Middle. Only after being sanctified by the Clergy and all three Consorts do the Bride and Groom have intercourse with each other, preferably in public. Since there is usually an orgy going on by this time, the public intercourse is easily managed. While the B&G are thus engaged, the P&Ps should also be having intercourse, as representatives of the God and Goddess.]

Several hours later, all return to the ritual circle. The B&G again face the P&Ps. The sacrifices on the altar are bound together with green ribbons. The right hand of the Bride is bound to the left hand of the Groom.]

P: O Earth-Mother, the two sacrifices of thy children unto Thee are become one. Receive them, we pray Thee, in the spirit in which they are given, and permit us to join these two as mates in Thy name.

[The sacrifice is placed in the bound hands of the B&G, who lift it to the sky, as the Ps asks:]

Ps: Hast thou accepted their sacrifice, O our Mother? We call upon the Spirit of the North to give answer.... of the South....of the East....of the West... of the Zenith....of the Nadir... of the Holy Center!

[Assuming that no drastically large omens indicating the Mother's displeasure occur..]

P&Ps: Praise be! Your sacrifice, dedicated to the fertility and renewal of life, and to the consecration and sanctification of your mating, has been accepted!

[The Bards should sing another song here.]

P: Do you, _____, understand exactly what it is you are doing?

B: Yes, I am promising*[Bride reads her half of the mating contract].*

Ps: Do you, _____, understand exactly what it is you are doing?

G: Yes, I am promising....*[Groom reads his half of the mating contract].*

[The mating contract should be complete and explicit. It should state the rights, duties, privileges and responsibilities of each partner. It should state whether the mating is monogamous, polygamous, polyandrous, polygynous, etc. It should state the amount of freedom or limitation (physical, mental, emotional, creative and sexual) each is placing upon the other. It should state the expected duration of the mating and grounds for separation. It should be in writing, with a copy for the Bride, a copy for the Groom, a copy for the Grove records, and a copy for the ritual.]

P&Ps: Are the witnesses here and ready?

W: We are!

[Witnesses (usually the Consorts) step forward. B&G, P&Ps, and all official Witnesses sign the mating contract (all four copies) as well as any forms required by Civil Law.]

P&Ps: The contract of the mating has been signed and sealed. Now take this copy and send it to the Gods, that it may be in Their memories forever.

[B&G take fourth copy of mating contract and burn it in the altar fire.]

P: Have you any further tokens of your love to exchange?

B&G: Yes/No. *[If yes, the rings or other items should be exchanged].*

Ps: *[Touching the ribbons binding their wrists]* As you are joined by this ribbon, so may the Gods join you as one, for so long as your love shall last.

B&G: So be it.

P&Ps: Let us raise the Power!

[The guests join hands in a ring, singing an appropriate song and perhaps dancing. The P&Ps take the energy raised and shape it to form a psychic bond between the couple and a shield around them, while the B&G kiss or are otherwise intimately engaged.]

P&Ps: Let the words be said!

B&G: All that I ask is thy desire

All that I seek is for thy care

My earth is thine, and thine my fire

Our waters one, my breath thine air.

[Note: the consecration of the Waters-of-Life is reserved to the Third Order Druids and Druidesses. In the following, it is assumed that this is the Priestess. It could of course be the Priest, in which case the dialogue would be reversed. If both are of the Third Order, they should decide ahead of time which will perform the consecration.]

Ps: Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?

P: The Waters-of-Life.

Ps: From whence do these Waters flow?

P: From the bosom of the Earth-Mother, the never-changing All-Mother.

Ps: And how do we honor this gift that causes life?

P: By partaking of the Waters-of-Life.

Ps: Has the Earth-Mother given forth of Her bounty?

P: She has! Mightily have the sacred fluids come forth on this day, and greatly pleased are the Gods of Love and Joy!

Ps: Then give me the Waters!

[The Ps holds the chalice of whiskey and water, and consecrates it with the following:]

Ps: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join these together by Thy power as we take and drink of Thy secret essences.

[Ps drinks of the waters, then hands the chalice to the P. He drinks and the chalice is passed on to the B&G. They hold it while the P&Ps dip their fingers in it and make the Signs of the Mother and the Father on the couple's foreheads (both on both) during the following:]

P&Ps: In the name of the Mother and of the Father and of Their Holy Child: We seal you as mates in the house of the Spirit of the North *[signs are made on B&G's foreheads]*. We seal you as mates in the house of the Spirit of the South *[signs]*. We seal you as mates in the house of the Spirit of the East *[signs]*. We seal you as mates in the house of the Spirit of the West *[signs]*. We seal you as mates in the house of the Spirit of the Zenith *[signs]*. We seal you as mates in the house of the Spirit of the Nadir *[signs]*. And we seal you as mates in the house of the Spirit of the Holy Center *[signs]*.

Ps: Take now and share with each other the Waters-of-Life, which the Mother in Her bounty has given unto you. *[B&G drink and empty chalice.]*

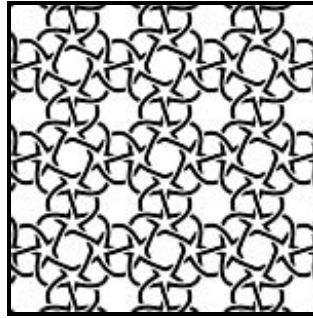
P: Now I, a Priest of _____ and _____, *[insert proper titles]* do make this declaration:

Ps: Now I, a Priestess of _____ and _____, *[insert proper titles]* do make this declaration.

P&Ps: In the sight of our Parents, these two before us are joined in mating and in love, in this world and all worlds to come, for as long as their love shall last. Blessed remain forever.

ALL: Blessed remain forever!

[Bards may sing a closing song. At this point the couple are completely mated. The feasting and carousing continue until the food and intoxicants run out. The Consorts (both male and female) traditionally act as servers to the Priestess, Priest, Bride and Groom for the rest of the party.]



A Wedding Contract

By Isaac Bonewits 1978

The following Wedding Contract was read aloud during the wedding of Isaac and Selene Bonewits last August 6th, 1978. We have had so many requests for copies of it that we are reproducing it here for others to use as they wish.

This marriage bond shall be a link, but not a chain.
Our marriage shall, for the time being, consist of the two of us.
Others, upon mutual consent, may be added to our family.
Our primary affections and commitments as individuals shall be to each other, however, both of us shall be free to share love and affection with others whom both would deem not unworthy.
Both of us shall make our best efforts to earn our daily bread, and both shall share the work of creating and maintaining a felicitous environment. When children arrive in our household, both of us shall share responsibility and authority in raising them.
Both of us shall strive to maintain open communication between us while respecting each other's right to privacy and occasional isolation.
Each of us shall be supportive of the other's growth in body, mind and spirit, and accept that this will sometimes be inconvenient.
This contract may be renegotiated at any time upon a month's notice, to provide time for thought. No decision to terminate this contract will be made by either without at least three months of joint counseling with a mutually agreed-upon counselor.
This marriage shall be built upon a foundation of sensitivity and mutual consideration for each other's needs and desires



Figure 19 Larry Press marrying Susan at Live Oak Grove Lughnasadh 1983.

Invocation to the Elements

By Arlynde D'Loughlan, 1978

This is an invocation written by Arlynde D'Loughlan for the wedding of Isaac and Selene Bonewits last August. Symbols for the elements: Earth - a well-shaped stone with a pentacle chalked on it, Air - rose incense, Water - a chalice filled with Amaretto liqueur, Fire - a cauldron filled with alcohol and lighted.

The altar is the symbol of the spirit of life which lives in all of us, and we consecrate it and ourselves to the Force that sustains all life.

Spirit of Earth, from whom we are birthed and in whom we shall all sleep, cradle us in your love and strength that we may grow like your peaceful green children, nurtured by your breast and fed on your peace.

Spirit of Air, breath and breather, come and fill us with your wisdom, singing love to us as the oaks sing in your gentle caress 'til we soar like eagles in your summer morning.

Spirit of Water, flowing unity, come quench our thirst for joy and harmony, washing us clean of the strife that surrounds us that we may clearly see the divinity in everything, reflected in your living mirror.

Spirit of Fire, warmth and life, come fill us with the flame of love for the Godhood in ourselves and in our kin, and light the beauty of creation that we may more clearly see the infinite gifts that we are given and which we give.

We consecrate this altar, symbol of the living altar of all creation, to the elements that give and sustain all life and joy, and we sing in harmony with the melody of unity that is creation, giving praise to the Love which is Life.

An Invocation Poem

By Julia Vinograd, 1978

Use praise of the Goddess for the God
Use praise of the God for the Goddess
Only the Goddess can invoke the God
Only the God can invoke the Goddess
If they both come at once the worshippers get drenched
There is only one God
and He is whoever the Goddess is in love with at the moment
There is only one Goddess
and She is whoever the God is in love with at the moment
Eternity has a lot of moments.

Wedding Ceremony

Plan A 1992 (Rev. 1996)

By Andrea Davis, 1992

This is final version of the ceremony, I think we're pretty happy with it now, I think. Give it a look-see and let use know what you think. Would have gotten this to you sooner, but I was not using the correct address.... I can't believe I was misspelling Carleton.

Outline the circle beforehand with yarn, placing some sort of marker at each of the four compass points of the circle. Leave a gap in the yarn for everyone to enter through. There will be a small table at the West, it will already have the unity candle and anything else on it that will not be carried in. Just prior to the ceremony, all involved parties will leave the hall and go downstairs, just out of sight. This will permit a processional. Once everyone is seated, everyone will move upstairs and stand just outside the door. Andrea will enter first. After Andrea, the compass callers will enter in twos, holding unlit candles as they walk down the "aisle" and to their places in the circle. Joe will enter, followed by Steve accompanied by Kathy.

When they enter the circle, Joe will move to the North and Kathy will move to the South. Steve will stand in the center of the circle. Mary will enter next, followed by Shari, accompanied by Sheldon. When they reach the circle, Mary and Sheldon will stand to the East and Shari will join Steve in the center of the circle.

Andrea: We stand outside of time, in a place not of earth. As our ancestors before us bade, we join together and are one.

Compass points should now face outward as Andrea walks the outside of the circle. When she reaches the eastern compass point, she will pause to light the candle with her own.

Sondra: I call the guardian of the East. Sondra: I call the guardian of the East. Some name you Archangel Raphael, and in the old days you were Shu, to others still, you are the Great Healer, come guardian of wind and tempest, guard this company and witness the oaths that will be sworn.

Andrea: Heed our call and come to us, all things harmful cast away.

Sondra may then turn inward, facing the center of the circle. Andrea will continue to the southern compass point, pausing to light the candle with her own.

Kari: I call the guardian of the South. Named Archangel Michael to some, in days gone by you were Shamash, called the Great Defender by others still, come guardian of the fiery sword, guard this company and give due witness to the oaths that will be sworn.

Andrea: Heed our call and come to us, all things harmful cast away.

Kari may turn inward, facing the center of the circle. Andrea will continue to the western compass point, pausing to light the candle with her own.

Rob: I call the guardian of the West. Some name you Archangel Gabriel, but before that you were Enki, to others you are the Great Herald, come guardian of waters

flow, may this company be guarded and our oaths witnessed.

Andrea: Heed our call and come to us, all things harmful cast away

Rob may turn inward, facing the center of the circle. Andrea will continue to the north, pausing to light the candle with her own.

Anita: I call the guardian of the North. Named Archangel Uriel to some, and called Geb in days long past, the Great Companion to those who sacrifice themselves in defense of another, come dark guardian of the earth, guard this company and witness our oaths.

Andrea: Heed our call and come to us, all things harmful cast away

Andrea will return to the East and close the circle:

Andrea: Mother Earth, Father Sky,
may we always walk between you.

You are our roots and our wings.

We are between worlds,
beyond the bounds of time,
where night and day,
birth and death,
joy and sorrow,
meet as one.

Andrea will return to her place in the west.: "We have come together here in celebration of the joining together of Shari and Steve. There are many things to say about marriage. Much wisdom concerning the joining together of two souls has come our way through all paths of belief, and from many cultures. With each union, more knowledge is gained and more wisdom gathered. Though we are unable to give all this knowledge to these two who stand before us, we can hope to leave with them the knowledge of love and its stand before us, we can hope to leave with them the knowledge of love and its strengths and the anticipation of the wisdom that comes with time.

"The law of life is love unto all beings. Without love, life is nothing. Marriage is a bond and is not to be entered into lightly, nor frivolously, for it is a public agreement between two people to live, love and work together. As with any aspect of life, it has its cycles, its ups and its downs, its trials and its triumphs. With full understanding of this, Steve and Shari have come here today to be joined as one in marriage.

"All here are asked to witness the promises made."

Andrea: "Thus I invoke the Lady White
To come to us this sacred night.
By Fin and Feather, Leaf and Tree,
I show you a Mystery!"

Shari moves to the East. Steve moves to the North.

Andrea: "Cunning and art she did not lack
But aye his whistle would fetch her back!"

Shari: "Oh, I shall go into a hare
with sorrow, sighing and mickle care
And I shall go in the Lady's Name
Aye, until I be fetched hame!"

Steve: "Hare, take heed of the fox about
Will harry thee all these fields around
For here come I in the Lady's Name

All but for to fetch thee hame!"

Shari moves to the South. Steve moves to the East.

Andrea: "Cunning and art she did not lack
But aye his whistle would fetch her back!"

Shari: "Yet I shall go into a bee
With mickle fear and dread of thee
And flit to hive in the Lady's Name
Ere that I be fetch-ed hame!"

Steve: "Bee, take heed of a red, red cock
Will harry thee close thru door and lock
For here come I in the Lady's Name
All but for to fetch thee hame!"

Shari: "Yet I shall go into a trout.
With sorrow and sighing and mickle doubt
And show thee many a merry game
Ere that I be fetch-ed hame!"

Steve: "Trout, take heed of an otter lank
Will harry thee close from bank to bank
For here come I in the Lady's Name
All but for to fetch thee hame!"

Shari moves to the North. Steve moves to the West.

Andrea: "Cunning and art she did not lack
But aye his whistle would fetch her back!"

Shari: "Yet I shall go into a mouse
And haste me unto the Miller's House
There in his corn to have good game
Ere that I be fetch-ed hame!"

Steve: "Mouse, take heed of a white tom-cat
That never was baulked of mouse nor rat
For here come I in the Lady's Name
And -thus- it is I fetch thee hame!"

Steve walks to Shari and takes her hand. They both move to the center of the Circle, and then to the West, and face Andrea.

Andrea: "Cunning and art she did not lack
But aye his Love has fetched her back!"

Andrea: "Shari, is it true that you come of your own free will
and accord?"

Shari: "Yes, it is true."

Andrea: "With whom do you come, and whose blessings
accompany you."

Mary steps forward "She comes with me, and is accompanied
by all of her family's blessings." Then she steps back in
place.

Steve and Shari turn to face each other in front of Andrea

Steve: I, Stephen James Fox, take you, Shareen Eileen Mann to
my hand, my heart, and my spirit, to be my chosen one.
To desire you and be desired by you, to support you, and
be supported by you, without sin or shame. I promise to
love you wholly and completely without restraint, in
sickness and in health, in plenty and in poverty, in life
and beyond. I shall not seek to change you in any way. I

shall respect you, your beliefs, your people, and your
ways as I respect myself.

Shari: I, Shareen Eileen Mann, take you, Stephen James Fox to
my hand, my heart, and my spirit to be my chosen one.
To desire and be desired by you, to support you, and be
supported by you, without sin or shame. I promise to
love you wholly and completely without restraint, in
sickness and in health, in plenty and in poverty, in life
and beyond. I shall not seek to change you in any way. I
shall respect you, your beliefs, your people, and your
ways as I respect myself.

Andrea: "Through the ages, the flame of the candle has been
used as a metaphor for the spirit. Following this
tradition, Steve and Shari, you will now create a symbol
of your new life by joining your spirits in the flame of
the candle."

Lighting the unity candle will be assisted by Mary and
Sheldon. Shari and Steve take a taper from each, and light
them off the north and south cardinal points (using separate
points). The candle will remain on the table for the duration of
the ceremony

Steve and Shari remove the cords around their necks, their
wedding rings are hung.

Andrea: "Steve and Shari I understand that you have some
appropriate tokens to exchange at this point."

Steve: "Yes. 24 days ago, on the eve of the fifth anniversary of
our first date we performed the first ceremonial rite of
our union today by placing our wedding bands around
each others necks whilst standing in the same spot where
we shared our first kiss."

Shari: Holding Steve's ring. "I give thee this token as a sign of
my love and hereto I plight thee my troth." Place ring on
his finger.

Steve: Holding Shari's ring. Steve says something suitable.
Place ring on her finger

Andrea: "Let these rings represent the circle of life. All things
of this universe move in circles as do we. Please join
your hands."

Steve and Shari join hands, left to left and right to right (from
above they make the symbol of infinity). Kathy wraps a long
strip of cloth around their crossed and overlapping hands.

Kathy: "As you have sworn before each other, these witnesses,
and the powers that be, you are now bound, one to the
other forever and a day." This is where the kiss can come
in, if it will happen at all. Kiss over bound hands. Then,
Kathy will unbind Steve and Shari's hands and step back
to her place.

She can continue to hold the cloth or she may place it on the
table beside the unity candle.

Sheldon: "Drawing on an ancient custom from the East., where
the family was immensely important, let us begin the
integration of our families by exchanging family trees."

Joe holds a goblet of juice and a plate with bread and salt.
"Drink from the cup of love, that you may never thirst." Hands
goblet to Steve. Steve holds the cup for Shari as she drinks
and Shari takes the cup to hold it when Steve drinks. Shari
hands the goblet back to Joe. "May your life be flavored with
love, and may you never hunger." Hands plate out to Shari.

Shari breaks off some bread, dips it into the salt and feeds it to Steve. Steve then does the same.

Turn again to Andrea. "You entered this circle as two people. You leave it now as one."

Andrea releases the circle:
Thus I release the East and West
Thanks to them from Host to Guest
Thus I release the South and North
With "Blessed Be" I send them forth!
The Circle's open, dance we so
Out and homeward we shall go.
Earth and Water, Air and Fire
Celebrated our desire.
The Sun's returned to banish dark
The Earth awakes to sunlight's spark.
By Fin and Feather, Leaf and Tree,
Our circle's done; and Blessed Be!

On "be" the compass callers can blow out their candles. Andrea presents Steve and Shari then leads the bridal party out to the bar where the receiving line will be. Parents will follow Steve and Shari, then the compass points. At this time, anyone assisting us in the floor move, will replace chairs to their original locations.

Notes:

We will have chairs from the back moved up so that more people can see. The chairs we move will go around the circle as much as possible, making it easier for more people to see. Make sure to keep an aisle wide enough for us all to walk through. Also keep chairs far enough away from the circle for our comfort.

North = earth/green West = water/blue

South = fire/red East = air/yellow

During most of the ceremony, particularly the vows rings, etc. Andrea should stand to the West.

Well, I'm conducting it (thus the Andrea does this, Andrea does that), and I am Minister of the Church of Universal Life, which is what makes it legal in the eyes of the state. I basically view it as free license to perform Pagan weddings. The couple wrote their vows drawing from old Celtic traditions (with some suggestions from Moi). I don't think they have any set date from the engagement (they've been engaged a long time). I personally would not get married from Samhain to Beltaine, and probably not in May either, but that is a personal choice. I would try to marry on a waxing moon. The wedding happens in two weeks. I will see if they are planning to record it.



Figure 20 Merri Weber presiding over a Star-Trek wedding 2003.

Suggestions for a Druid Funeral

By Isaac Bonewits 1976

Thanks be to the Gods that we have not yet had any need for performing a funeral or other memorial service for a member of any Reformed Druid movement (Not true as of 1995 –Michael Scharding) But sooner or later we will have need of doing this and it is well that such matters should be considered ahead of time.

Rather than attempting to write out a service, let us instead consider various ideas that will help an Arch-Druid/ess or solitary Druid/ess to construct a ritual service that will have full meaning for all parties concerned.

Reformed Druids have a variety of beliefs and nonbeliefs concerning the matter of Death and an afterlife. It is best to attempt to find out what the deceased's attitudes were, so as to make the service coincide with his or her death, someone in the Grove should have made it a point to inquire about the person's wishes and beliefs. If, however, the death was sudden, indirect and compassionate inquiries should be made of the deceased's family and friends.

Any attempt to perform a Druid funeral services for a person whose family disapproves of Druidism will be met with disaster. In such cases, it is best to hold a memorial service without the presence of the deceased or the surviving family.

If, however, the family is willing to let the wishes of the deceased be followed, and allow Druid services to be performed, a number of customs may be practiced.

Perhaps the oldest of these is a Wake. The members of the Grove, as well as any other family and friends who wish, gather together and hold a party. All present get intoxicated, cry, talk about the deceased and share their sorrow. The life story of the deceased is told and appreciated. His or her habits, tastes, accomplishments and goals are recounted and his or her role in the Grove reconsidered. If possible, the coffin within which the deceased is to be buried should be placed in a position of honour during the wake.

The deceased may be buried in the middle of a grove of trees and an oak sapling planted above the gravesite. This may be done with ashes as well, should the body have been cremated.

If the deceased shall have expressed a wish to recycle properly, an attempt should be made to prevent embalming, as this process makes it very difficult for the body to return to the soil. About the only way to escape universal embalming laws is for your Grove to become a legal religious body of some sort, buy land out in the country and build a small temple. That way, you may then have, in most cases the right to run a "church cemetery" for your members right next to your temple or church building. Private church cemeteries are frequently exempt from the state laws pushed through by the funeral industry. You will then have to arrange your own transportation for the body and see that it is buried within twenty-four hours.

If you do buy land for a Grove cemetery, it might be nice to plant your first Druid/ess at the top of a hill and subsequent Druids in a circle around the spot, thus creating an oak grove, each tree of which shares the essence of a past member of the Grove. If bodies are buried, it is necessary to make sure that local wells and streams will be in no danger of contamination.

The deceased may wish to be buried along with his or her Druid robes and tools. Even if you are unaware of the

deceased's feelings in the matter, it may be taken for granted that any Druid/ess who was also an occultist will wish to be buried with his or her favorite magical tools.

If a stone monument is to be put up instead of a tree being planted, a menhir carved with the deceased's name, rank and most salient characteristic would be appropriate.

Some Druids may wish to be cremated and have their ashes scattered over the soil in the woods or local fields. In most states, this would have to be done surreptitiously, since it has a tendency to be illegal.

If an actual religious ceremony is held, it should follow the wishes of the deceased as far as they may be known. Probably the Libation prayer from the Order of Common Worship would be the most appropriate as a theme: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee."

If the deceased expressed an intention of returning as soon as possible in a new body, all newborn children conceived after the date of the death should be watched closely for the next several years, to see if any give evidence of being the party in question. They should not, however, be given the deceased's name (though all the children in the Grove should be familiar with it) unless they specifically ask for it to be given them.

At the next Samhain celebration, a plate might be laid out for the spirit of the deceased. The deceased should be specifically mentioned in the day's service and his or her memory honored.

One year from the date of the death, a memorial party could be held. This should be as cheery as possible and mark the end of the mourning period.

Ideas on at least one Druidic attitude towards Death and dying may be found in The Epistle to the Myopians. But all Druids should meditate upon the subject of Death (especially their own) from time to time, especially at Samhain, and should endeavor to see to it that the other members of the Grove know their wishes in these matters.

Third Order Druids and Druidesses who write funeral services are encouraged to send them to the other members of the Council of Dalon Ap Landu and to the Editor of The Druid Chronicles, so that others may be inspired with ideas when it becomes their turn for this somber task.



Figure 21 The central altar stone of the New Circle, c. 1999.

Further Suggestions for a Druid Funeral

By Emmon Bodfish, 1989
A Druid Missal-Any, Samhain 1989

The basic outline of the ceremony is as follows. It can be added to, to fit the needs of the people for whom the service is being done.

The grave is prepared and a means of replacing the soil is read at hand.

The ceremony begins with the processions up to the grave.

The pall bearers carrying the body of the deceased proceed first.

They are followed by the Third Order Druid who will be conducting the ceremony. (*1) S/He will recite the funeral chant as they approach the grave. People carrying the grave goods follow immediately behind the Druid, the one carrying the food offering walking first, just in back of the Druid.

When they arrive at the grave, the Druid continues the chant while the body is lowered, and the participants form a circle around the grave, with the person carrying the food offering stopping first, just at the Druid's left, and the person walking behind him, stopping at his left, and so on.

The food offering, traditionally a joint of meat and a glass of mead, but in modern practice, the deceased's favorite food and drink, is then placed in the grave to the right of the body.

Next all those carrying grave goods come forward in order, deasil, (Sun-wise) around the circle, and place their goods in the grave.

A hymn or some favorite music of the deceased's may be played at this point.

Then in the central and most important part of the ceremony, the Druid steps forward and puts the handful of "releasing earth" onto the body and says, "With this soil I do release thy earthly bonds." (*2).

The grave is then refilled with the earth removed from it. When this is done, the Druid consecrates a chalice full of the Waters of Life, using the "Charging of the Waters" from the regular R.D.N.A. Service, for Summer half of the year. S/He drinks a sip of them, makes the Druid Sigil and Says "The Waters of Life," if S/He confirms them to be such. The chalice is then passed sunwise around the circle with each member making the sign of the Druid Sigil and stating "The Waters of Life," as s/he passes the chalice to the next person.. When the chalice returns, it should not be totally empty. The Druid tastes of it again, and if s/he again confirms that it is the Waters of Life, s/he again makes the sign of the Sigil and then pours the remainder over the grave, saying "For thee, (name of the deceased,) we return this portion of the Earth-Mother's bounty, even as we must return with thee."

Lastly, a pine spring or bough, as the pine is the gateway to the otherworld, is placed on the grave.

Then the participants file sunwise around the grave, back to the path on which they processed toward it, and then each backs away nine steps, as it is traditionally very bad to turn one's back on a new made grave.

Footnotes:

1. Third Order Druid is one who is ordained in the R.D.N.A. or N.R.D.N.A. systems, need not be the Arch Druid of a Grove. If an ordained Third Order is not available, the funeral ceremony can be done without the section of the charging of the Waters of Life, as only a Third Order can consecrate the Waters of Life.

2. The putting on of the releasing of earth, is the core and necessary part of the Druid ceremony. It can be done by anyone and is quick and unobtrusive enough to be done most anywhere. If you know that your fellow Druid wants this to being her/his journey to the Other World, it can be done with a pinch or handful or any earth, in a home or hospital where a person has just died, and it should be done before the casket is closed in a modern closed casket funeral, even if it is to be done again at the Druid ceremony itself at the grave as described above. Every Neo-Druid and friends of Druids should know to do this and memorize the one, brief line: "With this soil I do release thy earthly bonds."

Copies of this are being sent to all R.D.N.A. and N.R.D.N.A. Third Order (Ordained) Druids, and it therefore becomes part of the official R.D.N.A. Apocrypha. Reactions, additions, and objections should be sent to the Druid Missal-Any, P.O. Box 142, Orinda, California, 94563

2003 Note by Stacey: Without this as a guide, I was able to put a small bag of food in Emmon's coffin: oats, quinoa, barley, and a "spooky fruit". He especially love spooky fruits, which were the oddest most alien looking fruit he could find. For this little bag it was a lychee nut in the shell.



Figure 22 Emmon Bodfish cutting the grass at Live Oak, Summer Solstice 1986.

A Sample Druid Funeral Service

By Steve Savitzky (CL68:Peck)
AD Carleton '68-'69
Written c. 1998

This was picked off the internet in 2001 and is based upon the common Winter Order of Service that can be found in ARDA. As usual, Steve only speaks for himself, and there is no official RDNA funeral service. For that matter, there is no official RDNA service at all. -Mike

"Well," Steve says, "we held a memorial service for Strypes over the weekend. I presided, in my capacity as a Druid. I'm told it came off OK; as for me I've never had to do that before. Pretty scary. I hope it worked. Afterwards we had a wake and jam session."

He raises his glass (now empty of Lamproaig). "To Life -- it's bad sometimes but it's better than the alternative." Throws the cup. <*CRASH*> "See you tomorrow."

As he leaves, he says, "Oh; some of you might be interested in this stuff." Out of his belt pouch he pulls several folded-up sheets of paper, apparently his notes from the memorial service, and leaves them on the bar.

..... tear on dotted line

DRUID SERVICE

[Processional: bagpipe medley.]

O Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, yet we worship thee here;
Thou art without form, yet we worship thee in these forms;
Thou hast no need of prayers or sacrifices; yet we offer thee these prayers and sacrifices.

O Lord, forgive these three sins that are due to our human limitations.

[Drawing of circle.]

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, we pray thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

The Sacrifice

[Offer sacrifice: an evergreen bough]

Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer - of the South - of the East - and of the West.

The four winds are silent; the Earth-Mother sleeps.

The Catechism of the Waters of Life

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS OF LIFE

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER; THE NEVER-CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in men?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

Of what, then, do we partake?

THE WATERS OF SLEEP.

Give me the Waters of Sleep.

Consecration

O Dalon Ap Landu, Lord of this and all groves, descend once again into these waters and hallow them. Give us to know thy power and the promise of life that is to return.

[The waters are distributed to the assembly.]

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

Meditation

Welcome. We are gathered here to remember the life and celebrate the memory of Aaron Becker, also known as Strypes. I'm not here to deliver a set of religious platitudes about what happens to you after you're dead--that's none of my business. About all I'm sure of is that I can't picture Strypes playing a harp--can you? In any case, this service isn't for Strypes' benefit, but for ours.

Reformed Druidism is probably the least organized religion there is: its basic teaching is that what you find in your religious search -- call it awareness, illumination, salvation, whatever -- is your own affair, between you and whatever it is. About the only other thing the Druids teach is that Nature is one of the good places to look when you're searching.

And nature is a particularly good place to look now, because it teaches us about the great cycle of life on Earth, which never ends. When a creature dies, it goes back into the Earth to rejoin the cycle. Little bits of it may turn up anywhere--in a tree, a bird, a deer, or in the little critters that turn malted barley into beer. Parts of it may be turned into stone under the roots of the mountains, perhaps to be quarried up and built into some un-dreamed-of temple in a distant future we can't even imagine.

But we humans have something else besides. We have our minds and our memories. And when we die, little bits of those keep turning up, too, in the memories of those who knew us. So now, whenever we hear someone sing "Tennessee Bird Walk", or we hear a fiddle tune, or go to the Renaissance Faire, a little bit of Strypes will pop up out of our memories and get woven back into our lives. Eventually, who knows? A new song, a dance tune, a story, or some un-dreamed-of creation in a distant future we still can't imagine.

Strypes will live on in our memories for a long time, because he was a memorable person. He touched a lot of lives, made a lot of friends, did a lot of things. He performed, he taught; a lot of us learned from him, even if we never took

formal music lessons from him. I know I did. I was somewhat surprised to discover that he was particularly proud of being an Eagle Scout. His scouting friends may well be surprised that he's best known in these parts as a fiddler at the Renaissance Faire.

Anyway, I don't have a lot more to say. I think it would be appropriate at this point to share some of our memories of Strypes. I'll start with one -- a joke Strypes told me that seems particularly apropos:

Three people died and went wherever people go when that happens, and Saint Peter met them at the gate. He asked the first "How much money did you make in your life?"

"Oh, about 10 Billion."

"OK, you must be a corporate raider. Down that corridor, second door to the left. Watch the first step. How about you?"

"Oh, about 10 Million."

"OK, the other doctors are down there, third door on the right. Next?"

"Hmm, maybe 10 Thousand."

"Oh, and what instrument did you play?"

[turn it over to the musical group]

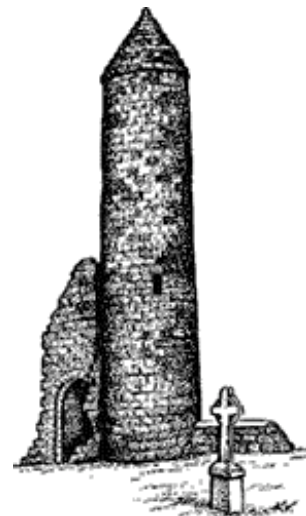
[Denise has a song that would work very well at the end.]

[Signal piper for Flowers of the Forest as recessional.]

Benediction

Go forth into the world of men, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower her blessings upon us.

PEACE; PEACE; PEACE!



Memorial for Beth Harlow

This was completed by Patrick Haneke,
of the Akita Grove on Feb 21st, 1998
for the funeral of Elizabeth C. Harlow.

As Brother Mortus explained last year, Death is an area where few religious workers dare go without quickly leap-frogging to the subject of the afterlife to try and comfort people. For the Akita Grove, death is the accepted end of an organism, but we believe that it is community continuance that comforts us. We should withhold our conclusions of an afterworld until we conclude this life. We believe that there are mysteries before and after our existence, and take hope that the existence of Gods and supernatural activity indicates a hidden dimension in reality. Recently, one of our members has engaged in the (in-?)activity of death.

Beth had been an active member of the Akita Grove from its inception in Fall 1996 and left in the summer of 1997 to study to be a nurse, with plans of volunteering in SE Asia. She died, Feb 13, 1998 in an accident while working part-time for a pizza company. This speech was ready by her sister, Josephine Harlow at the funeral on Feb 22, 1998 in Washington State.

* * * * *

I will now read a short eulogy by Patrick Haneke, a dear friend of hers, and religious mentor, who was not able to attend this funeral, as he says, "due to insufficient funds and not due to insufficient love." Please listen to his words.

* * * * *

We have gathered around the remains of Elizabeth Harlow.
We realize that something very precious has ceased to animate them.
We now consign them back to the Earth-Mother, to whom she was a beloved child.

This was a body that she was very comfortable with.
This body was wrought and raised by the love of her parent Alex and Samantha.
Elizabeth had little patience with the misogyny and Puritanism around her.
She shared herself in meaningful relationships and made no excuse for her existence.
She took it to many places in the world to see the variety of lifestyle possibilities.
She excelled at the humanities and material sciences
She sought to understand the way the material world functioned around and through her.
Her poems, songs and dance were a delight and insight to those who shared them.
Although she did not receive a diploma, she knew the degrees of the world.
She was a child of nature and a sibling of our respected Order of Dalon Ap Landu.
Yes, for a long time, she had one foot firmly planted in the realm of the spiritual, and now has brought over her second foot for further study in those realms.
She not only knew the many visages of the Divine, but looked deeply into each one.
She believed in the power, sustenance, and recycling of Life.
She died bringing nourishment to others.

We must now consign her body back to the elements from which they came.
The elements with which she interacted with over these few years she was allotted.
On the warp and woof on the loom of Fate,
One knows not what color, nor brightness, nor even the length of your own life-thread.
All you can be certain about, is that you've added to larger piece of cloth.
That without your presence, the picture would be less clear and complete.
It matters little whether you were just in a border pattern or in the eye of the dragon.
The strings that neighbored you, partook of your nature and grew to resemble you in some way.
They were not whole without your gifts.
Few will be able to fully comprehend this greater image into which she was woven, but we appreciate her contribution.

We don't pretend to know for certain where her soul has gone to, where it came from, or if it is still amidst us in some way.
We do not even know if the term "soul" is sufficient for what once animated this body.
All we do know is that we appreciated the time that soul spent with us.
For a while, yes, its apparent absence will be keenly missed.
And as other influences and needs of maintaining our community and relations (that process of Life) will press on us, such that pain will slowly retreat further from our heart.
A friend described this process to me as the way the neighboring trees recover from their wounds when a mighty tree falls over from a windstorm.
The old trees will stretch to fill the canopy while long neglected and overlooked plants will quickly grow around and upon the fallen giant reaching for the sun.
Her memory will resound occasionally over the long years until we also make that same journey, perchance to meet with her again.

She brought us together, but now we must depart.
Look around at all the faces that she once loved.
You shall probably not see them gathered again.
What stories do these people possess of her?
Why were they considered so dear by Beth?
I hope you will get a chance to talk with each other afterwards.
I ask you to realize your hopes and dreams in the time set for your life.
Do not let Death catch you off-guard and unprepared.
Do not let Life slip you by without notice of its passage and opportunities
While Beth's life has shed light on many parts of our own soul, there is still much territory left to be explored and appreciated.
May you achieve as much (and more) as Beth did in her short time with us.
Thank you for coming.
Bless you all, where ever you go.

Memorial for Robert Larson

By Stephen Warren McCauley Abbott, 2004
AD Hazelnut MotherGrove (in abeyance)
Transmitted with notes by Tegwedd to ARDA 2

Ritual Structure

I set up the ritual in phases, trying to give it some form of structure.

Phase 1: I performed a ritual bath to cleanse myself mentally, psychically, and physically. The bath was also helping me become more alert and awake. Now I was ready to perform the rite.

Phase 2: I set aside a ritual space in one of the vacant rooms. In this room, I already had some of my wooden furniture. I placed my two spears, my two staves, and my altar in the room. I set up my Tibetan shaman's drum, my three sickles, and a bronze candlestick with a single black candle. The candle, of course, was new. I placed the Druid books from Michael Scharding on one of the wooden shelves on the right side of the room. I then placed my Stonehenge pieces on either side of the Druid books. On the Altar, I placed my magickal teddy bear, which I identified to a degree with Terlach as a big teddy bear. For those who did not know him, he was a very large and tall man with long dark hair. [He was also a very gentle sweet man. -te]

I placed my divination board on the floor in front of my altar. On the altar I placed my wizard's head, which bore an uncanny resemblance to Robert. Tegwedd called him Terlach, but I always just called him Robert. [I called him Terlach because that was his Druid name -te] I wore my ritual robe which Tegwedd had made for me years earlier. This robe has the symbol [if you can, Mike, insert the Druid sigil here. I have no way of doing so here. -te] the shield and two spears on the front and back. I also wore my Druid ribbons. I placed my two tap lights [?] on either side of my divination board.

Phase 3: The Ritual: The ritual itself was quite simple. I started it out by ritually lighting the black candle. In this ritual, the black candle represented death and the dark realm. Next, I called upon the four quarter and the four elements, plus Spirit in the Sacred Center. Then I called upon the Earth Mother and Dalon ap Landu to join the rite. Afterwards, I sang the "Earth Mother" song. Badly, I'm afraid, since I was a little rusty. As we all know, our gods and goddesses have a sense of humor. Next I consecrated and shared the Waters of Life. I transformed the Waters of Sleep into the Waters of Life [because of certain metabolic peculiarities, Stephen cannot have alcohol. -te] Because of the move, I did not have access to any true Waters of Life. I used the wooden chalice which had been used in my rituals for the Hazelnut Mother Grove.

Next I got rather personal and simply talked to Robert as if he were in the room with me. I related to him my memories of him and the many rituals that he and I had participated in together. I related to him about going to his apartment to play war games. Robert had been an avid war game player. I told him that I still had all the games he had given me such as *Winter War Soldiers*, and *Franco Prussian War*. All of these games had been published by SPI (Simulations Publications Inc.).

I related to him the time when he had given Gaelic classes to members of the Grove. I told him I still possessed the Gaelic handouts he had given to us after every class. I had put those handouts together and put them into a

Druid notebook. I related to him all the funny things that had happened when he and I were together. I told him I would miss him and how bad I had felt when I lost contact with him after moving to Sacramento now some 10 years ago. [has it really been 10 years? -te]

Phase 4: I sang the "Lady's Bransle" and "The Lughnasadh Song", after which I had a period of silence. I commented afterwards about his passing on Lughnasadh and that he would return from the Otherworld with many stories and tales about his adventures there.

Phase 5: I called on the Earth Mother and Dalon ap Landu to bless his path to the Otherworld and to guide and protect him while he resided there. Then there was another moment of silence. I performed a divination with cards from the following

1. was the "Celtic Tarot", which oddly enough is an Italian deck.
2. "Tarot of the Druids"
3. "The Faery Wicca Tarot"

The first card was from the Druid Tarot. It was the King of Swords. (upright) I felt Robert's presence strongly in this card. Like Robert, the King of Swords depicts a king of great intellect and in this deck he is none other than King Arthur in middle age. The card depicts a man of great intellect and wisdom, which fits Robert to a T. This card gave to the reading the element of Air and the quarter of the east. A card of pure intellect and wisdom.

The next card came from the Faery Wicca deck. The card was the four of Fire. The card's title was Lord of Completion. This seems appropriate as well. It is also known as the Lord of Perfected Work. This seemed to fit. Robert always tried to do his best and make things look good. This card brings to the reading the element of Fire and the quarter of the south.

The next card came from the Italian "Celtic" deck. The 6 of Cups. This card's title is the "Lady of Pleasure". Robert loved to have a good time. He seemed to love being alive. This card gave the reading the element of Water and the quarter of the west.

The last card was from the Italian Druid deck. The 9 of Pentacles. The card's title is the "Lady of Material Gain". Robert was concerned about money and all things earthy when I knew him. He wasn't rich, but I believed he lived comfortably. That card gave the reading the element of earth and the quarter of the north. That completed the Tarot layout. All the four elements were represented.

The next card would be the Ogham card from "The Celtic Oracle." This card was the Spindle OIR. This is one of the vowel sounds after the basic 20. This Ogham card relates to the concepts of lighting and beauty. I read the passage assigned to this card.

I ended this phase by saying my final goodbyes to my friend and fellow Druid Robert. I thanked the Earth Mother and Dalon ap Landu for attending the rite. I then drew the Druid sigil three times and spoke the words "Peace, Peace" and "Peace." I then returned the waters to the Mother by pouring them into the fish pond in the back yard. This concluded the Druid sendoff of AD Robert Larson. May he stay in our memories forever. May his passing not be in vain and may the Earth guide and protect his spirit till he returns to this world again.

Baby Blessing

By Patrick Haneke, Akita Grove, Japan

March 1, 2003

Use this in the normal service's invocation.

O Lord, forgive us these three errors of parenthood that are due to human limitations.

Thy child has no end of needs, yet we have only these resources and time.

Thy child's path is uncertain, yet we seek to guide them.

Thy child's choices will be their own, yet we seek to assist them.

O Lord, forgive us these errors of parenthood that are due to our human limitations.

O Mother, you have blessed us with this child, yet we further ask your peace and comfort in the years to come. Nurture us as we nurture this babe.

Continue as usual, then Insert this next bit into an RDNA service after the waters are consecrated. If the sacrifice is accepted, then use Waters of Life, if not, use Waters of Sleep for the blessing. With previously blessed waters:

AD: I call upon the parents or guardians of this child to step forward to make their pledges of support.

Father: I am your father, dear child. Your protector, teacher and advisor.

Mother: I am your mother, dear child. Your protector, teacher and advisor too.

Father: You will reside at our home and that of our relatives until you reach maturity, learning from both sides of your parents relatives.

Mother: Aye, and we will teach of the ways of the Gods, not only our own, but of those of other faiths you will likely encounter.

Father: We seek to assist, but not too interfere, in your life's journeys.

Mother: You are dearly beloved by us and many you do not know yet.

Father: You will grow strong and brave.

Mother: You will grow wise and caring.

Father: You will live close to the Earth

Mother: You will understand the ways of water.

Father: And when the wind speaks, you will understand.

Mother: You are blessed indeed, as we are by your choice to join us.

Father: We name you (), which means (). This is the name people will call you as an individual. Your last name will be () which means ().

Mother: But your true name will only be known by you when you hear it called by Fate.

Father: Grow in moderation of all virtues.

Mother: Tarry not long in vices.

Father: There is much more we wish to say, but these are our first promises to you.

Mother: And we wish to spend many years with you adding to them.

AD: Let all bear the baby, as we will all be enmeshed in his future.

Baby's blanket is held taunt by all participating relatives. Baby is asperged with the Waters by the AD who walks around, sprinkling from all four directions, also dousing the parents and participants for good measure too.

AD: By the power of Dalon Ap Landu, all the Gods of this Land, and those who will direct this child's course, I bless this child. May it live a full, long life blessed with success, love, and accomplishment.

AD: And blessed be all of you by the love that you bear for this babe and for each other. Band together to be a stout palisade in times of defense, a horn of plenty in his time of need, stern teacher in his time of learning, and grateful recipient in his time of production.

The baby is returned to the parent and waters are shared as usual among the participants.

Fertility Cycle of the Druid Year

By Nozomi Kibou
Archdruidess of Akita Grove
A Druid Missal-Any, Oimele 2002

I apologize for the poor quality of this essay, but I hope you like it. You know, my father's grove is a fertility shrine (people, plants, animals too) so it is important subject for me. I have thought on Paganism and big four holidays and I think they are fertility holidays. Here are the reasons.

Beltane: It is warm. Young people date and have sex (Pat says "It's a festival of muddy knees and grass-stained dresses.") Planting season. Lughnasadh: We know if we have a baby. People marry. Family starts. Samhain: Baby gets big. Spirits move in baby. Baby kicks. Hard to work in fields, but okay, that work is done, we can relax, start new plans of life. Oimele: Baby is born. Sheep are born. Not much food, which is hard for mothers. Use sheep milk for babies? By equinox, can work in fields again. Grow baby plants! Beltane: Ready again for more babies? Maybe wait one more year, no?

Sister Tegwedd says we don't need more babies now, "Zero Growth Population," so instead we are mind-creative. Yes, but there is no cycle for that. Most Japanese babies are also born in spring around Feb 1st. April's when school and government and business start a new year in Japan. Very convenient. Birth time of the year, April is. Old Europe started the New Year around Easter, but then changed to Roman Julian calendar. But now most people are not farmers in Wales or Ireland now, so the baby-schedule doesn't work well. Probably more babies in late summer with constant year-round food, long winters, and Fall school starts.

In modern Ireland there are good luck rules for the wedding, which was often before baby-making. A good wedding will help fertility. See <http://www.ireland-information.com/irishweddingtraditions.htm> for many fertility rites of "The Traditional Irish Wedding" by Brian Haggerty.

Old Ireland has no records of "before-birth" advice for women. There were warnings in 11th century that women should have purity of heart and mind and not "heat the womb" during sex; but church didn't like recreational sex back then. Saints took over from Druids in blessing women with fertility, in many unusual ways, including potions. Some babies were born from swallowing live bugs, worms or fish, unusual water plants, sex with giant otters or bird-monsters or night-dreams. There was mystery in how it happened. The best modern advice for all (including men) is to exercise and eat only health food for six months before starting baby/getting married. No drugs, tobacco, alcohol, fatty foods, chocolates, coffee,

allergenic foods, meat, gambling and horse racing, avoid rabbits, and corpses. Choose foods with special traits to direct babies personality. In Japan, we were special belly-belt to keep belly warm. Stay that way until milking is done. Of course this is not easy.

Once with baby, a blessing from priest and soon grandparents is good. Some make a special bow/knot for the house. When birth comes, untie it and open all windows, doors, cabinets, knots in house and clothes. The baby comes quicker this way. Sometimes a special bird or animal will visit the house during pregnancy, give it honor, and a name to baby. Going to a forge and pushing the bellows would help the birthing later and make a strong baby. But the most important thing is of course strong love from both parents, no fighting and excitement in the house, peace and tranquility. With this, baby will grow well. If the baby did not go well, abortion by potion and self-abuse was also known. There is evidence of infanticide, too. Unfortunately, modern Ireland has worst rate for “caesarian” births (near 25% for first time,) a weak midwife system, and no birth-centers as yet. Yet, this is because of the modern medical monopoly. In the past midwives were common. This describes a 19th century Co. Mayo birth:

“After she went into labour, the woman was transferred from her usual bed, which was in the kitchen by the fire, to the floor, which was covered with straw. She put on her husband’s jacket, an outsize flannel garment with sleeves, made of homespun wool, or bainin. As the great event drew near, the husband stood at his wife’s back, and placed his hands on her shoulders while she was in a kneeling position on the floor. With words of faith, hope, and encouragement, he supported her morally and physically in her trial, while the midwife got on with the great task of bringing a new human life into the world.”

Celtic sources have much more on the raising of children after birth than before birth. The most important fear was bansid (faery women) stealing the children and leaving a “changeling,” an old faery who never got bigger and shrank. Sometimes the mother would be took and go to fairy hill to raise fairy-babies. This may have been due to emotional stress and mother running away or hurting the child (like that Texas case) in tight society with small support for mother’s need. In famous case of Ard Macha, treating pregnant wife rude like the animal (making her race the horses) caused a weak-body curse on all men of North Ireland for many generations. The point is, let pregnant women do what they want!



Figure 23 The Akita Grove, c. 1998.

Section Eight: Solitary Services & Miscellaneous Rites

2004 Introduction

It is with some hesitation that I include several of the services and activities here in ARDA 2. Perhaps it is my innate distrust of magical activities, as being too addictive to keeping up a sense of distrust of liturgy in our lives.

All of these activities can be practiced by a Druid of any Order, or by complete outsiders to Reformed Druidism, if there are any. They may enrich the breadth of possibilities for Druids wishing to diversify their portfolio, especially when unwillingly alone, or not feeling in the mood for group activities.

Indeed many Druids do not feel the need to hold services with groves and prefer to study and celebrate nature on their own, for them this section has been accumulated to give them activities to pursue outside the traditional framework of the liturgies.

They have been culled from the Druid Missal-Any and various other sources, by Druids of varying degrees of ritual skill, and a few are a bit tongue-in-cheek from their outward appearance. I make no guarantees that they will actually work or that other Druids will recognize them, but here they are.

Of course, there is not requirement that Druids should pursue these, or limit themselves only to these activities. You’re more than welcome to come up with more on your own if you think it is necessary.



Figure 24 The Japanese Garden, c. 2000.

Ordination of Zero Order Druids

(Order of the Acorn)
By Scharding, 2002

For people who wish to become Reformed Druids, yet due to age, distance, handicap or some other hardship, are unable to meet with a grove. The Book of Maccabees says, "Don't make a long introduction to a short story", so let's keep it simple, but feel free to elaborate if you wish.

The Acorn ordination should ideally be done outdoors between Beltane and Samhain. Perhaps you'd wish to reaffirm this status annually to yourself ("Next year in Carleton!" or some sort of deadline)? It is basically, the affirmation of the two basic tenets, bringing you into the organizational body of the Druids. In a way this is fulfilling half of the 1st Order requirements (Druid Chronicles, the Book of Customs, Chapter 1). Someday, if fate arranges it, you will meet a Druid who can take you into other Orders, if you wish.

Praise:

Insert whatever warm ups you think necessary. Perhaps a song.

Invocation:

O Dalon Ap Landu and Earth-Mother,
I know not the ways of the Druids, yet I wish to become one.
I cannot join their activities, yet I wish to act.
I know not when I'll enter Orders, but I wish to start now.
Please bless my search, and fill me with wisdom and Awareness.

Offering of some seeds, preferably acorns:

I wish to be a Reformed Druid, I believe that:
The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.

And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.

It is an unclear path that I begin today, but I will learn by doing. I offer you my activities in the time to come, as a sacrifice, whether it be for a few days or many years.

During this upcoming year, I intend to do the following.....

Please show me your favor, by bringing the path of the proper Druid across mine, in the proper way, at the proper time, at the proper place. If I am to follow this course by myself, so be it with great wisdom and small discoveries from your lessons around me.

Meditation:

Think on the signs that may appear during this ceremony.

Conclusion:

Be there with me through these trying times. Thank you.

Order of Common Worship for a Protogrove.

By Isaac Bonewits, 1976

This SDNA service is designed for a Protogrove, i.e., one without a true Arch Druid (a member of the Order of Dalon Ap Landu). It is designed for 4 Speakers. If there are fewer, they may reassign the parts. P=People. Service starts with all some distance away from the altar, which is usually a rock at the foot of a tree, or any other place of natural beauty.

Invocation

SP 1: O lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

P: But we worship Thee here;

SP 2: Thou are without form,

P: but we worship Thee in these forms;

SP 3: Thou has no need of prayers and sacrifices.

P: Yet we offer Thee these prayers and sacrifices.

SP 4: O Lord, forgive these three sins that are due to our human limitations.

P: O, Mother, cleanse our minds and hearts and prepare us for meditation.

Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, all divide to form a circle around it.

Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by any.

Offertory

SP 1: From the Earth-Mother comes the gift of Life, and it brings us together here. In thanks we bring these gifts, wrought of Her bounty and our effort. O Mighty Eagle, bear these gifts of love aloft as bread for the Gods, that they may bless our works.

(People bring any gifts they may have for the Gods to the altar. There follows a brief silence, in which each person asks for the fulfillment of material or external needs.)

SP2: From Be'al comes the gift of awareness, and it brings us together here. In wonder we bring this praise, wrought of His light and of our effort. O Flowing Winds, carry our songs of love on high as wine to the Gods, that they may guide our sight.



**Figure 25 Typical Oimelc Procession,
Lower Arboretum, c. 1998.**

(People offer songs, poetry, etc, if they have them, individually or as a group. There follows a brief silence, in which each person asks for the fulfillment of spiritual or internal needs.)

Sharing

SP 3: *Places filled chalice of Waters (Summer-alcoholic, Winter-plain water) on the altar and speaks:*

SP 3: O Earth-Mother, bountiful and ever flowing forth, we ask your blessings on these Waters. In them, help us to find strength and enlightenment, like a circle of trees on the top of a hill. With them, make us one with each other, and with all thy children, like a ring of trees in the heart of the forest. Through them, bring us one consecrated in Dalon Ap Landu, and make of us a Grove in the midst of the world. O Be'al, who dwellest in every heart, lead us on the path to awareness.

SP 3: *retrieves the Chalice and sips from it, passing it to the one on hir (Summer-left, Winter-right). Each person sips and passes it on. When it returns to SP 3, a small amount should be left. SP 3 pours the remains onto the altar, saying:*

SP 3: To thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

Meditation

Benediction

SP 4: Let us go forth into the world, secure in the knowledge that the Gods have heard us, that Be'al will answer our prayers and that we go forth with the blessings of the Earth-Mother.

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Figure 26 Isaac Bonewits, c. 1976.
Liturgist Extraordinaire

Another Protogrove Service

This service is designed for a Protogrove, i.e.,
one without a true Archdruid
(ordained in the Order of Dalon Ap Landu).
By Weinberger, 2002

The service starts some distance from the altar.

D: Druid E: Everybody

Invocation

O Earth Mother!

We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

D: O Beal, forgive these three errors that are upon us due to
our mortal limitations:

Thou art everywhere,

E: Yet we worship Thee here.

D: Thou art without form,

E: Yet we worship Thee in these forms.

D: Thou has no need of our prayers and sacrifices,

E: Yet we offer Thee these prayers and sacrifices.

D: O Be'al, forgive these three errors that are upon us due to
our mortal limitations.

All: O Mother, calm our minds and hearts and prepare us for
meditation.

Procession to the Grove.

Upon arrival near the altar the Druid/ess uses a stave to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

Praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts. They may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of their material/external or spiritual needs.

Offertory

The Druid/ess holds up the offering to the sky, while saying:

D: From the Earth Mother comes the gift of life. In thanks, I offer up this gift, wrought of Her bounty and of my effort and dedication. Oh, Mighty Eagle, bear this gift of love aloft as bread for the Gods, that they might bless my works.

D: From Beal comes the gift of awareness. In wonder I bring this praise, wrought of His light and of my effort and dedication. Oh flowing Winds, carry my songs of love on high as wine for the Gods, that they may guide my sight.

Sharing

Druid/ess takes up the chalice filled with plain spring water.

D: O Dalon Ap Landu, Lord of this and every Grove, bless these waters that are held in Thy Name. Cleanse our hearts and join us together by Thy power.

D: O Earth Mother, bountiful and ever flowing forth, in these waters help us to find strength and light. O Be'al, who dwells in every heart, lead us unto the path of awareness.

The last person should NOT finish the contents of the chalice. This is returned to the Presiding Druid/ess with the last exchange of blessings. Then the Presiding Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

Offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

Meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes-though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

Benediction

D: Let us go forth into the world, secure in the knowledge that Be'al will answer our prayers, that our offering has found acceptance in the Earth Mother's sight, and that we go forth with Her blessing.

The Presiding Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess.

An offering is made to the Big Oak.

END OF THE ORDER OF COMMON PROTOGROVE
WORSHIP
FOR SAMRADH AND FOGHAMHAR

The Quick Order Liturgy

By Pat Haneke, June 2001

A Druid Missal-Any, Summer Solstice 2001

Patrick Haneke has produced the ultimate quick and easy ritual for those tired of schlepping baskets of materials, scripts, and such to the site. This can be performed anywhere, even in the middle of Wall Street without drawing too much attention. Pat calls it the "Quick Order", (but other members of the Grove, call it "Lugh's Lookey Liturgy," "Mannanan's Mucus Mass," "Sirona's Spit Service," etc.) and it is best done solitarily (as you'll see).

1. Scratch a sigil at your feet.
2. Whistle or hum something.
- 2.5 Take a lighter, burn a leaf or light a cigarette.
3. Ask, "How was that?" Look around you for signs.
4. Say, "Not bad, huh?"
5. Ask, "What is precious to us?"
6. Answer, "Waters."
7. Ask, "Where is the waters?"
8. Answer, "Right here." Pour something (or spit) into your hand.
9. Raise your hand.
10. Say, "Bless these and all waters that give us life."
11. Drink the waters.
12. Say, "Here's the extra." Return the extra to the ground.
13. Think of something clever, or ordain people.
14. Say, "Good bye"
15. Rub away the sigil.

(Estimated time for completion: 2 minutes 12 seconds)



Figure 27 Twin Towers of the Lower Arb, 2004.

Daily Druid Devotional

By Pat Haneke, Akita Grove, August 2002
A Druid Missal-Any, Lughnasadh, 2002

I do this (almost) every day, and it is my incremental regimen, beginning with a cup of steaming coffee. No too much at any time, but like a snowball rolling down the hill (or Milo of Crotona carrying a calf up the stairs everyday) it strengthens your wits and brings you into a greater communion with the world of Nature and profusion of ideas around you. Most of it is stuff we do everyday, but taken one step further in Awareness. It becomes rather difficult to continue finding new examples after a hundred days, and it thus would be an excellent journal activity during the 180 days in the Time of Sleep between Samhain and Beltane. It's as easy as 1, 2, 3. Every day, when possible:

The Triples:

- Take one idea of whose veracity you're sure of, and think of three counter arguments against it or three people who would object to it.
- Take one idea you think is wrong, and think of three supportive arguments or people who would support it.
- Now, take one idea that you're unsure of and bring it up in conversation with three people.

The Doubles:

- Notice one parallel or lesson between Nature and human society; such as nesting and mortgages.
- Resist one urge and give into another urge every day; until you are master of them.
- Notice an opposite in the world; and see if you can find a "gray" example.

The Singles:

- Touch a new and different organism every day. If you don't know the real name, give it a temporary name.
- Read one page that you don't have to, on a topic you don't know much about.
- Greet or salute one person you've never acknowledged before.

The Zeroes:

- Listen to someone without a preconception of them.
- Do nothing for a moment in the midst of your busiest time.
- Purposely skip one of the previous activities.



Some Optional Activities for Voluntary Simplicity

By Alex Strongbow
A Druid Missal-Any, Samhain 2002

Looking back on earlier Missal-Anies, it seems that Samhain and Yule activities are well covered. Besides if you can't think of things to do on those two holidays, then you probably couldn't find your butt with both hands. So, instead, I'd like to write for a few issues about volunteering and simplicity, a different type of activity, one that involves you with others.

Winter is one of the harshest time in the year, when the Earth-Mother, withdraws much of her nourishment from the northern temperate areas. Bird, animals and people are hard put to survive outdoors in our towns and cities. We've all seen those Thanksgiving soup-kitchens and Christmas toy charities, but these are just the apexes of the daily, continual efforts to assist our fellow citizens who haven't been able to meet all their needs.

The greatest obstacle to the joys of volunteering is finding some time to do it in. Who wouldn't gladly lend their energy and expertise to serving our community, pro bono, if we could just solve those little technicalities-making a living, for example, or getting enough sleep? You've heard about the 5% rule, spending about 30 minutes a day or three hours a week on something meaningful? To assist a cause, you have to build up reserves of money, time, and inspiration.

One way, yea, one way among many, to acquiring more discretionary time is the path of voluntary simplicity. That has been defined as "living purposefully, with a minimum of needless distraction." Cut out the junk. Most people find that when they carefully coordinate their use of money and time with their deepest held values, the less important things fade away. This opens up more time and inner space for more discretionary activities, including volunteer services.

How to direct our money and time is a question that requires careful reflection and planning. You don't just throw all your possessions in a trash can and run out to save the world (although that might work). Some of the best ideas on this subject came from Steven Covey's classic *The Seven Habits of Highly Effective People*. This is more than a book for just econometricians, it could also be called *The Seven Habits of an Aware Life*. It is chock full of good tips.

We all need "time off," a sabbatical to marshal our forces. Some tips for building space for solitude is in *Shelter for the Spirit: Creating Your Own Haven in a Hectic World* by Harper Perennial, 1997. A quick Druidic paraphrasing of this will now follow:

1. Say No. Save your time and stamina for what truly speaks to your heart. Don't chase every rabbit that you see.

2. Tithe Your Time. Tithing was a time-honored tradition of giving money to charities in a planned, orderly way. Time can also be tithed, giving to something that really speaks and tugs at your heart. You say "no" without guilt to the rest, and things that are beyond achievement.

3. Put Things with Feelings First. Put more importance to the condition of sentient beings than the quality of your stereo sound. This is not to deny the effect that a healthier environment has on living creatures. One hour helping the environment, might be helping hundreds of critters and people in small ways.

4. Allow More Time. We often waste time by cutting things close, by rushing about and forgetting and making mistakes. If you always budget in an extra 5-10% of time for a task, then you will usually have time to finish things in a careful controlled manner. No more half-ass mules, my mom would say. If all things go well, then you can read or chat or just breathe. What a gift! You might also be able to notice things that need fixing.

5. Prioritize with the ABC method. Label your daily task sheet with A for "priority-must be done today," B for "important--needs to be done soon," and C for "necessary-should be done sometime." That way, even if only the A list gets done that day, at least everything that really needs to be done will be done. As time passes, the Bs and Cs will rise in importance or drop off the list.

6. Stay Well. There is nothing more time-consuming than being sick. You're little use to anyone, stuck in bed. Time spent preserving health-nutrition, exercise, spiritual practice, sleep-is a no-risk, high-return investment. Think twice before running to catch the bus in the rain, on what a slip and sprained ankle would do to your weekly schedule.

7. Let the machine get it. There is no requirement to drop everything and run to the phone if it rings. Let your answering machine and e-mail be your secretary, and check in every few hours, and you can return your calls at your convenience.

8. Turn off the TV. It takes up time. Choose consciously how much time you wish to spend with your electronic friends (TV, VCR, computer) and don't use them when you're just feeling bored.

9. Put off Procrastination. Some goldbricks spend twice the effort to avoid work. Do the things on your list or drop them. Your list will shrink quickly.

10. Schedule in Fun. Recreation is nourishment for the soul. It is a necessity not an option. Keep it high on the list, and you'll realize what motivates you keep plugging away through a dull job.

By the way, volunteering can be a fun way to spend time with the family, and build up their civic responsibility. For more on "voluntary simplicity," go to Northwest Earth Institute's site (www.nwei.org) or look for more on a web search.



Prayer and the Workplace: "It's Not Just for Ashcroft Anymore"™

By an Anonymous Druid in Antarctica, 2001

A Druid Missal-Any, Samhain 2001

Sure! Why if Ashcroft can hold a bible-study and prayer meetings in his governmental office in the Department of Justice before starting work, why not me!

I was also inspired by my research on Islam where people pray at least five times a day, and a religious man blesses Allah 100 times a day. The Hassidic Druids of North America in the 70s advocated that their members be able to write a blessing for any occasion. I'm not to be outdone on anything, so I devised an ambitious schedule to fill the day with prayer. Before coming here, I also had to navigate the daily rat-race. Turning into a sacred activity will require a new outlook. The possibilities of hexes, prayers, blessings, spell casting are endless, so charge up your non-descript wand (i.e. PowerPoint collapsible pointer rod or a pencil) at night, you'll need it.

Now, rather than make a really long article, I defer to the Reformed Druidic tradition of challenging you to come up with your own appropriate words. As they say, "Prayers need not be long, when the heart is sincere." Just a few words or a sentence will suffice, and you'll soon become really insightful and poetic with practice (i.e. your Bardic skills). Let each time, be as the first. Perhaps if you don't feel like praising at those times, you should just say, "Not now, sorry." You don't have to selfishly wish for personal gain in these situation, I find it's rather nice just to acknowledge the joy of participating in life's abundant activities.

The first week sucked. They may be whispered, shouted, signed or silently thought; "The Gods know our hearts, even when we don't know the words." We in the RDNA are after awareness right? Besides you've heard that people who are married, those who pray, and vegetarians tend to live longer; why? Because they must carefully think about what they're doing, take a concern in those around them, and abstain from most unhealthy activities.

Here are some recommended situations to try some praying, most are obvious, and you can think of more:

Waking up
Cooking and Partaking of Food (all meals)
Partaking of Waters (all times)
Dressing (wards of protection, attracting love and respect)
On seeing the sun, moon or sky
On leaving the house: (invoke protection)
On first touching the ground
On first sight of a living creature
On meeting a friend
On exercise/sports
Commuting (all times)
Restraining Road Rage
On hearing a wise thing
On hearing good news
On avoiding disaster
On entering and leaving your workplace (very Japanese)

Other Special Situations

Office relations
Administrative problems
Restructuring
Hostile Merger
Office Dating
Random curses:

Work Situations

Photocopier (apology for paper wastage)
Computer Wards (no crashes)
Impromptu blessing for good health (sneezing)
Word Processing (make me glib)
Handing in reports (be impressed)
Undertaking new projects
Modifying office moods
Completing assignments
Office betting pool
Gossip (protect me, get him)
Recycling (return, to come again)
Meetings (anti-boredom/pressure, speakership)
Mid-day yoga (energy-raiser)
Late afternoon fatigue (focus)
Returning home
Dealing with children and spouse
Going to Sleep

Office Magic Equipment

Computer for divining weather and unknown knowledge.
Paper-weight for storing energy.
Staple for binding power "So staple it be."
PowerPoint pointer rod.



Figure 28 The Great Boulder of Lower Arb, 2004.

Sigil Construction 101

By Mike, Order of Lugh

A Druid Missal-Any, Lughnasadh 2002

For 40 years, the RDNA, ADF, and Keltria have been flashing those Druid Sigils with a circle and two parallel lines. We don't know where it came from, except possibly from Fisher's feverish mind (see <http://www.geocities.com/mikerdna/sigil.html> for more on sigils), but people have been asking me to sell them one, and I get this wonderful idea. Why don't we just make them? We make up everything else in this group, so why not? Revolt against pre-fab, mass-made religious articles!

Being inspired by Lugh, and being a cubicle-bound secretary, I open the drawer to actualize my words. All the materials I need are in there. First take a book ring (see illustration to right) which will form the ring base of the sigil, and they come in many sizes. A side benefit is that you can clip your final sigil on to a button hold, hand it from one of your pierced body-parts, use it to remove ticks and chiggers, or to pick-up and turn-over bacon (large model recommended).

Now to lay the bars onto the circle, balanced on either side of the joint-hinge and the snap-close. These bars can come from snipped coat hangers, paper clips, wire stocks at a bead and jewelry store, or hardware store by the foot. To avoid a sigil that is heavy on the front side, and looks funny when it inevitably flips over, you may wish to in-set the bars. If you have access to a metal shop with a fine-quality metal file (or a simple nail file and lots of patience) you can gouge the four grooves into the book ring. I like to divide the circle into three sections of equal horizontal width, but perhaps you like each section to contain equal amounts of area (remember your geometry classes?), follow your muse here. The bars or rods can then be either welded, set with epoxy, or tied on with clear fishing line (if you're skillful). Don't have the bars extend past the circle too far, or they'll catch on things and poke you (round and polishing the edges is advisable) Goldish bars on a silvery ring make a nice contrast. A weight of about one ounce (four ounces is the same as a quarter-pounder patty) will make it hang well, any lighter and it will flop about. I caution against soldering, since the lead prevents you from dipping your sigil into the Waters (if you're into that custom).

The final step is getting the string. You can use yarn (if you're daring), leather, waxed cotton cord (found at bead and craft stores in various colors, I like black), ribbon, parachute cord, fishing line, or twine. Just remember if you catch your necklace on something, you'll get garroted! For the knot to close the string, I like to tie a double-fisherman's knot, which has the added advantage of allowing you to adjust the length while you're wearing it, by pulling the knots closer or farther apart.

Attaching the pendant. The following is one way, yea, one way among many. I detest running the cord simply through the book ring, as it never lies flat, the knot closing the string always works its way around to the pendant, and the book ring might open (unless you solder it shut) and you lose the pendant (life is about giving up possessions too, I suppose). I like to hide the joint of the book ring by binding a "prussic knot" over the hinge, between the two bars on the top of the sigil. That way the knot closing the loop of the necklace will lie at the nape of your neck, and can be lengthened and shortened easily.

Cost of the materials, with borrowed tools and free labor, about \$2 each. You're welcome to mass-produce them with this design and process. They're not copyrighted. Enjoy.



Ritual Vestments for Druid Services

By Isaac Bonewits, 1978

One of the things that makes a ceremony dramatically effective is the sort of clothing being worn by the participants. Among the Reformed Druids a white robe for Second and Third Order members has been customary, with the priestesses and priests wearing their red or white ribbons-of-office. The following suggestions have recently been made about vestment customs and local Groves are free to use, change or ignore them as they see fit:

The system used by the Masonic-Rosicrucian Druids in the British Isles could be modified thusly: First Order Druids would wear green robes; Second Order Druids would wear green-and-white robes; Third Order Druids would wear white robes; Bards would wear blue tabards over their regular robes; Guards would wear dark red or brown tabards, etc.

AND/OR everyone not wearing robes could wear Paleopagan styles of clothing, usually of the Celtic or Germanic sort. This would ease some of the trans-temporal clashes so common at Druid rites and would add greatly to the ritual gestalt.

AND/OR special seasonal tabards could be worn by the Archdruid (and other officers?) presiding over ceremonies. Simple rectangles (about 18"x36") of cotton or linen could be carefully embroidered, then sewn together at two corners. These would be worn over the head and belted. Each tabard would have a large tree on the front piece and a large Druid Sigil (II) on the back piece, both in the appropriate seasonal foliage. One set of possibilities runs thusly:

From Samhain to Midwinter: Rowan tree with bare branches, mistletoe and light snow.

From Midwinter to Oimelc: Holly tree with berries/mistletoe and heavy snow.

From Oimelc to Spring: Fir tree with new needles and light snow.

From Spring to Beltane: Fruit tree in bloom, with budding branches.

From Beltane to Midsummer: Oak tree in full green.

From Midsummer to Lughnasadh: Sequoia tree in full green.

From Lughnasadh to Fall: Fruit tree with fruit, some leaves starting to turn.

From Fall to Samhain: Sugar maple tree turning gold and scarlet, dropping.

A Druid Staff

By Albion

Yule 1988, A A Druid Missal-Any

Druids have always been connected with trees, through practicing their rites in groves of trees, to at least one of their Gods (Esus) having to do with trees. Let me share some tree magic with the readers of "A A Druid Missal-Any" – a look at the making and using of a magical staff. We don't know how the historical Druids made their staves, but here is one modern method for making your own Druid staff.

I would like to say that this article will be influenced by my own beliefs (of course) and by some personal correspondence that I did several years ago with a Welsh craftsman, Bel Bucca, as well as an article by Edward J. Fian in a Canadian newsletter called "Standing Stone."

The southeastern part of the United States where I grew up is heavily forested and in spring and summer, is very green. When I was about 19 or 20 years old, I first read about the "Green Man" or Lord of the Forest. I prefer to think of him as a counterpart to Cernunnos, whose time is fall and winter. The "Green Man" rules spring and summer, or so, in my personal mythology, it is.

There are two personal "rules" that I try to observe when taking a piece of wood from the forest. The first is to ask the collective Spirit of the Forest (as I see it, the "Green Man") for permission and for harmony of spirit (in culling, or cutting of this wood). The second is to slow way down, as trees seem to live at a much slower pace than we humans do. Approach the tree slowly. Quiet the mental chatter of your mind and gently let your aura and the tree's aura merge. Then "talk" to the tree's spirit. (Some call tree spirits "Dryads," a Greek word). As you feel your spirit and the tree's spirit align themselves, gently reach out, touch the tree, and feel it respond. Ask the tree if it wishes to be used for a magical staff, to become a partner with you in your magical workings. Listen for the answer. It will be either a very definite "yes" or a very definite "no," nothing in between. Again the thing to do is to go into a meditative state, quite the mind down and listen. Trees talk "differently" than humans do, and hence, one must listen "differently." If the tree in question says "no," simply move on to another area and try again. Never try to force a tree to cooperate that doesn't wish to be used. There can be spiritual enemies as well as spiritual allies.

In the old days when culling "live wood" (or wood where the tree's spirit still resides within), blood was spilled as a gift or offering to the tree. However, a piece of red cloth given as an offering (from your spirit to the spirit of the tree) is an effective modern version of this ancient rite. (Emmon notes "We at Orinda Grove Site use blood meal, a fertilizer which can be purchased at any nursery.")

I have also heard some long detailed instructions on where or how to get trees, but some simple instructions will suffice I think. If a tree is cut during the waning of the moon, it "feels" the actual cutting less. If the cutting is done when the tree is not being touched by the sun's direct rays, say at dawn or dusk, it also will be more effective magically. Also, always say "thank you," as you would to a human who helped you.

The spot from where you take your wood may also be important to you. Remember, trees take in their reality and history (and even "outlook") from the place. They are born and have a life and die in a single place. Their view is from that single vantage point. Some feel that trees from a

mountainside or a high place are also more magically potent for that very reason.

But also think of what our friends the trees have to offer us who live in what has become a terribly mobile society – stability, knowing the reality of one place, being rooted, and being grounded. These are tremendously important elements of living. As you work with tree spirits, they show a sort of love.

As the Dryads give their gifts to you, you give them an ability that they never had – the ability of movement, of being mobile and of having many views of the world instead of just one – and here lies the true magical partnership and real wizardry.

Some of the more magically potent woods are oak, ash or yew. There are more of course, and in the United States, there are many, many kinds of trees that could be used. There are also “female” kinds of trees – rowan, (mountain ash) or willow, for example, and “male” kinds of trees – oak or ash, for example. I know someone who has a wonderful staff made out of black cherry. It all depends on your needs and the sorts of woods available, of course.

The uses of a magical staff are also varied. In Reformed Druidism I know that there is a beautiful meditation done using a staff on the “Four Pillars of the Day.” In some of the older family or hereditary groups, the staff is considered to be a direct link with the Energy of the forest, and is used to form a “ring” (in modern language, a circle) to keep out unwanted or harmful spirits or influences. It could also be used to “charge” (with power) a ring, or circle. It could also be used to banish negative influences from the four quarters of the ring or circle. Of course, an inventive mind could find more magical uses for a staff.

I would say that those with a Druidic inclination could put their name in Ogam letters on their staff, and this too would personalize the staff more. Since we don’t know how the historical Druids used their staves, we can only experiment and perhaps learn anew some ancient techniques. Good luck in your experiments!

Footnote: As an afterthought for newcomers to all of this, magic requires common sense. As I write this, it is the end of November. Trees prepare for winter, just as we do. Spring and summer are the times for “tree talking.” In winter, as we all know, trees withdraw their life force to deep within themselves. But when spring rolls around again, make a new friend, and meet an excellent magical ally. “Talk” to a tree.



Figure 29 Becky Hrobak receiving ArchDruidship from Mike Scharding at Carleton, Beltane 1994 at 3 Bird Grove (New Circle Site).

The Staff

By Emmon Bodfish
Samhain 1990, A Druid Missal-Any

To become a Druid in the R.D.N.A. mode, the first quest you must fulfill is the search for your staff. This is the first wrung of the ladder. If you own land, a staff can best be found on that. If not, a friend’s acreage, roadsides, a Druid Grove or sanctuary, even deserts or wasteland can be explored. There, you must walk through the woods or wild, natural areas, not a garden or a farm. Look for a fairly straight, fir staff of waist to shoulder height. It should be at least as thick as your thumb and no thicker than your wrist. Saunter with relaxed vision, open to what may catch your attention: a wind-fallen bough or deceased and seasoned sapling trunk that appeals or “calls” to you. Or, as another Druid once put it: “Silently as the question: ‘Who wishes to come? Who will help me?’ Your staff is your basic tool, your compass point and anchor in the Work, your ground, your guide, your identity-piece, and magically speaking, your best friend. It must come to you of its own volition.” It should feel ready and right. For this reason, on NO ACCOUNT CUT A LIVING PLANT! And it should not be oak. Firm, seasoned wood that has aged and ripened is best.

When you have found a potential staff, sitting with it for a while, cross-legged, but not lotus position, is good. Sit as Cernnunos is portrayed sitting on the panel of the Gundestrup cauldron. Hold it vertically, pressing the foot into the ground and lean on it. Will it support you on the mundane as well as spiritual plane? If it is the right staff, you should get a feeling of “Yes” and the longer you sit with it, the more it should please you. As another phrases it: “Sit with it. Drink in its presence. Let your energy flow into it. If it’s right, it will become yours.”

If you were here, or at another R.D.N.A. Grove, then you would bring your staff and present it at the next regular Service. If you are currently unaffiliated, you should instead, when you have found your staff, write back to us and tell about your quest, how you found your staff, what wood it is, and what you experienced sitting in contemplation with it. If you have been doing the Proto-Grove Service for yourself or with other unaffiliated druids, present it at your next new or full moon service. When you have thus found your staff, then you will be ready to start doing the Four Salutations of the Day.

The more you meditate with your staff, or use it in the Salutations, contemplative exercises and “magic workings” (I don’t like to use that phraseology; it has been over used in the wrong contexts and debased, but there is no other as widely understood.) the more you will charge it with your energy, and build up a good set of associations around it. It will then act as a reservoir of these, and will help you get into the proper mind-state for sacred work, even when your energy is low. These hours of meditations, workings, or repetitions of the Salutations of the Day are, to use a mundane analogy, your deposits in your supernal back account. You build it up with your good energy. It has also been compared to practice put into learning a skill, or a language, or to building up muscle, to wit supernal weight lifting. Take whichever of these analogies helps you or none if that suits. The staff is one of the basic R.D.N.A. objects, (robe will come later), the basic tool, symbolic of all possessions and tools, and probably the first too that humanity picked up and thereby separated ourselves from the animal kingdom. (Yes, I know other animals use tools but no other creatures carry a possession with them, identify it as “mine,” through they make pick up a stick to pry

or poke something.) It is your “bag-of-gold-for-the-passage,” the “ball of thread you unwind in the labyrinth”, your anchor in this World and your tester and touchstone in Others, and some day when you are lost and panicked on a journey in the Nether World, it may find you. This is an important quest.

Begin it now.

The Four Salutations of the Day

Circa 1986 by Emmon Bodfish

Many readers who have been doing the Proto-Grove ritual on their own for awhile write to us asking “What is the next step?” and “Is there a Druid training program?” There is no Druid Training program yet for those not involved in active Groves. We are working on it. But meanwhile a fruitful place to start your training is with the Four Salutations to the Day. If you have been at one of the regular bi-monthly Summer Services of an R.D.N.A. Grove, you have heard the invocation of the “three ways of day and one of night.” IN this contemplative exercise you will be marking these four turning points of the day with a short, specific ritual, an active meditation in which you will be learning several basic essentials of all psychic or meditative work. It will keep you mindful of your intention to train and of your specifically Druidic vocation and heritage.

These four times, “trathan” in the old Gaidhlig, are noted in Welsh and Irish folklore as magical times when the “other world” is especially close to ours and communication or passage between the two is easiest. The old epic and Bardic poems speak of these times as power-times when spell working was done and an adept person might receive a vision or message from an ancestor or a patron Deity, a moment when a bard, inspired, might speak a prophecy. These are DAWN, NOON, SUNSET, and STARS. STARS is usually interpreted to be midnight.

One of our former Archdruids recounts that when an acquaintance of his was traveling through rural Ireland recently he found that the cottagers stayed indoors or stayed quiet around the noon point of the day. When he rose to go out, or to move on about some mundane business, they would say, “Oh, sit a while. Have another cup of tea.” When asked, they would say something vague to the effect that it is a tricky time, unlucky to be bustling about. He did not ascertain whether they did not know why this was so, or if they were just cautious in talking about such matters to a stranger. Most, he felt, did not know why, and this taboo on activity is the last little remainder in folk memory of the old custom of observing the trathan.

The first purpose of the four Salutations is to put you in tune with the natural, celestial rhythms of the day and the changing seasons. The second purpose of the Salutations is a meditative practice, to practice entering an altered state of consciousness at will. The third purpose is to remind you of your Druidic commitment and to organize your day around the four natural turning points of Earth’s time clock, providing stop-points in which you take stock of your day, of the passage of time, of nature and your own existence in it.

You will begin by learning to achieve mental silence, to stop thought, and to hold your mind silent for the time it takes the Sun to rise or set. In the temperate latitudes this is about 2 _ to 4 minutes counted from the Sun disk’s first contact with

the horizon to its last contact, assuming a flat horizon for averaging’s sake.



The first skill to be mastered in the Salutations is the ability to hold the mind silent. You must learn to stop thought. By thought I mean the sentences that are normally running through your mind all day and in your dreams at night. I do not mean becoming unconscious, hypnotized, nor losing awareness of yourself or your surroundings. In the Silence you will in fact become more aware than usual of your immediate surroundings. Some Eastern sects consider this the only “true” form of meditation. This is “outward directed” mediation, as contrasted with inner contemplation, “astral travel,” or hypnotic trance. It is harder than it sounds, at first, though most people can do it for a few seconds right off. That’s enough to start you. Here are some techniques to help you get further into that state and to help you learn to use it. In this wordless state, your consciousness may be turned by your will either inward or outward. In the Salutations it is turned outward. It surprises many people to find that they can perceive, in acute detail, without any thoughts or words going through their minds. You will progress through this silent space to other states of consciousness. As you are able to hold the Silence longer you will learn from it and be able to explore with it.

1. Repeat a simple phrase, silently in your mind until all other thoughts cease, then let the phrase grow fainter and fainter and fade out. For the solar Salutations, “Hail Belenos!” This is a crutch; drop it as soon as you can.

2. Enter the Silence. Listen to your breath. Listen as though it were the most important instructions you were ever to hear, and which you must memorize. This will stop your mental sentences.

3. Listen to all the ambient sounds as if they were music.

4. Think to yourself down in to the heels of your feet and the heels of your hands. Feel yourself exist.

In doing the Salutations four times a day, you are learning to enter a different state of consciousness at will, regularly and often. These three: will, consistency, and practice are the keys to meditative and psychic progress. The goal is to be able to enter, at will, the state of consciousness that you will need in order to do a particular psychic or spiritual work. Small amounts of frequent practice achieve more than an occasional long session.

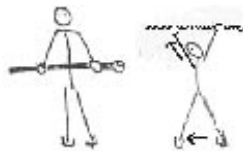
Do the four Salutations by the celestial clock, at Dawn, Noon, Sunset and Stars whether you are “in the mood” or not. This way you will become capable of entering this clear, silent state at any time, regardless of moods and circumstances, “to find a refuge outside the passions” of the moment, as an old book says. This practice builds and furnishes that refuge, a base-of-operations, for your further work. When you can hold silence for twelve to thirty seconds at a time, alert, eyes open, taking in perceptions as far around toward the corners of your peripheral field as you can, you will notice that things look different from the way that they do in your normal, “mundane” state of consciousness. I won’t list the changes because I do not want to bias your perceptions, the self-fulfilling prop. Not everyone gets all the different changes, but you will discover

yours. (Write to the Missal-Any when you do, we like feedback, and we can answer questions individually.) These changes will be your signal that you are in a meditative state, at the Silent Place, rung one of the metaphorical ladder of meditative training. When you have completed the Salutation, the, in line with the third purpose, take some time to consider from this higher perspective what you have been occupied with since the last Salutation. It is a step in getting control of your time, your habits and your life.

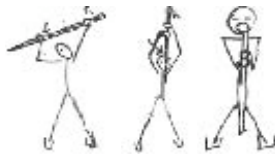
Stand, waiting for the first bit of the sun's disk to appear over the horizon. Hold your staff in front of you, your hands in front of your breast bone. Your left hand is above your right hand and the staff is not touching the ground.



When the first bit of the sun's disk clears the horizon, turn your staff horizontal and raise it over your head in one motion. Breathe in a full breath as you raise the staff, and at the same time step to the right with your right foot. Hold the breath; silence your mind. Your arms and your legs now form two triangles and you are looking at the first sun through a "trilithion" formed by your arms and staff.



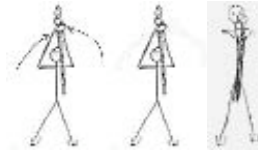
Holding the breath, turn your staff back vertical, and, holding it at arm's length, exhale slowly as you lower the staff between your gaze and the morning sun, momentarily blocking it out, until it seems to rise again over the top of the staff.



Let go your left hand from the staff and holding it in your right, sweep both of your arms up and outward, breathing in until you reach full extension. Your head, arms, and legs form a pentagram, your lungs are filled with the new air and you are fully open to the morning light. This is true even when there is rain falling in your face in the winter. Then you are open to that truth, that dawn and that aspect of Nature. You hold mental silence here in the open position until the sun's disk clears the horizon.



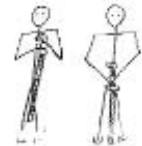
When it is free of the last horizon (horizon is trees, buildings, mountains, freeway "on" ramps, whatever is between you and the setting or rising sun) sweep your hands up and together over your right hand, as you inhale. Hold the breath for an instant, then begin slowly exhaling as you turn the staff back to vertical again and lower it again with your line of sight and the risen sun.



Continue on down, touching your staff to the ground, arms fully extended and your head bowed between them. Concentrate on the ground and your staff and feel the earth energy move up the staff, through your arms and to your lungs as you inhale another full breath. Raise your head and pull your staff in toward your heart as you straighten up and inhale fully.



Your hands on your staff, touch your breastbone. Hold silence. Perceive the dawning light all around you. Take several (three to nine) calm breaths. Then as you exhale, lower your staff and step right bringing your feet together and the staff to rest on the ground between your two big toes. Press it down. "Ground down" mentally; return to the mundane mental level and worldly functioning. The day has begun.



At NOON you face due south. At solar noon, as opposed to clock noon, the sun will be at the highest point in the sky that it will reach that day, and it will also be directly South. The movements and the breathing for the NOON Salutation are the same as for the DAWN, however do not look directly at the noon sun. Look at the southern horizon directly below it. Feel the rays and the warmth. Hold silence in the open position for twenty four breaths. Finish the Salutations as at DAWN.



Open Position

At evening, when the sun is about to set over whatever is your local western horizon, take your stance facing it. When the sun's disk touches tangent to the first bit of the horizon, inhale and raise your staff over your head in the first movement of the Salutation. Holding silence, draw it down between yourself and the setting sun until the sun reappears over the top of the staff. Breathe out as you do this. Move to the open position as before and hold it out as you do this. Move to the open position as before and hold it in silence until the last bit of the solar disk is about to sink below the horizon. At that moment, inhaling, bring your arms up and together

with the staff between you and the sun. Then as in the other Salutations, exhale as you bring the staff down to ground at arm's length in front of you, bowing forward as the last gleam disappears under the horizon. Feel yourself "bowing down the sun" in synchronization with it. When you feel the ground energy move up along the staff, through your arms, and body, inhale, mind silent, eyes totally perceiving. Hold your staff and hands at heart level as before. See the night begin around you. One day is over; a new day has begun. Press your staff down to the ground again at your feet. "Ground down" mentally. Come back to the mundane world, refreshed. Recall what has happened since NOON.

At celestial midnight, STARS, the sun is on the other side of the world directly below your feet. At this midnight or just before you go to sleep, do the Salutation to the STARS. Face the North Star. Calm your mind. Recall what you have been doing since the last Salutation. When you have achieved mental silence once more, then raise your staff over your head and inhale. View the North Star then raise your staff over your head and inhale. View the North Star through the "trilithion" of your arms and staff. The rest of the Salutation proceeds like the NOON Salutation. Here you will draw your staff down until the North Star seems to rise over the tip of it. You hold silence in the open position for twenty four breaths, then complete the movements as at NOON. Ground down. Retire. Sleep.

The Fire Ceremony

Big Ash Grove: News from Michigan
A Druid Missal-Any, Oimeic 2002

First you walk through the jungle looking for sticks. Gather as many as possible. When you get back to your village hut begin stacking them in a square (leave out like ten or so for later) so that it looks like a squished box with no top. Remember fire safety rules; like building a pit outside and doing it there, and have a bucket of water ready, just in case. Ok so now you set the pile on fire. Now you have to make friends with the fire; this consists of talking to it, sharing concerns and problems, and also feeding it a few drops of oil. I find patchouli or moldavite oil works good. Now that you have a new best friend you begin taking the other sticks, one by one, and put your problems into the stick. Such as financial problems, love problems, a healing need, a fear, etc. Feed the problems to the fire watching them being transformed

Then take some of the energy out of the fire with your hands...don't worry it's a friendly fire. And put the energy into your stomach, heart and brain; so that you make the right actions, have the right emotions and the right mental abilities to take care of the problem. After you've done this with all but one of your sticks, place the final stick into the fire with the prayer that the Earth Mother is healed. Don't take that energy out of the fire, let Momma E take that energy. Let the fire die out, while vigiling and meditating.

That's it. Pretty cool huh!?! It works nicely too.



Figure 30 Emmon Bodfish, Fall, 1982.

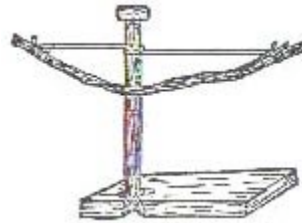


Figure 31 You're crazy if you expect me to wash all those white robes, if you get them dirty!

Fire Building Fun

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I've just come back from a 3 hour firewood piling exercise. I have roughly 30 armloads of woods stacked to dry. This wood is on a recently widened trail near the 'little grove'. Andrea and I can show you a map if you need directions.

Notes on fire making. (what little I know)

1. Best not make NEW fire rings. There are at least 8 in the upper Arb and at least 2 in the lower Arb plus the fireplace at the Cabin.
2. Tradition in the druids is not to break or cut down living wood. Most druids don't usually use axes on deadwood, too much work. Using 'cut-down' wood from brush clearing operations is acceptable, but not as desirable as fallen wood. Green saplings for sweat lodges were necessary. There is now a 'permanent' and portable 6-pagan sweat lodge pole frame hidden in the forest near the hill of oaks. Ask Andrea or myself for its whereabouts. The old sweat lodge by Farmhouse is no longer serviceable or permitted by the Farmies.
3. Matches and lighters are acceptable fire starters. You can be fancy if you are an expert at stick-rubbing, but also bring matches. Lighter fluid and gasoline has been used on particularly stubborn fires.
4. Follow the age-old rule of start with smallest, driest stuff and GRADUALLY get larger. Ask Andrea for a demo sometimes.
5. Never leave a fire still going after a ritual, unless you tend to use it further. Follow boy scout rules on this. Sand and water are often used to extinguish.
6. Always be kind and invite smoky-eyed people to move out of its way 24 more lines...
7. Fires don't always produce as much heat as you hope it will. Bring something warm to insulate your butt and back. Hats that cover the ears are enjoyed.
8. Age-old tradition: It ain't a real fire until someone burn his/her beard/hair.
9. Measurements:
Armload= 8-12 pounds of wood, or what can be carried under one arm.
Simple fire= 2 armloads of wrist-thick wood
big fire= 3-7 armloads
bonfire= 8+ armloads
sweat lodge fire= 5-7 armloads per heating
all night fire= 9-14 armloads? maybe more.
and for the curious:
English buttload of wood=4 armloads
metric buttload of wood= 5 armloads
pagan buttload of wood= 8 armloads
(I'm guessing on the last part)



Sweat Lodge Traditions

By Mike the Fool, 2004

Of all the Carleton practices, the sweatlodge is perhaps the most flexible, changing and mutable set of activities, which means that it is very difficult to lay out on paper. And yet I must lay out a few aspects of the design. Every phase may be altered due to personal preferences, the preconceived goals, size of group, and the unique circumstances that arise inside the lodge that require a new course of improvisation for attaining the proper path. In this sense it may seem more chaotic, but it also seems that there is an order to each and every sweatlodge, that you merely have to be sensitive to and to which you must adapt your plans. Every Druid will also develop their own signature style or approach.

Carleton sweatlodges began in 1985 or 1986, and have been one of the most powerful tools in the bag of tricks for Archdruids and other Druids. Originally a blend of Scandinavian and Native American traditions, it has proved an eclectic evocative experience that has been a nice alternative to firm liturgies and sober Druid teas. There are several stages, and while a sweatlodge is a lot of work, any Druid with a bit of courage and an open heart can manage one, although I'd recommend attending one before trying to lead one, but if that's not possible, I'd still encourage you to wing it and see what happens.

I recommend reading these two books as good background material: The Sacred Pipe by Black Elk, Native American Sweat Lodge History and Legends by Joseph Bruhac, and Lakokat Ritual of the Sweat Lodge by Raymond Bucko, which will give you a better understanding of the types of sweatlodges, controversy in usage, and the reverence in which they are prepared and performed. Examination of Scandinavian, Greek, Turkish and Irish sweatbaths would also be of great interest.

Preparation

The preparation phase is extremely long, and spiritually perhaps more powerful in my view. People differ on how to purify and prepare one's spirit in the days before the sweatlodge. Some will fast, avoid certain activities, or practice strict moderation for 1 to 3 days ahead of time. I usually avoid meat, sexual activity, extreme exertion and strong emotional display as a form of ascetics.

Usually during this period, I will visit the sweatlodge site in advance and announce the upcoming sweatlodge so that the site will be ready for our arrival; and to ascertain how much wood, stones and other materials will be necessary. I often walk the surroundings every few weeks to set aside and stack wood to dry ahead of time. After a weather check, I announce the site and time to my fellow Druids so that they can prepare themselves also, and to check to see if any feel inspired to lead a round in advance and to assay what the most pressing purposes of the group are, as that will affect the style of sweatlodge I will prepare. Usually we recommend that no alcohol, unnecessary medicine, large amounts of meat or dairy products be consumed within 12 hours of the service, and that the person be well-rested, well-hydrated, and at peace. Carleton does not deny the sweatlodge to women in their moon period, but some women may opt out due to reasons of comfort.

The site should be reserved with the necessary authorities, who should be informed what type of event will be held, to avoid unpleasant confusion. Tools are checked in

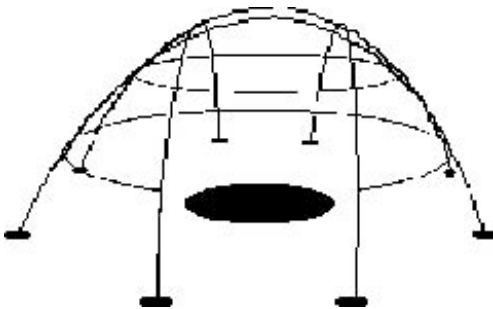
advance to ensure there is no last minute confusion. Usually a shovel, a pitchfork, tent poles, lots of over blankets, perhaps a ground cloth, plastic tarps to seal moisture in, string or twine, a knife, scissors, buckets, flashlight, sage-sticks, lighters are usually all that you need, stored in easy-to-carry plastic crates. Some will buy light foods to eat after all is done. All these will have to be logistically prepared in advance from a place of storage and then cleaned, dried and stored after the service.

The nights before the sweatlodge, I will usually pay close attention to my dreams and thoughts to see if an inspiring vision will strike me to provide a theme for the sweatlodge. This requires extreme sensitivity and awareness.

The Assembly

Assembly usually takes about 2 hours. Usually a few days to a few hours before the sweatlodge, a group of volunteers will collect fallen branches, dry logs and standing wood for the fire. This is done without harm to local trees, usually at least 50 feet away from the site. Ten to thirty fist-sized stones should be collected. For safety reasons, do not use river-rocks, sedimentary, porous or quartz rocks which tend to fracture easily under stress. Volcanic or metamorphic rocks are the most secure, but hard to locate in Minnesota. Eight to twenty pliable 4-12 foot long saplings (no wider than your thumb) are collected and stripped of branches. Willow, ash and rowan work well. Materials should be collected in a humble spirit, asking them whether they wish to be part of the service. These processes are often punctuated with spoken mini-prayers of thanks and announcing to the spirits what you will do so that they will not be startled. Let the words roll out without concern for propriety or hesitation, they need to be said.

Some traditions are specific about the fire being to the east of the entrance of the sweatlodge which also faces east. Carleton has fixed fire rings, so we usually practically point the sweatlodge towards the fire ring, regardless of what direction that may be. The sweatlodge should be between 10 and 30 feet of the fire ring, not too close to catch fire, and not too far to make carrying the stones difficult. Small stuff in the center, bigger stuff lain over it, and big stuff in reserve. About 10 to 24 arm loads should be sufficient for 2 to 5 sessions respectively. If a person wishes to assist but doesn't wish to be in the sweatlodge, they are designated the firetender and provide stones and water to the sweaters and ensure the lodge is well sealed. They also greet late visitors and prepare the stones for the next session.



A hole about 18 inches deep and 18 inches wide is dug in the center of the sweatlodge and the dirt is carefully put on some newspapers or other object so as to be easily returned later. Usually the removed dirt is crowned with some type of activity. A spring of sage might be laid in the hole while other work is done and removed before the stones are placed in the hole later.

The number of poles is determined by resources and size of the group. 2-4 people require a diameter of about 8 feet, 4-8 people about 12 feet. Clear the ground of any roots, rocks, dirt or glass. It should be at least four feet high in the center, and high enough that members do not have to stoop when sitting cross-legged around the hole, with at least four inches between them and the firehole. Before putting on the tarp, actually sit inside to make sure there is sufficient room. Some people use flexible tent poles or thick wire in place of saplings, others see this as less authentic. Stick the end of the poles into the ground and bend them and bind them. Remove any poky branch stubs. Put a vapor-lock layer of sailor canvas or plastic sheeting over the poles. Place three layers of blankets to retain warmth over the tarp, with an easy to open and shut flap for the entrance. Go inside and look for light or draft leaking under the edges and weigh those down with rocks or logs. Bless the lodge with some puffs of sage smoke, a dance, circumnabulation or other means.

The fire is lit about 30 minutes before the first session, with a prayer, and is treated with great deference. One tradition is to never cut the line between the fire and the sweatlodge entrance, at least without an apology. Light chat, banter and a simple outline of the sweatlodge ceremony, purpose and decorum are discussed with the fellow Druids in advance, especially when there are newcomers present. Questions are encouraged and answered as best as possible.

General rules are:

Follow the lead of the officiant.

Leave your ego at the door.

Ask for water when you need it, always sharing some with the fire.

You can wear a swimsuit or clothes if you wish, but most don't.

Be respectful of your fellow sweaters and the materials.

Friends are welcome if they are respectful too.

Apologize quickly for any possible mistake to either. Some use a set phrase like Oyatake Miyasin, "all my cousins".

Let the spirits speak freely through you, and speak without lies.

Nothing spoken in the sweatlodge is later revealed to someone not participating, and is often not even mentioned again in most cases. What comes out in the sweatlodge, stays in the sweatlodge.

If the experience becomes overwhelming, announce that you need to take a break and shuffle clockwise until the afflicted member can reach the entrance and leave, with an apology.

You do as many sessions as you are comfortable with, and can sit out one if you need a break.

When the rocks are red-hot and the mood is right, bring about 9 rocks into the hole. Sometimes someone strips down, is purified, and enters the sweatlodge with some sticks to help guide the rocks into the hole while someone uses the pitchfork to bring the stones (without attached embers) into the sweatlodge entrance. For a long sweat, some room is left in the sweatlodge for more stones to be added. A water jug/bucket is placed one space counter-clockwise from the entrance.

Some words will be said by the fire before entering, people strip down, are purified by sage smoke and enter the sweatlodge, crawling clockwise around the stones. The officiant is usually the last to enter, and the sweatlodge is shut and the service begins, while the firetender prepares the stones for the next session.

The Service

At this point it becomes very difficult to give an outline of activities. There are so many ways to hold the actual service, and you have a lot of liturgical freedom here. Some people divide sweats into healing sweats, union sweats, wishing sweats and divinatory sweats. Some officiants will do a little of each in a single session, or each session will be different purpose.

Usually you begin by four members calling out the directions in turn, and handed the water. They choose their own words and pick their own associations with that direction. The spirits are thus called with a splash of water onto the hot rocks. Usually then the officiant invokes father sky and mother earth and encourages all these spirits to aid them in their quest. The officiant will usually announce each stage as it begins.

Some chanting follows, and usually is done in between each stage of a sweatlodge. They may be short songs, rounds, simple phrases or wordless tunes, moans, clapping, slapping or hooting. I may feel disconnected from my body, extremely aware of my body, or both. I sometimes do not know where the words come from, except that they resonate with my soul, and they are right for the occasion. The first time it might be a bit embarrassing, but with experience, they come forth wiser and more sure. Some Scandinavian types might strike or rub themselves with branches to improve bloodflow if there is sufficient room. It's hard to predict what will feel right. Sometimes it's a single chant, sometimes it will lead off to another, or as many as four or five. Hard to tell.

In healing sweats, the afflicted person or their representative announces the problem, all emote with the problem, and then energy is summoned by chants or other methods to assist that person or "shot" off towards the ill person.

In union sweats, the water is passed around, and each person talks about something that has been on their mind, either good, bad or confusing. The water is then splashed on the stones and the next person proceeds.

In wishing sweats, the person says what they want, why they want it, and asks that it become so. Chants follow and energy raised and sent for that purpose.

In divinatory sweats, knowledge or vision is sought. The vision is requested and chants follow, then some words are shared.

After about 30 minutes, its usually time to end a sweat session, since the rocks are losing their heat and people need a break. Each session closes by thanking the four directions in reverse order, and the last session has an especially ornate version. People are told to be especially attentive to their

dreams that night and drink lots of water. After some final thanks, the members rotate clockwise around and exit. They might wrap a blanket around themselves, drink water, or sit by the fire. If there is no room in the hole, some of the stones are removed to make space for the next stones, which are then inserted. After a short break, the next officiant announces the start of the next session, purifies everyone, and the process starts again, with a simplified invocation of the directions inside the sweatlodge. People may attend 1-4 sweat sessions in an evening, being an ascetic test of their limits for some people, others might be satisfied with just one, especially their first time.

Activities After the Sweatlodge

Some people disassemble the sweatlodge immediately, other do it later when convenient. I recommend the former. Sometimes during the last session, the members will grab the poles and lift together to raise the lodge, in which case, make sure the rocks are not weighing down the edges! Others will carefully removed one layer at a time with small prayers of thanks, like peeling an onion. The materials are folded and put away to be dried the next day. The stones are either buried in the original dirt or moved to a site in the woods and stacked for the next sweatlodge. The hole is filled in and site cleaned up. All the materials are thanked in a final service and the mood of the sweatlodge lightens up and the after-party will start.

Some people may wander off to meditate or vigil. Usually people will hang around late into the night around the now desanctified fire and discuss further what they saw or heard, chat about life, perhaps do some cooking or singing. Naturally, the fire must be completely extinguished before the last person goes home. It is tradition that it dies by slowly fading from lack of combustibles, rather than dousing them rudely. Remaining wood and stone are stored away for the next sweatlodge and the area is cleaned up. I usually follow up by visiting the site the next morning to check for garbage and to give further thanks to the site.

And that is a short summary of the techniques and practices of Carleton Sweatlodges. May you find your own path and methods.

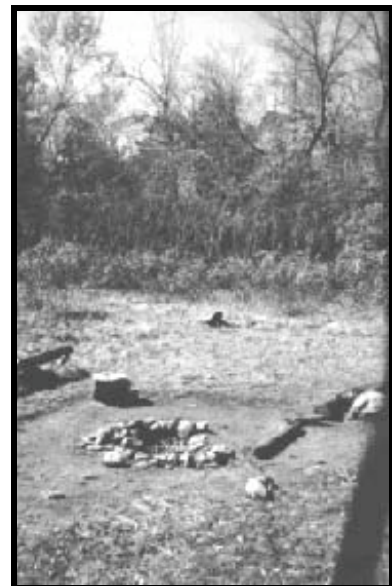


Figure 32 The Druid's Den, site of many Sweatlodges, c. 2004.

Norse Ritual Experimentation

by Hal Moe.

DC Vol 2 Iss 1 Nov. 1978

Hal Moe, Co-Archdruid of the Hazel Nut Grove, sends us this report about the first performance of a Pagan Norse ritual written by him for *Vetrdag* ("Winter's Day") and celebrated by the Grove: "Vetrdag is the first day of Winter in the Norse calendar and was celebrated on October 14th by myself and the members of the Grove. After I had taken a length of white cord and marked off a ritual circle among the trees surrounding us, the rite began with a formal invitation to the Norse deities to join us for our feast (most Norse rituals seem to consist of feasts). I had chosen *Kvasir*, the Norse God of Mead, Inspiration and Enlightenment, as the deity thru Whom we would communicate with the Gods. Kvasir was created from the spittle of all the Gods and Goddesses of both the Vanir and the Aesir, and thus makes a good channel to work through. After the invitation was presented, the *godi* or presiding priest (myself) passed the *Hlautbollar* or "blood bowl" (which actually contained mead) thru the flames of the fire, in order to infuse the vital spark into the fluid. After this, I looked into the bowl to see if Kvasir had joined us. He-had, so I continued the ceremony by dipping nine *Hlauteinarr* ("blood twigs") into the bowl and sprinkling the congregation with the mead, thus forming a physical bond between the members of the Grove and the deities. After this, the bowl was raised in a salute to Odin, Freyja and Thor, and toasts were drunk by all. The members were encouraged to offer their own toasts to their favorite deities, heroes, etc. Then a portion of the remaining mead was poured out over the altar, as a symbol of the Grove's willingness to sacrifice a portion of their lives and hearts to the Norse deities. This was followed by a period of silent meditation and a benediction. The service was well received by the Grove and there were Signs that the deities were also pleased."

Vol. 2 Iss 2 Dec. 1978

Notes on A Norse Neopagan Ceremony:

This is a metaphysical follow-up to last issue's description by Harold Moe of a Norse Neopagan ceremony he created and led for the Hazel Nut Grave.

My Norse Neopaganism is built around metaphysical concepts related to the Hindu system. The Norse Ritual that I wrote about in the last issue of PJ & DC presents a nice structure by which to explain those metaphysical concepts. (Please note that the explanation that follows is probably not the ancient Pagan explanation).

The primary symbol of Norse Paganism is the ring, which represents both the cycles that are all around us and infinity. The ring is manifested in the ritual as the ring of worshippers, the ring of string or stones and the ring (which is the formal manifestation of the symbol) that the *Godi* (presiding priest/ess) wears on his or her arm. At the center of the circle is the altar which represents Asgard, the home of the Gods and Goddesses, center of the universe and the point from which all things flow.

The humans in the circle's boundary wish to communicate with the Deities and to gain knowledge in this way. The method by which this is accomplished consists of Consecrating the Mead as the blood Of Kvasir the God of Inspiration and enlightenment. Kvasir is a being made from all the Deities. (At

one time in Norse Mythology the Aesir and Vanir--Sky and Earth--Deities were fighting. They made peace and pledged it by exchanging hostages and by all spitting into a cauldron and creating Kvasir from it.) Thus He can be represented as the union of Fire, Air, Water and Earth and therefore can be looked on as the element Spirit and/or as Man.

Once the mead has been consecrated as Kvasir, it becomes the gate through which people can communicate with the Deities. In the ritual the usual communication consists of toasts to express our admiration for the Deities and the powers they control."

The next event is the blessing. This process takes the holy mead from the altar to the people, from the center to the edge, thus giving the center's power to the edge. Here follow more toasts, but now the direction of the flow is reversed. We must maintain the balance of people and Deities, and we therefore offer up a part of ourselves to the perpetuation of the Gods' **power** by using the mead as our "blood" being given to the Deities and return to Midgard, having renewed ourselves at the center of the universe.

Vol 2 Iss 3 Feb. 1979

Nordic Ritual No. 2

Harold Moe has as been experimenting with various forms and poetry for Norse rituals. This is a current work- in -progress that he has been using for services.

Group forms a circle around altar within which is the Godi, who salutes the Altar.

Hear O High Ones Of Heaven and Hillock, Our Words of welcome.

We get together In Grove with gifts To the kin of Kvasir.
We drink and declare Your dauntless dignity In friendship and freedom.

Then all speak:

Hail to the Gods! Ye Goddesses hail! And all the generous Earth!

Hail to the Day! Hail to the sons of Day! Hail to the Night and her daughter Now!

The Godi speaks:

Gaze on us gently, Granting us gathered here Your blessings on our battles.

All hold up their beakers and call on Kvasir.

Hail Kvasir, son of Aesir and Vanir! Inspiration bringer, All answerer!

Godi passes bowl over flame and all say:

Let Life enter you, Come join our rejoicing!

The Godi then lowers the bowl and looks into it. If Kvasir has joined us the Godi then says:

Rejoice! Kvasir has joined us!

The Godi then picks up and dips the nine Hlauteinarr into the bowl and sprinkles mead over the group saying:

O Gods and Goddesses
Givers of, Greatness
Nurture nobility

Learning and lore
Lease us lifelong
And healing hands

The Godi then replaces the Hlauteinarr and raises the bowl to the Sky saying:

Hail Odin!

and drinks

Hail Freyja!

and drinks

Hail Thor!

Now each person in the circle from right to left makes a toast to his or her favorite deity. All may join in. A bit of mead is left in the beakers for the sacrifice. The Godi now gives the bowl to the outer circle and each person pours a little into the bowl from his beaker. The Godi then takes the bowl and pours the contents on the altar saying:

As Kvasir gave his life and blood to bring us inspiration and the knowledge of the Gods and Goddesses, Let each of us give this portion of our lives and hearts.

Here follows an appropriate meditation.

The Godi concludes with:

Life has entered into the Mead, And we have partaken of it.
The Aesir and Vanir have accepted our Sacrifice. Hail to them! Hail to the Gods and Goddesses! Hail to the Generous Earth!

Return to Midgard and know that they have smiled on us!

PEACE WISDOM HEALTH



Figure 33 The White Boulder of Boliou, 2004.

Sirona's Shower Shugyo Sacrament

By Patrick Haneke & Nozomi Kibou
A Druid Missal-Any, Lughnasadh 2001

WARNING: I recommend that you practice in your bath's shower (which works fine, just less scenic and powerful) for a few weeks before trying the real thing to gauge your body's strength and reaction to cold. Each time, go a step colder. Be careful of hazards at natural waterfalls. Large ones can really club you with their force, logs & junk may flow over the edge and strike you, some falls have large, DEEP pools directly beneath them, strong undercurrents, have slippery DANGEROUS rocks nearby and are often located far from medical care. You should probably start off with a group or shuggy-buddy as I call them. An appropriate choice is Sirona, a Celtic God of rivers, quite popular throughout Europe it seems and Patron of the 7th order, but if you know the particular God of that river or falls, it would be best to use that one of course.

PROCESS:

Eat a simple diet for a week before the shugyo (low spices, little meat, no salt, no alcohol, no sex).

Either in light-weight, white cotton suit or sky-clad, go to a waterfall. Starting downstream on the approach is respectful, if starting up stream toss in coins with a prayer, the river will carry your message to the falls of your approach. It can be done solo, or as a group (see above), chanting out loud in unison.

Start by purifying yourself and 5-10 minutes of mediation on your goal.

Bow, Clap Twice, Bow, ask to enter the waterfall.

If omens are good, step into the waterfall. Drench yourself thoroughly.

Turn your back to the waterfall and have the main force of the water hit you between seventh vertebra of the neck and the shoulders. If you douse your head, it's hard to open your mouth to chant and it strains your neck.

Clasp hands together, forming a mudra if you like.

Chant your invocation. (like the one below)



Figure 34 Proper Shugyo pose.

SIRONA'S SUPPLICATION

I can't release the one used by Nozomi (trade-secret of her father's, but here is one I made) One of the problems you'll realize is that breathing is difficult when cold, so it often comes out in staccato syllables. Keep a rhythm. The verses are A chorus B chorus C chorus B chorus A in a "Stepladder format" (i.e. ABCBABCBA is possible). Perhaps you'll come up with your own words and send me a copy?

Waters over.
Waters under.
Waters around.
Waters through me.

O si-ro-na!
o **SI**-ro-na!
o si **RO** na!
o si ro **NA**!

Waters cleanse me.
Waters love me.
Waters guide me.
Waters bless me.

O si-ro-na!
o **SI**-ro-na!
o si **RO** na!
o si ro **NA**!

Change in motion.
Adaptation.
Down to ocean.
My salvation.

AND REVERSE IT BACK TO THE BEGINNING



Figure 35 Pat at Akita Grove's waterfall, c. 1998.

Hot Tub Healing

By Pat Haneke & Nozomi Kibo
A Druid Missal-Any, Yule 2001

Well, last time, we gave you our Shugyo service, which relies on cold pounding water to purify from above; so we'd like to balance that by stressing the warm waters bubbling to heal you from below. Japan is well known for its plentiful (over 14,000) natural onsens (i.e. thermal spas) due to the volcanic nature of the islands. Many were discovered by shivering hunters during the winter in the mountains, where they had melt through the heavy snows, providing a refuge for wild animals (especially snow-monkeys). Myths often state that the hunter was led there by an injured animal seeking to have their wounds healed by the waters.

According to my research, many onsens are located in nearly-inaccessible rustic locations of great scenic beauty, often requiring hours-long hikes from nearby roads. Most of these have been deepened and lined with natural stones, bamboo screens, hand-built changing areas. The best are open to the sky year round ("rotenburos") and sometimes are mixed bathing, especially late at night (if you're lucky). Many romantic movies pivot on a humorous rendez-vous that occurs there. Onsens are still one of the top 5 destinations for travel-crazy Japanese, indeed dozens of books and studies have been written on their bathing customs. After all, "cleanliness is next to Godliness", which is why the Japanese are such a sacred people? Their public bathing houses ("sento"s) yet remain in the poorer sections of the cities, and artificially heated "onsens" (with bowling alleys & recreational sports) are built in the midst of sprawling urban centers. Nozomi says that entire offices or companies will stay at the traditional inns for weekend retreats; drinking, eating, bathing, rough-housing, drinking, singing, having a short business meeting, more drinking, etc.

Now, the Celts were also big fans of spas, springs and natural wells, when they could find them. Specific deities (e.g. Grannos, Suliva), were assigned to each one, and offerings were thrown into the pool for those seeking healing or similar blessings. These holy wells of "Saints", who offering healing & good fortune, continue to attract Catholic pilgrims to this day, and this phenomenon is well documented in bookstores. Many famous springs, such as Baths, were expanded and commercially developed by the Roman conquerors.

According to Mike, back in the misty 70s, the NRDNA Berkeley Grove's very own Order of Dian Cecht (apparently, a substitution for the Order of Grannos) would hold regular healing seminars and workshops followed by, you guessed it, hot-tub healing. So, to revive an older custom, I give you our version in simplistic format; which of course may be done in a warm bathtub. I defer to those women out there, who have raised functional bathing to aromatic tactilely pleasurable ritualistic experience, and ask that each expand it in their own way. It could be an hour-long and suitably womb-like.

Disconnect phone and turn-off all annoyances.
 Stretch thoroughly
 Open windows and let in cool fresh air & sun/moonlight
 Take a short shower and then clean tub.
 Dim the lights.
 Fill with piping hot water. Welcome it.
 Allowing a little water to drain and keeping the tap or shower open.
 Add accessories (candles, salts, herbs, oils, mineral supplements, etc.)
 (Some add Waters-of-life blessed for the occasion.)
 Place a guardian statue in the waters to address (i.e. rubber-ducky)
 Let water cool down to just above tolerable.
 Bless your self & the tub
 Ask to enter, and then slowly enter the tub.
 Assume desired position or perform mudras.
 List current ailments. Remember the healthier days' feelings.
 Internally focus on feeling the afflicted areas.
 Humming mantras is particularly pleasant when half submerged.
 Channel the heat and such to those parts, melting and smoothing them, making things flow where they have stopped.
 Ask for advice, wait and listen. This part takes a while.
 Contemplate life-style and diet changes or divine requests that come to your mind.
 Thank the Gods or guardians involved and ask to finish.
 Pull the drain and bid farewell to the waters.
 Ask the healing spirits to remain with you as the waters slowly drain away.
 Let the waters pull away illness as they drain.
 Quick rinse & dry.
 Wrap in something warm and take a nap in a dark, quiet place.



Figure 36 Lyman Lake at dawn, c 2001.

The Great Cailleach Search

Devised by Patrick Haneke, Akita Grove
 Collaborated with Brother Alex on his "Great Snogle Beast Hunt"

Plentiful Advice from Brother Mike
 Researched & Transcribed by Sister Nozomi
 A Druid Missal-Any, Oimeic 2002

A few years ago, when Brother Mike was in Japan, we went with him to a lot of the local pagan festivals. Mike suggested that we start our own, blending Irish and Shinto traditions. Like our Winter-Solstice service, here is our version of an Oimeic festival, with more focus on activity than liturgy; which the Japanese are famous for. Neo-Pagan rituals can be so dull, whereas the Celtic commoner was likewise more interested in the associated activities of the season. We'll still have an Oimeic service, but it will pale next to the Great Cailleach Search. Please enjoy.

The Straight Dope on the Cailleach Bhuer: The primary figure in this action-drama.

Cailleach (Call y' ach) is the common Gaelic word for old woman, "carlin" in the Lowlands, "Black Annis" in England (Annis being a Celtic Water Goddess), "Cailleach ny Groamch" on the Isle of Man Cailleach Bhuer (Blue Women) or Hag of Beare is her name in the Highlands. Interestingly enough, an owl is called Cailleach n'Oidhche (very difficult to pronounce) meaning "old woman of the night".

I slapped a few half-remembered legends together and divined the rest. In the old days, old women were respected for the life-power and wisdom that naturally should accrue to the elderly. This particular old lady was a giant in Scottish tales who also represented winter. She could shape shift, either to a serpent or a comely lass and was considered quite wise. She could also become stone at will, indeed, remaining as a stone throughout the Time of Life (May 1st to Nov. 1st). Thus, she is a natural choice for residing in a stone circle, I think, especially in a stone used for judging the Winter Solstice alignment.

She is reborn on Samhain and reigns throughout the Time of Sleep (Nov 1st to May 1st). After reviving, she washes her tattered plaid in the famous whirlpool off the coast of Jura, "Corryvreckan" ("Coire Bhreacain" is the cauldron of the plaid), and the plaid emerges repaired & pure-white and she drapes it over the land. She bore a staff which could kill any plant and would freeze the ground if tapped. The young God of Spring, born on the Winter Solstice, (no name as yet) wanted to play with his forest friends, but they were too tired, and the Goddess refused to end the winter so early. She recommended that he should be in Galicia or Galetia, not the Gaeltacht, if he wanted some warmth. She complained that she wasn't finished freezing Loch Ness and was still perfecting her snowcap on Ben Mor and Mt. Snowdon, and the skiers would be most unhappy if she didn't finish that job. If she had time, she'd get around to freezing the Irish sea too.

Undeterred, he asked Cailleach Bheur if she was tired, and she admitted that she was getting a bit of a tension headache from concentrating so much on her work. She agreed to take a short break and play a short game of stickball. Spring God tossed stones and nuts, and she batted first. Many valleys and lakes were created by the impact from the stones she hit. She played a marvelous first round and then he asked to have a turn at bat. The staff was thus captured by the young God of Spring, who flung it into the holly bushes, because the staff would kill any other plant, and the holly would prevent her from retrieving it by guarding it with its fierce thorns.

He then ran off, unpenned, and gleaned a few of her seven Arkan Sonney (red, lucky, hairy pigs), whose hot little footsteps melted the snow. The Cailleach dispatched a squadron of her ravens to retrieve the piggies, but the Spring God eluded most of them. The little piggies ran all over the place with the young God, ruining her white blanket of snow. She forgave him later, after he explained the animals were getting thin and needed to eat new plants, but she required him to bring her a flower wreath at Beltane and return her staff next fall.

Not being able to freeze things anymore, she started her new job on Feb 1st. She went to the deep forest of the Isle of Youth and drinks a cup to return her to a more vigorous appearance. Then she works on weaving a new plaid for the next year's vegetation, which she will hand over to her sister at Beltane before transforming into stone for a long rest in the shape of a rock, under a flower wreath, who takes a pause in his morning activities that day to payback the old lady. He, of course, returned the staff at Samhain.

She was the patroness of deer and boar, protecting animals during the winter. She is sometimes depicted as riding a gray stallion with ravens and crows. The Book of Lecan, says she has been through seven life cycles, deaths and rebirth, and has had seven mates. Thus seven is a sacred number of perfection. There are numerous hills named after her, such as Ben Nevis and Schiehallon.

For more on her see:

<http://www.paganvillages.com/Magick/archivesev/NovGoddess.html>

The Fun Part: The Great Hunt

Now that you know the background, here is the activity we're planning. A similar one can be done for Beltane, which much nicer rewards...

Location: A forest with lots of trees or places to hide things. It should be smaller than one square mile, and with definable boundaries (roads, fire breaks, fences) to keep members from really getting lost. The smaller the vegetation cover, the smaller the Cailleach will be naturally. Distributing maps and cell-phones & GPS equipment is standard for the over-anxious. A finish line with an evergreen tree, a box, a campfire and a long rope is chosen. Games start and end there.

Number of Participants: As many as feasible.

Duration: The hunt should last about an hour or two. Older members will wait at the finish line in a suitably warm place (like a van).

Overview:

1. At winter solstice, the AD tells the tale of Cailleach Bheur, to burrow it into their psyches. Then the AD begins preparations for making a hunting package (whistle, secret envelope, hunting stick, tennis ball, piece of elastic, protection amulet, blindfolds, search flares) for each future participant. Train your bagpiper, get a bullhorn or air horn, or super whistle, etc. Prepare major amounts of hot chocolate and a feast for the returning hunters, preferably at the nearby onsen/hot spa! One long rope is also necessary and a campfire.
2. The Archdruid, or her accomplice, hides a statue or mannequin or doll with a 3 foot long stick and hangs a piggy in the nearby area before the first snow fall, or before a predicted great snow fall, thereby covering the tracks and adding a sense of mystery. Caution should be made whereby, notable features are noted down, and the statue will not be completely covered by snowfall (tying it at chest high to a tree is a good idea).
3. A few weeks or months later, the hunters (who've been hopefully training) gather at the starting point, in their best outdoors gear. The rules are explained and the hunting packets are distributed. The player's duty to bring winter to a quick end should be stressed, if the Gods will help. Players are crowned with short antlers, blindfolded and spun around. Bagpipes sounds and they rush off into the woods to find the Cailleach Bheur and her little piggy (Arkan Sonney).
4. The first person who finds her statue/manikin places his amulet around the neck of the statue, he or she will grab her staff and use it to knock down the piggy from his cage (always set a few inches out of reach of the stick, to tease them into clever ploys to reach it.)
5. The lucky fellow now grabs the piggy and immediately sounds her/his hunting horn (a shrill whistle) 7 times. The pig rustler will get seven blessings if he can make it back to the finish line and toss the stick into the holly/evergreen tree and put the piggy in a box filled with straw and carrots.
6. After hearing the whistle, everyone tries to tag the pig rustler. If they tag the person, they take away one of the blessings for themselves, and the rustler will get symbolically spanked for each time they are tagged by the officiant. (If you like playing rough, you can have them try to take away the piggy and finish it themselves, but avoid bloody noses.)
7. The winner gets a kiss from the AD, and will hide the piggy for the next year and oversee the preparations and is publicly blessed 7 times (her choice of which blessings to grant) with the staff. All the players are recalled. Players who tagged him/her (in order) may deduct one of the blessings as they see fit for their own use.

8. The piggy is then tied to the middle of a long rope and placed over a fire (or a cauldron in non-fire-possible zones) and the grove splits into two sides (perhaps by Nov 1st to May 1st birthdays and May 1st to Nov 1st birthdays) to divine, by a “tug of war”, whether winter or summer is stronger. The side to pull, the (quite possibly burning) piggy over 15 feet from the fire is declared the winner and all its teammates get three blessings, losers get one blessing each.
9. After one hour, if no one has returned, sound the bagpipe’s “Warning song” (or sound the siren in 2 blasts) and the players can open the sealed envelope with a description of the location of the statue. However, they lose 4 of the blessings if they do so. They can choose to not open the envelope and keep searching and thus lose only 2 of the blessings.
10. If they haven’t returned in 2 hours, play the bagpipes’ “retreat song”, shoot the flares into the skies and call out the National Guard to return the players. Winter will be longer than usual this year!



Figure 37 Lyman Creek in Upper Arb, c.2002.



Figure 38 Ancient megalith at Akita, c. 1998.

Prayer for Sleep

By Robin Goodfellow

Modified for the RDNA with permission.

Summer Solstice, A Druid Missal-Any 2004

Earth Mother, rock me in your arms; Be'al, guard my rest from fear, regret, doubt and anxiety. Refresh me in soul, mind and body. Bestow this blessing; I offer my prayer. Sustain me in that perfect peace and awareness promised us who have you in our minds and hearts.

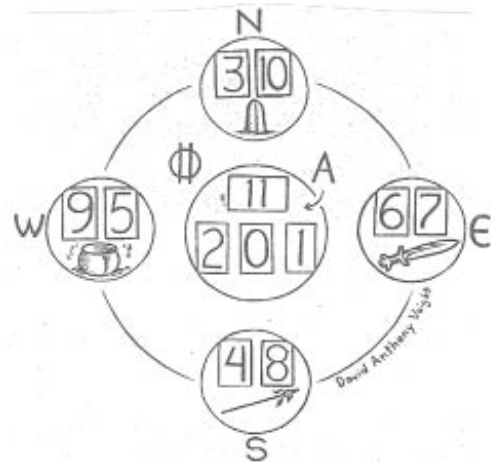
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Let me never forget You. Let me feel your warm embrace that comforts me in my troubles, that reminds me that all is not as fearsome as it seems at times, and that I am never alone and without You. Your loving presence gives my heart the reassurance and my mind the courage to carry on peacefully this night and in the days to follow after and after again. In your presence am I safely held secure.

~~~~~

Through the divine connection we share, You and I, this is so, and I am at peace.

Peace, Peace, Peace!



The Druidic Cross Tarot

By Stephen Abbot McCauley and Steven Goldstone
-Summer 1980

This Tarot layout is the second of a series planned for publication. It first appeared in *Gnostica News* issue number 45 and was called the Pentacle Layout. The present article should be considered as only a bare outline of the Druidic Cross Layout. It has been developed in conjunction with the: Celtic Pagan Tarot Deck, a set of designs soon, hopefully, to be published. They are beautiful cards, designed by David Weiss, a Los Angeles artist, and myself, using Celtic divinities as archetypes.

The Pentacle Layout was designed to be used for questions dealing with deeply personal and spiritual matters. As most of you are aware, the pentacle symbolizes the microcosm- a mini-universe - a personal frame of reference which extends from within us all as individuals. The Druidic Cross layout is a logical progression from this: it represents five manifested, exteriorized spheres of Being which emanate from the microcosm of the Self.

These five circles correspond to the five traditional elements: fire, air, earth, water, and spirit. And, as in our Druid tradition - they also represent the five directions: north, south, east, west, and the Center. The relationships of Element to Direction are those of the Golden Dawn System familiar to most students of occultism. Fire is South, Air is East, Water is West, Earth is North, and Spirit, or Akasha, is the Center.

In our layout, each circle is given a letter. The center circle is Letter A, and is considered to be the first sphere of influence - the realm of Spirit. Letter B, the second circle, represents Earth; Letter C, the third circle, is Fire. Letters D and E are Air and Water, respectively. This completes the basic circle of the elements. Much can be inferred from this pattern about the nature of energy-flow being shown.

In addition to the Elements, certain ancient Celtic deities hold sway over the Five Circles. These can be invoked as guides by the diviner, or their spheres of influence seen as centers of the body in a psychic sense, or simply studied in terms of how their energies influence a manifestation. The object is to develop a personal relationship with the elemental divinities of the Celtic pantheon, to get close to them, and to listen for their prophetic voices as did the ancient Bards. This guidance from the Gods is the essence of divination.

This list given of Celtic divinities is not intended to be complete, however, it is a suggestion, an outline, of what might be possible. Many other implicit concepts will present themselves to the serious student.

A final set of corresponding images for the outer circles are the Four Magical Treasures of Celtic Tradition, as shown in the diagram.

Some ideas for this layout came from an excellent book by Virginia Moore entitled The Unicorn. In it is given some material from unpublished diaries of W. B. Yeats, written at the time when he was still a member of the Golden Dawn. (After his death, it is believed that most of his diaries work was burnt by his fanatical widow, who considered magic to be of the Devil. A similar fate befell the diaries of Sir Richard Burton, much to our loss.)

Other ideas come from a multitude of books of Celtic Mythology; and still others, from personal experience. Complete bibliography will accompany the Celtic Deck when it is published.

Special thanks are due to David Voight for his fine artwork on the Layout.

This Layout is especially designed for Tarot students who wish to explore the influence of divinities of the ancient Gaels in their lives, and to communicate with them. It can bring more scope and dimension, however, to anyone seriously interested in Paganism and Magic.

<u>Gods</u>	<u>Cir</u>	<u>Element</u>	<u>The Legend</u>	<u>Treasure</u>
Tailtu & Tethra	A	Spirit	CenterIndigo	Symbol of the Triple Goddess
Danu & Dagda	B	Earth	North Brown	Stone Lia Fail
Bridgid & Lugh	C	Fire	South Red	Spear of Lugh
Cendwen & Mannan MacLir	D	Water	West Silver	Caidren of Inspiration
Rhaiannon & Camelos	E	Air	East Blue	Sword of Nuada, Fragarach

Table 1 summarizes the five circles of being. Only Circle A will be treated in detail here.

At ancient Telltown was held the annual celebration Lughnasadh for here Lang the (God of fire, married the land of Eirin (Ireland). Watching over this sacred spot is Iailtu, or Telta, who had her palace here. Also, a great battle for the control of Ireland was fought here.

In Celtic religion the center of a particular province was considered the most magical and sacred place in that province. All of the most important Druidic and magical rites were performed and celebrated at the sacred center point. It is appropriate for Tailtu, who watched over such a central and important point in Erin, to be honored here.

Beneath the sea the Fomoir, whose king was Tethra, plotted to take Erin by force and bring her under the sea. After years of preparation, a great battle was fought at Telltown in which the Fomoir were defeated. Tethra has also been a major force in Stephan's personal work and is honored in the center here.

The Gods do not guard their own treasures, but assign the task to their priests. In this case, the priests are called Druids, and their worship is of the deities of nature and the ways of nature. This particular guardian is called the Druid of the Center, the Druid of the Mystic Center, the Keeper of the Mysteries of the Spirit. The guardian wears a robe the colour of indigo, the elemental colour of Spirit.

If his guardian is to be called upon when you wish to perform a reading which deals with the weighty or deeply spiritual matters. Being a priest, the guardian can contact the deity forms of this (the spirit) plane of awareness if the question is dire enough.

The magical treasure of this centre circle is the symbol of the triple Goddess, the circle of spirit with two lines crossing it. The circle is a symbol for the concept of "peace," for only with peace of mind and the calm feelings which it brings can anything be done successfully of a spiritual nature.

Comments and criticisms of the Druidic Cross Layout are welcomed. Please send all correspondence to the authors at 3215 Brookdale Avenue, Oakland, CA 94602. We do not know when the Celtic Pagan Tarot deck will be completed (hopefully during 1980), but we will gladly answer correspondence on it when we find out more precisely.

Creating a Wizard's Light

By Emmon Bodfish

A Druid Missal-Any, Lughnasadh 1983

A Wizard-Lite is a phenomenon you'll often come across in fantasy and occult literature in these post-Illuminati (Trilogy) years. The following is a distillation of my experience with one method of creating one.

Sit straight up, on a sturdy seat, feet flat on the floor, in a dark room. It is never quite dark enough outdoors for this. Lean a little forward, and look into the darkest part of the room. Focus your eyes as if you were looking into the farther distance. The room must be dark enough that you cannot see the wall in front of you. The correct eye focus is nine-tenths of it. Some people describe it as "looking left with the left eye and right with the right eye." I didn't think of it this way, but if it helps...

You'll see flecks of light, blue or violet, which move in curved paths, then wink out. Don't try to look AT or follow them. You'll lose the critical distance focus and not be able to see them at all. You are focusing out beyond them; they appear as five to ten feet away from your chair. The longer you can hold this focus, and your attention on the dark in front of you, the more sparks of light you will see. At a certain point you get the feeling of seeing past the darkness, into a space speckled with many, many of these sparks. It looked to me like the Milky Way, the first time I saw it. The tendency at this point is to look away, or close your eyes. If you do that, you will lose it and have to start over again. Of course willingness to start over again, and I mean many times, is necessary to the development of any "psychic" skill.

When you can get the focus right and see the sparks fairly easily, you can get to the "Starry sky" stage in about 15 to 20 minutes per practice session. Next, you try to form the sparks into a ball by herding them together. There is no better verbal way to describe this. To me it feels like pushing the with my eyeballs. You may feel you are herding them into a close cluster with your willpower. As more sparks are crowded together, the glow will get brighter. It will look something like this;

[Ed. Picture of a black square with a white spot surrounded by specks.]

As it brightens, you can see the floor and the room, but not in detail or color. While it looks like the room, alright, it looks not quite the same as the room looked before. And definitely different from the way the room looks in dim light with your eyes well dark adapted.

I plan to try this in a strange location, which I have not seen in daylight to see if it is a matter of running on memory.

This eye focus is the same one that has been described in the literature as the one to use to see auras.



Figure 39 Skinner Chapel, c. 2002.

Back to the Shadows Again

[Ed. Calligraphy by Valerie Voight]

By Emmon Bodfish

Spring Equinox 1983, A Druid Missal-Any

And Now, by popular demand, another see-and-do article.

The Druids of folktales were imputed with the power to create a magical mist, the "Cleo Trom" in which to hide themselves or to obscure the field of battle and aid their chieftains' armies. In fact, according to one source, ability to raise the Druid Mist was a test of anyone claiming to be a Fear-droi or a Wizard. This ability is also remembered in fragments of the Ossanic poems and in folklore from the Continent. In his book on magic, Steven Richards remarks that this "Invisibility is the peculiar mark of the Western magician as levitation is of the Oriental one."

In practice, there are different levels of making oneself invisible. At the first level is the crass psychological technique of diverting attention to something else while you quietly walk away, or perform the slight-of-the-hand that completes the trick. Stage magicians, thieves and Sherlock Holmes are adepts at this one.

On the second level is the method actor's strategy of changing his emotional state, manner and gait such that he seems to turn into (or out to be) someone or something other than who he was, and so to "disappear" into the role. Crowley, working at this level of transformation, tells of the following incident that happened to him in London. When he was walking down a lane, he saw, coming toward him, a group of students who knew him and who were not particularly friendly to him or his ideas. Wishing to avoid their ridicule or worse, he ducked down a side street, but they followed him. The street proved to be a blind end. After stepping into a shop doorway, he rushed back out, having changed his gait and demeanor utterly, and hustled past them in a businesslike way. They did not recognize him and he escaped.

At the third level is something between this technique and that of thought projection or active telepathy. Mrs. Alexander-David Neil describes the first few signs of this level in her book of observations of mystics in India and Tibet. Basically it involves the ability to control your output of emotional energy, your projection of your "presence" in the situation. "If you walk through a crowd shouting, bumping against people, and otherwise calling attention to yourself, you will make yourself quite visible. However, if you steal along noiselessly, you may be able to pass without being seen. Animals know this instinctively, and use it to catch their prey. As J.H. Brennan points out, merely sitting motionless cuts down on your visibility. Beast of prey avoid this difficulty by bobbing their heads, creating the illusion of motion. However quiet you are, though, there is still the unquietness generated by your mind. The work of the mind generates an energy which spreads all around the one who produces it, and it is energy which is felt in various ways by those who come into touch with it. If you can stop even that source of noise, you become as silent as one could be.

You may be seen in the way that a camera "sees" things, but you will not be noticed. NO knowledge consciousness, (nampar shespa) follows the visual contact; we do not remember that this contact has occurred. When the mind inhibits emanation of its radiative energy says Evans-Wentz, it ceases to be a source of mental stimuli to others, so that they become unconscious of the presence of the Adept of the Art just as they are unconscious of invisible beings living in a rate of vibration unlike their own." It is like the ostrich burying his

head in the sand. One draws his attention into himself, instead of directing it outward, and by stopping the flow of the mind, turns off the noise. In the most elementary sense, this form of invisibility is just moving along quietly. "The real secret of invisibility is not concerned with the laws of optics at all," writes Crowley. "The trick is to prevent people from noticing you when they normally would do so." As the test of his power, Crowley took a walk in the street in a golden crown and a scarlet robe without attracting attention. Eliphas Levi makes the same point in several of his manuscripts. This non-projection technique of un-noticibility/invisibility is described by this author's friend, who is considerably good at it, as "pull in your vibe". The Druid Mist cannot hide you if you continue to project a strong emotional presence. Some people say this feels like a drawing in of their personal energy, pulling it back in through the area just above the solar plexus.

Begin, then, by becoming mentally silent, calming your emotions until you reach emotional neutrality, having withdrawn your presence into yourself. Being able to stop the sentences flowing through your head is essential to any success in spiritual or psychic endeavors. It is the first rung of the ladder. This is mentioned in so many different religious and magical traditions that it must be accepted as one of the essential ingredients. Second, you must learn to stop, or put aside, the mood of the moment. This means sorting the flow of emotional energy surging up and down the body. We can all do this, if for only a moment. Take for example the experience of waiting for an important phone call. It is important to you to make a good impression. But while you are waiting by the phone, you become involved in a heated argument with another person in the room. Emotion is surging up and down through your body. Then the phone rings; this is it; you must be personable. You stop. The moment of suspension when you have left the argument and before you turn your attention to the phone, is it, the emotional neutral-point. You can learn to prolong that minute of emotional silence.

When you have silenced your mental verbalizations and are holding a neutral emotional stance, pull in your social, interactive energy, and your presence will seem to fade into the background. You have become a shadow. A camera will "see" you sitting there, but you will not be noticed, not will you register on the consciousness or in the memories of other people. As a secondary benefit, this mental state allows you to see the world quite objectively, in increased detail and dimensionality.

To this state of unnoticibility you add the fourth level by forming the Druid Mist. While it is the least understood part of the art of invisibility, it has been used and described for millennia, just as our ancestors could throw a missile accurately without understanding gravity or trajectory. Forming the Cleo Trom may involve the ability to control either light, or matter or perception. The Mist seems to absorb light; it is dull colored, gray, and visually uninteresting, as well as hard for the eye to focus on; it does not make itself noticeable. Forming it requires preparation and practice. First, you must train yourself to be able to concentrate on one thing for a fairly long time, ten to twenty minutes. Training the attention and developing the will are basics in all magical traditions. It makes the difference between magic as psychic phenomena and magic as wishful thinking. In learning these skills, small amounts of practice daily works better than long sessions, infrequently. The learning may take anywhere from two weeks to two years, but there are interesting experiences along the way.

Begin by getting mentally silent and emotionally calm. Staring at a dark, plain background, relax your vision, focusing

in the middle distance. Concentrate your will and energy on a point in mid-air four or five feet in front of you. Madame Blavatsky found it helped to think of willing the matter making up the air to gather and concentrate at this point. This may require a number of practice sessions of ten to twenty minutes each. When the Mist starts to form, it is grayish and almost invisible. You may only notice that you can no longer see the texture of the dark backdrop. For some reason there is a tendency at first for the eyes to cross while practicing this, so privacy is recommended. ("Just what we need... a gonzo wizard." Cf. Bored of the Rings) After you have produced some of the Mist, you can counter its tendency to disperse by willing it to spin counter clockwise and contract. When you have gathered a mass of the Mist, a good amount which you can definitely see, the final step is to place it where you want it to be, between yourself and noxious stimuli or yourself and other persons. My consultant describes the technique as holding the Cleo with your eyes and pulling it along with your gaze. A woman mystic whom Madame Blavatsky interviewed during her oriental travels, collected and controlled the Mist by moving her hands as though gathering something together and guiding it. This would be the mudra approach. It is a technique widely used by Western mediums. When you think you can form the Mist reliably, success is always sporadic at first, try practicing with a full length mirror, placed eight or ten feet away from you. This way you can see how much of your reflection is blotted out by what looks like a grayish film on the surface of the mirror. Until you are very adept, be cautious of inviting friends to watch. The phenomena requires all of your concentration, and because friends are more disturbing to it than strangers. Anything that evokes an emotional response from you dissipates the effect.

When you are well practiced, it is possible to get up, wrapping the Cleo Trom around you like a circular curtain and move about unobtrusively, unnoticed by those around you. But you must maintain the psychological silence and physical unobtrusiveness described as Level Three, or people will become aware of your presence, though not of the details of your physical appearance. H.S. Lewis tells an interesting account of this in one of his autobiographical essays. He was practicing forming the mist in a cafeteria, in order to shut out the noise of the people around him and be undisturbed. When he finished his meal, and went to pay, he recognized the owner of the establishment, an old acquaintance of his, working the cash register. He spoke to the man in a friendly way, but his friend treated him coldly, like a peculiar stranger and would give him no indication of recognition. On his way out of the restaurant, Lewis realized that he still had some of the Cleo Trom wrapped about him, not having dispersed it. This is usually done by dismissing it with your mind, willing it to disperse outward and upward, or in counter-clockwise swirls away from you. Some people find it is only necessary to "let go of it from the will."

"The Mist begin to gently lift. The air begin to clear."

The Mist will disperse naturally as you put your attention on immediate matters and become re-involved with the business of the day and the emotions of the moment.

Photographs I have seen of people practicing holding the Cleo Trom around themselves, show an unfocused area, or streaked appearance in the place of the person's image.

This may seem small stuff compared to descriptions in the old sagas, but even in the Iron Age, it required a fair number of Druids to obscure a battlefield.

Candle Staring

By Emmon Bodfish
Samhain 1984, A Druid Missal-Any



How to invoke your first image.

A good method to use for starters, it is partly mundane, making use of a nerve cell refractory period phenomenon, and partly psychic, making use of willed control of a mentally formed object. This image/object is different from the images in visions which come about spontaneously and require no effort on the seer's part to sustain them. These cannot generally be controlled and manipulated by those who witness them. Nor can hallucination be. The purpose here is to create a controllable phantom. This is a magical exercise, as contrasted with a visionary, contemplative, or meditative one, magic being defined here as psychic power and perception under the control of the will. (Somebody once said the difference between a magician and a madman is control.)

Warning: Any of this takes practice; no instant wizardry. It's like learning to play a musical instrument. You will have to start over from the top line umpteen times. Practice for about twenty minutes at a time; then forget about it for a while. Twenty minutes uses up about the amount of high level mental energy most people have on tap. It takes a few hours of quiet, or even a day or so of regular living, to reaccumulate this energy.

Instructions:

1. Get alone.
 - A. Make sure you are not going to be disturbed for half an hour.
 - B. Silence helps. Even music distracts. It takes up part of your mental energy to listen to and comprehend it, albeit at the unconscious level.
2. Darkness helps
 - A. A dark room or after sunset.
 - B. No drafts; the candle must not flicker
3. Sit comfortably about arm's length back from your candle with the flame a little below eye level.
 - A. Set the candle against a black background, black felt is good.
 - B. The flame must extend above the top of the candle, not be down in a bowl or a hole.
 - C. Some people find it helps to draw a circle around themselves, indicating to themselves that for the next half hour nothing outside this circle concerns them.
 - D. In some way, mentally calm and ground yourself, letting go worries and plans, and all mental flotsam and jetsam that is normally flowing by.
4. Stare at the candle flame with a relaxed, not a pointed, kind of attention.
 - A. The first visual change you will notice is that you will see the circle of light around the flame, the phenomenon so often portrayed on Yule Season cards. Good, you've got your vision relaxed.
 - B. The second change you will see is in the flame's image on your retinas. It will seem to waiver or move to one side, leaving a dark shadow or image of itself behind it.

Congratulations: You are already seeing little things that aren't there!

5. Now, you're going to make this dark image come to you.
 - A. Look steadily at the dark image without re-focusing on nearer or farther away objects and without turning your head.
 - B. When you've gotten the right focus, for long enough, the dark image will pull off of the candle flame and move toward you. When it does this, it may no longer be in the shape of the candle flame. It may change to a shape like this.



or some other shape.

6. The usual reaction is to startle, blink, and look away, at which the image disappears and you see a lot of bubbles of light and after-images of the candle.
 - A. Start again.
 - B. The first time I got this to work, it pulled free of the candle flame and then came toward me very fast. As in presone to any sold looking object coming fast at my face, I dodged to the side and ducked. The image went on past me and through the space where my head had been. This is not a visual after-image, which follows your field of view as you turn.
7. When you get past the startle reflex and are able to continue to stare in a relaxed way at the image as it approaches you, it will
 - A. "Pop" ala soap bubble a few inches from your face.
 - B. Or, if you can hold very still, physically and mentally, and continue keeping your attention on it, it will come to you and seem to enter your head at the spot between and above your eyes. The location is known in the East as the "Third Eye" and in the West as the "Unicorn's Horn". There is no tactile sensation and nothing physical happens.
8. Now, you can learn to control this image. By willing it to do so, you can make it stop at any point between you and the candle, hover for a while, get bigger, and then come to you.
 - A. It is very slippery and will keep getting away from you at first.
 - B. A method of doing this which use has the feeling of projecting my energy out to the image, in midair, and moving it by pushing or pulling. Those are the subjective sensations of it.



Conclusion

The purpose of this exercise, besides helping you to get into a wizard-like head state, is to give you practice at controlling visually manifested mental/psychic phenomena. Starting with one that is close to the mundane, you can verify to yourself that these manifest by means of your energy, and that you can control that facet of the situation. This is not only amusing and confidence building, but can be a good skill to have on further mental journeys.

Contents thanks to my Teacher

Organization thanks to Chilton's Auto Repair Manuals.

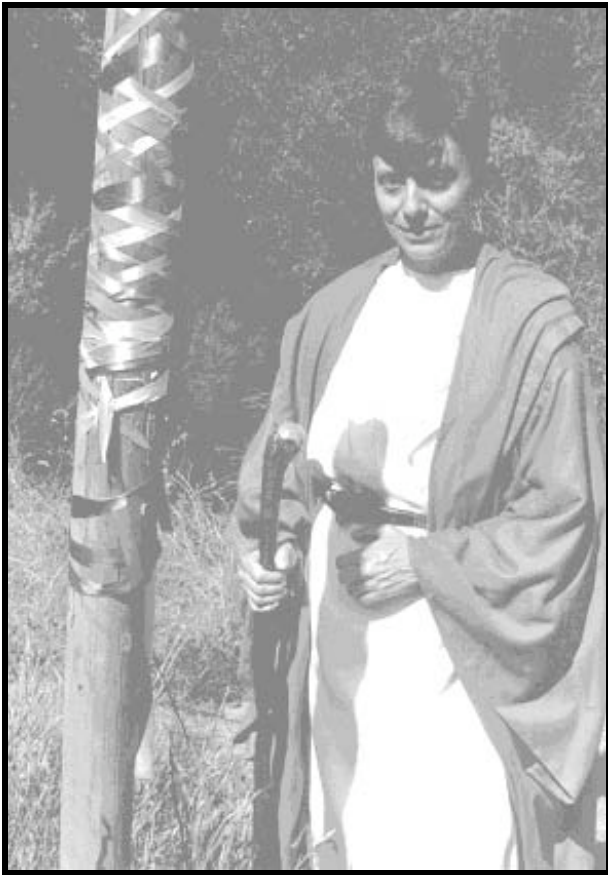


Figure 40 Emmon Bodfish at Maypole, Beltane 1983.

Why Another Article on Scrying?

By Emmon Bodfish

Samhain 1988, A Druid Missal-Any

Despite the existence of numerous books on crystal gazing, and my pointing of inquirers toward them, this does not seem to be working as a feint. They keep asking. They say they want something "quick", "short", the "ready-Mart" of scrying. "What works." Here goes.

First, I have had better results with a straight sided solid piece of natural crystal than with a polished ball. This was especially true in the beginning. And secondly, as with so many psychic skills, practice does it.

Set up a room where you will not be disturbed. You must be able to be absolutely unself-conscious. A gentle light, coming from one small source, a candle or a low watt bulb, is best. Sit lightly, comfortably, with your back fairly straight, in a position in which you can forget your body. Breathe easily and deeply; "ground down." Put aside your worries and plans; tell them you will hold court for them later. Later, of course, you must do so and give these thoughts a short audience. This way they will learn to leave you alone while you are practicing your magic.

Eyes open and relaxed, take in the scene around you. Compose your emotions about the neutral point, alert and calm. Listen to the sound of your breathing and slowly stop the sentences running through your head. Become mentally silent, alert, and unbiased; anticipate. Feel the pause at the top of the in-breath. The practice of mental silence, being able to sop the verbal stream of thoughts running through your mind, is essential to the success of any meditative or psychic endeavor. It is the first rung of the ladder. This has been independently discovered by numerous religious and magical traditions and by individuals who have found their own way. It is one of the essentials for progressing in either meditative or thaumaturgical work.

Here are two methods of scrying I have used to get good results. One involves putting the light in front of you. In the other, the light is behind your right shoulder.

In the first, hold the piece of crystal in your right hand between yourself and the light source at the distance at which it is easy for you to focus your eyes on a fleck or a spot in the center of the crystal. At first it will be easier to scry while holding the stone in your hand rather than by gazing at it while it rests on a stand in front of you.

Pick a bright spot, a different looking spot, a flaw or a sparkle in the crystal and watch it. Don't anticipate or try to push for an image. Or, in another way of putting it, "Just watch it like it was television." Turn the rock slowly. Find an interesting angle.

What will come first are eidetic images. These are like the "faces" you see in clouds or the little scenes you can see in the embers. Your eye is seeing pure shapes, unnamed images, and your brain is saying, "oh, that looks like..." Don't scoff at this or try to stop it. It is one gateway to visions and one of the closest. And, some people would add, one of the safest. Relax your eyes the way you did when you were day dreaming as a kid and just watch. If you can prevent yourself from dismissing it with the "Oh, that's only..." response, the eidetic image will become a scene. Small, very distant figures of people moving about at some unknown task, or geometric

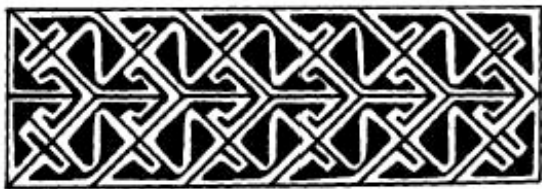
mask-like faces that appear, change and disappear are common first sightings. Keep your mind calm and silent and watch. The scene may draw nearer and begin to mean something; a mask may become a face or a person. Two negative skills are needed here; not scoffing and not pushing for something better. Watch, remember, get the feel of it. Sometimes the scene will fade back into being flaws in the crystal; sometimes it will just disappear and you will realize how tired your eyes and mind are. You have come to the end of your concentration energy. With meditation practice, you can increase the length of time that you can hold these contemplative states of mind. Look away. Now you can analyze what meaning you what you saw may have for you. As with all psychic skills it gets easier and more refined with practice. Again, remember the metaphor of learning to play a musical instrument.

When you succeed, try to remember to remember how you were focusing your eyes, and the "feel" of your state of mind. These are helpful guideposts in learning to get back to that state.

Scrying with the light behind you, coming over your right shoulder, is similar as to method, the same eye focus, the same relaxed attention, but here reflections are more important and the scenes are more likely to be in multiple colors. Sunlight can be used, but it is difficult. It is important to have the light coming over your shoulder from the right. This is the positive direction in Celtic lore and does make a difference in mood and mental state. This I know from empirical observation and testing as well. (Yes, we test things here at the Missal-Any. Question everything. It's an old R.D.N.A. tradition not to write or teach about a psychic phenomenon unless you have personal experience of it.) The "light from the right" rule is also corroborated in many other traditions as well. Does it stimulate the left hemisphere? I don't know. Energy, messages, and even thought sentences that seem to originate from the left are often untrustworthy and unconstructive and sometimes even harmful. This is not a prejudice; it comes of long observation. But this does not mean that anything from the right hand side is "TRUTH." I'd like to invoke here a former Archdruid's safety tip for psychic experimenters: "Be as cautious about accepting or trusting any entity or "message" which you may encounter in the course of your psychic workings as you would about trusting a person whom you had just met at a party." Common sense, repeated practice, and long acquaintance are good guides. Check your gut feeling. But this moves into the related problem of ethics, judgment, and veracity testing on the non-material planes, another and vaster subject than simple scrying, which was the subject that I was asked to boil down and put in this nutshell.*

-Emmon Bodfish

* And thanks be to the Gods for that! Holy wars have been waged and volumes written on these matters, and I can refer the interested reader thither.



On Divination: A Short Talk and Dialogue

By Larry Press, Arch Druid, Baccharis Grove
A Druid Missal-Any, Samhain 2001

I had in mind to lead off with the perfect, most appropriate quote; that meant, of course, finding the book containing it. Having found the book, I see that the full quote runs about a page and a half, extravagantly violating all principles of fair use (and necessitating a great deal of typing). Rather than quote in full, I paraphrase; this is appropriate, since the full quote is itself a paraphrase. Here I paraphrase Xenophon paraphrasing Socrates:

"It is not given to man to know all things; that is the province of the Gods. But as the Gods have given us our limited rational faculty, so have they also given us the oracles. Some questions are suitable to our rationality, and those we must answer rationally; other questions must be put to the oracles. It is arrogant and impious to attempt rational answers for questions that are beyond our rational understanding; likewise it is impious to ask of the Gods answers that we can perfectly well find ourselves."

Thus far my paraphrase. An over-simplification perhaps, but otherwise (I trust) a reasonably accurate account of what the translator said Xenophon said Socrates said.

Now let me go back and restate the whole thing (putting words in everyone else's mouths):

1. There are several reasons why a question might not be rationally answerable
 - a. We may lack information.
 - b. There might be a rational answer, but we might be too limited intellectually to find it, or to understand it once found.
 - c. It may be in the nature of the question itself that there is no rationally-attainable answer.

In any of these cases, there could still be an answer (or at any rate, an APPROXIMATE answer) which is attainable IRRATIONALLY (or at any rate, not WHOLLY RATIONALLY).

2. In some important ways, the different divination systems are more-or-less equivalent; which one(s) you choose may be a matter of taste and temperament, or just an accident (though some would say it's no "accident") of which you are exposed to first. The important thing as I see it is that
 - a. You have a way of answering questions rationally.
 - b. You have another way of answering questions that you can't answer rationally.
 - c. You know which is which.

4. In other ways, divination systems are all quite different. Each imposes its own view on the world, and tends to answer all questions in the context of that view. (To a hammer, the world is nothing but nails; to a saw, it's nothing but boards.) In fact, each system is best suited to certain sorts of question; nonetheless, it does NOT do to second-guess the oracle--IT knows better than you do which sorts of question it can answer (personal experience speaking here).

Querant: How do I find the information needed to answer a question? And how do I know when I have found that information--does a little "ah ha!" go off in the brain?

Augur. Oops! I think you're assuming one does a divination to find missing information, and then uses that information to

(rationally) answer the question. That's not how it usually works.

True, information alone can be the difference between being able or unable to answer a question rationally. And in fact, we CAN use divination to (try to) discover missing information, but I don't know that that works very well. Rather, we may use divination not so much to find the information needed to answer a question rationally, but precisely because we lack that information, and so cannot answer the question rationally.

As for how we know we've "got it right", I think we can only know we have the right information when it gives us the right answer. And how do we know we have the right answer? How do we EVER know? Same sort of tests we apply to any purported answer to any question.

Speaking from experience (not of divination per se but of trying to understand things in general, such as why something happened in a certain way, etc.): sometimes part of understanding is waiting to understand.

Querant: How do I answer questions that I can't answer rationally? Blind faith?

Augur: Blind faith? That may work for some (maybe--I'm unconvinced), but not for me. Of course, there's no guarantee you can answer those questions at all--but the oracles give you additional tools. ALSO, the oracles let you see additional facets of questions that you CAN answer rationally.

Querant: Tools? Let you see? Oh this is beyond me, at least right now! And how else would you know other than faith?

Augur: You're looking at a thing--might not be a physical thing; it might be a social situation, an ethical question, or whatever.

You can look at it from a variety of viewpoints (psychological stances, assumption sets, modes of investigation, etc.), and the thing is so complex that no single viewpoint gives a complete picture of it. Rational investigation gives you some of those views of the thing; divination might give you other views of it. The more different directions you view the thing from, the more you know about it. (Though perhaps, not the more sense you can make of it.)

But blind faith? Perhaps you're faith-oriented, whereas I'm unfaith-oriented. As I said, I approach divination as a rational exercise, even though I'm working in a non-rational realm. Of course, your mileage may vary.

Querant: Then it seems to be one of those gut feeling things, like you know when you know, hence the "ah ha!" although knowing and feeling come from two different places--they would seem to be related--oh, but they are both senses! The message comes from or through the senses? How can you test a sense?

Augur: It may be that a highly developed gut perception is the ideal. I'm not sure I'd call that "divination"; it may go beyond divination i.e. it may be a direct perception of that of which divination gives indirect hints. Alternatively, it may be just another mode of divination (depending on how you care to categorize things).

When I think of divination I generally have in mind some system that lets you use your rational faculty (to whatever extent possible) to get information from non-rational sources.

At any rate, I'm head-oriented, rather than gut-oriented, and so I use head-oriented divination systems. I'm sure there

are legitimate gut-oriented approaches, but that's terra incognita to me.

Querant: Does divination then come from the head, as it is trying use our RATIONAL faculty?

Augur: For me, it does; for you, maybe not.

Querant: In Tarot readings when there was no answer to be found YET, I've noticed that the cards would be ill-dignified and say something about being selfish or out for gain, etc.

Augur: The oracles do that. Not only do you get answers to the questions you ask, but you get answers to questions you didn't ask, and comments on the state of your act in general.

Querant: I've learned that that means I'm not meant to know yet--is this the "there is no answer?"

Augur: Not necessarily. It could also mean you're asking the wrong question, or asking the wrong oracle (i.e. using the wrong method of divination), or whatever.

It could even be that the oracle really is giving you an answer, but that you can't see it.

Querant: The kinds of questions I asked most recently when I got the ill-dignified cards were job related ones.

Sometimes it just wasn't the time for an answer (maybe I was being pestery or impatient or disparate) or I discovered I didn't phrase the question right.

Augur: Yeah. It can depend a LOT on your current psychological state. It also helps to practice a lot (says one who doesn't).

Querant: How do I find my divinatory method?

Augur: Trial and error. You need to cast about, to see which methods are most congenial to you.

Querant: How do I find out what the methods are?

Augur: Read a lot. Talk to other people. Note also that you don't have to use somebody ELSE'S method; you can modify an existing method to suit your taste (that's what's usually done), or create your own out of whole cloth (that's also done surprisingly often).

I think that practice with any method will give insight you can use in learning, modifying, or creating another method.

Querant: How do I become familiar with a method's view so that I know how the answers are colored and adjust accordingly?

Augur: By working with that method A LOT. But don't pay too much mind to the differences between the method's views, at least at first.

Remember, it's not wise to second-guess an oracle.

Querant: Should I do a web search for methods? If so, should I search on the keyword "divination?"

Augur: I haven't tried. I'm sure you'd get some hits that way.

I've merely learned about numerous systems (generally only a token amount about them) over the years through reading and discussion. I've followed up on the ones that seemed interesting and congenial, and ignored the rest.

Querant: Why would I use divination? The augury for the sacrifice? Any other instances?

Augur: The augury for the sacrifice is one of the traditional instances; it's really just a special case of the augury for ANY important public function.

I think you should do divinations over ANY important question that doesn't have a really obvious rational answer (and many that do). However, I admit right up front that I don't follow my own advice here as much as I should.

Note though that I don't mean you should ever base an important decision solely on divination--or even primarily on divination--that's just silly.

Querant: Is an oracle a deity?

Augur: You can treat them as such, if that's your bent. I generally don't personify them, except sometimes when talking about them to others.

I use the term "oracle" as shorthand for "divination system", with the understanding that such a system is far more complex than it appears at first--so much so, that we might well treat it as sentient, with its own (inscrutable) will--though, as I've said, I generally don't.

Querant: Do or can the Celtic deities play a part in the divination in any case?

Augur: They may have for Emmon; they could for you, if you want them to. And it WAS the old Indo-European tradition that

1. The Gods spoke through oracles
2. We don't dare do anything important without first checking whether it's OK with the Gods

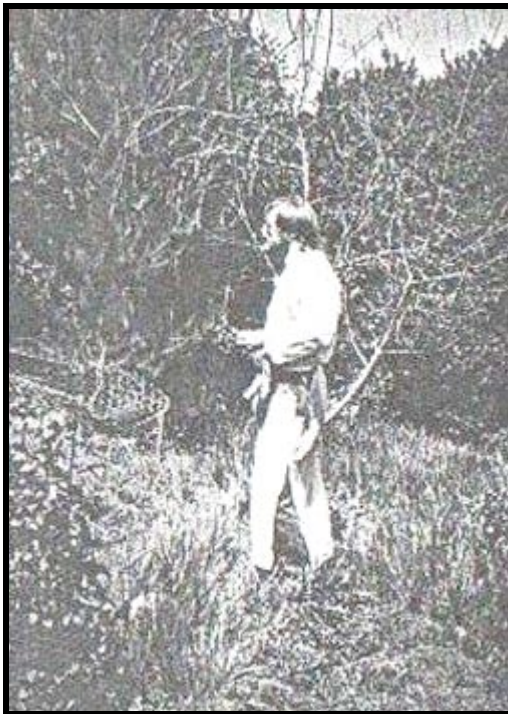


Figure 41 Larry Press calling the members to Beltane Service, Live Oak, Beltane1984.

Divination Techniques

Compiled from various internet encyclopedia
by Mike the Fool, 2004

I have little actual practice in divination relative to others I know, but I have a number of thoughts and recommendations, nonetheless, for those curious to explore this range of activities. Divination is the attempt to produce answers to difficult decisions about things we're not sure of, by manipulation or observation of various tools, movements or contemplations. There is not one of us who hasn't flipped a coin, drawn lots or rolled a set of dice to try and inquire about a course of action.

Some of us, myself included, are hesitant that this area is too similar to "magic", and rationalize the process as probing the sub-conscious by ritualized activities that occupy our conscious thoughts and let deeper thoughts slip out with powerful archetypal images and half-digested thoughts and feelings on a subject matter. If divination frightens you or offends some notion in your religion, then after inquiring with wise people, don't do it, but I think your practice will be the poorer without one or two of these tools.

Divination is different from sacrifice in some ways. Divination seeks only knowledge that can't be obtained in conventional ways about the past, present or future. Sacrifice is usually to either thank or encourage the deities for past or future blessings. Often, however, sacrifice is also offered in divination to encourage the gods to release that information, in gratitude for having done so, or to prevent unfortunate outcomes. Others feel that mere activity will bring about revelation, without need of a sacrifice, and is merely a form of meditation and creative speaking.

The base belief of many practices in ancient times was that the will of the Gods was somehow reflected in the composition and activities of the physical universe or locked deep in our soul, and could be revealed by those who knew the right techniques. Some people believe that the information is irreversibly fated to happen, others that it is one possible but likely path that can be avoided with carefully focused activities. Some feel that prophecy is often self-fulfilling.

Getting 51% on a yes/no basis is considered pretty good and 34% on a multiple choice is pretty good. Even if your answers are mostly off target, the whole contemplation of the possibilities is sure to better prepare you when a choice has to be made.

One subclass of Druids, the Ovates or Filidh, were charged with divination in ancient times, and the practice continues to this day in many forms. There are hundreds of ways in which divination is practiced, but each practitioner has the forms they feel most comfortable with. I am quite sure that you can creatively devise new techniques with different objects or methods.

People in practice may use a combination of various methods, such as dancing first, blaring loud music in their ears while casting lots on the ground. Or they may fast for many days, sit in a dark quiet room, and speak without restraint in non-sense to brainstorm. Others may simply flip a coin for yes/no questions. Skill and seriousness of the request also play into that calculation. There is no limit of possibilities here.

Most divination is solitary in nature, but others may assist the diviner by supplying materials, singing, dancing or tending to their needs while in a trance. Sometimes, as in the case of drawing lots to determine fortuitous leaders, many

people might be necessary. Often a really talented diviner will build a fan club, and few will have a perfect batting average.

Some people are so good at divinational activities that they make it a profession or feel obligated to share their gift. I have little compunction about sharing it, but hesitate to do so for compensation, but that is a personal preference. In some states, divination and psychic activities are for "entertainment purposes" only, and is prosecuted when done expressly for material gain. You should definitely understand the local rules. Most forms of gambling are thought to have derived from various divination techniques, are a good example of abuse of the method.

Interestingly enough, most divination methods require a form of trance of specialized concentration, which easily lends itself to mediational techniques. Meditation is more about acquiring inside knowledge, and the same techniques may be applied, along with various types of yoga, martial arts, breathing exercises and austerities. Divination also requires explanation and clarification of the results to another person, which can often resemble counseling techniques.

I have listed the divinatory techniques alphabetically within their subclasses. I should strongly assert that as Reformed Druids, the purposeful harm of animals or people (perhaps even plants) for religious purposes is strongly discouraged, and I can hardly imagine any Reformed Druid doing so. However, historically, many cultures from the Romans, Greeks, Hebrews, Babylonians, Egyptians, etc. have killed or injured animals over the centuries, and this list will include them merely for informational purposes.

Natural Phenomenon

From the movement of winds, waterfalls or snowfall, the senses are evoked by natural patterns over a period of time. This is particularly common in traditional Reformed Druid liturgies where the winds are evoked after the sacrifice.

Aeromancy is the study of air conditions, cloud formations and other atmospheric phenomena are observed for omens and prognostications. The Star of Bethlehem that herald the birth of Jesus is one such example and weather forecasting is another. Today we have machines to do the observations i.e., barometer and computers.

Sstrology is an extremely popular form of divination that uses the celestial bodies: the sun, moon, planets, and stars. In the Kabbalah this practice is called Momen.

Austromancy is a type of aeromancy divination where predictions are made from wind's behavior. Many of these prophecies still live in our sayings today, "North winds blowing, which means cold is coming".

Bletonism is the ability to perceive subterranean springs and currents by sensation and is supposedly named after Bleton of France.

Botanomancy is a general term for divination using plants and herbs. One method is to use the leaves from a particular tree and throw them into the wind.

Brontomancy is divination using thunder

Ceraunoscopy seeks to draw omens from the study of thunder and lightning.

Chaomancy is a sub-category of aeromancy that interprets clouds and their shapes or figments in the air like comets.

Cromniomancy is a form of divination where omens are read from onion sprouts. Besides omens, cromniomancy was used to make decisions between two alternatives. A

person would write the alternatives on two onions and plant them at the same time and under the same conditions. The first one to sprout was the "correct" answer or choice.

Dendromancy is a specific form of botanomancy where either oak or mistletoe is used in the divination.

Genethliology is a form of divination that determines someone's future from the position of the stars and planets at the time of his/her birth.

Geomancy is a system of divination that uses the earth's components to make patterns that are then deciphered. An individual will draw a vertical line intersected by three horizontal lines in the dirt; a set of 12 pebbles is then thrown on this pictograph. The stones are then read in relation to the lines in the earth. The vertical line represents you and the three horizontal lines represent time.

Horoscopy is a Astrological forecast of a person's future based on the aspect of the planet and stars either at a given moment, at birth or by his/her zodiac.

Hydatoscopy is a specific form of hydromancy where rainwater is used.

Hydromancy is a general term for divination methods that use water. The variations of hydromancy are as prolific as the substance itself. However they seem to fall into one of three categories. The diviner will either examine the effect of water on matter, examine the water's action on it, or he/she uses the water's properties for scrying or gazing. crystalomancy, eromancy

Meteroromancy is a divination from meteors.

Pegomancy is a specific form of hydromancy that uses spring water.

Pegomancy is a specific form of hydromancy based on moving water.

Phyllorhodomancy is divination where a floral leaf or petal associated to the question is clapped between the hands. The loudness of the sound indicated the success of the outcome. In most cases the rose leaf was used, especially in cases of love. Perhaps this is where we get the practice of pulling flower petals to determine someone's interest. Each petal is pulled while reciting the phrase "he loves me... he loves me not ..." until the last petal is pulled. You answer is the last verse that corresponded to the last petal.

Psychometry is the ability to perceive circumstances surrounding an object or place. In the majority of cases the psychics must hold the object but they can also get impression from their surroundings. It is not quite clear how it works. There is one theory that states the object themselves are sentient (animism) and transmit the information and the psychic just tunes-in. The second theory states that living things especially humans radiate auras and energies that are left on objects they have come into contact with and the psychic will pick on this energy residue.

Roadomancy is divination by stars.

Stareomancy is divining by the elements.

Sycomancy is a form of botanomancy where messages are written on leaves. In the West Indies, there is variation where the name of your love is written on a leaf from a particular plant called, amazingly enough, "the love plant". The leaves of this plant have roots that sprout from the leaf itself. If the inscribed leaf takes root -so shall your love and if it doesn't -the love will wither away.

Tidalmancy is the observation of the debris left behind by the last tide and it's height on the beach, especially after a storm or hurricane.

Uranomancy is divination by studying the heavens

Xylomancy is divination by examining wood or leaves found in one's path

Animals

Most of these allow animals to pick a course by the direction they move, the object they pick up, or the sounds they make. All too often in the ancient past, the inner parts of animals butchered for religious feasts were also examined for unusual defects. Injury to animals is highly frowned upon in Druidism and Neo-paganism, although it continues in a muted form through butchering and food preparation techniques of several world religions.

Ailuromancy is divination by watching cats' movements

Alepoumancy is the prediction of the future based on a fox's paw prints.

alectromancy alectryomancy is a form of divination similar to the Ouija board where messages are spelt out. In this form the cock is the planchette. He pecks at grains that are placed on a circle of letters and the message is spelt out by the grains consumed. As this is going on, the questioner chants an incantation.

Apantomancy is read from chance meetings with animals or objects. It is considered to be a bad omen for a black cat to cross your path. While in ancient Rome, it was a good omen for a she-goat to cross your path. Mexico City is said to have been founded where Aztec soothsayers saw an eagle flying from a cactus carrying a live snake

Augury is used as a synonym for divination but in ancient times it was a Greek-Roman divination where birds' flight patterns or singing were interpreted to foretell future events. Some of these practices are still used today; for example, birds' migration patterns are good indicators of seasonal changes.

Batraquomancy is divination using frogs

Bronchiomancy is divination by interpreting the lungs of sacrificed animals

Cephalomancy is when the skull or head of a donkey or goat is used to perform divination. Kephalonomancy
ceraunoscopy A sub-category of aeromancy divination that pertains mainly to air and in particular thunder and lightning.

Epatosocromancy Divination by examining the entrails of animals.

Extispicy extispicium is a general term for the inspection of entrails, for the purpose of divination. It can be either animal or human. Disaster was indicated if the entrails were excessively bloody or they were a livid color. Should the priest drop the entrails, disaster was imminent. The Romans would perform this divination in a ritual that consisted of four stages; first they would examine the sacrifice, then they would open it up and examine its entrails. The offering would then be put into the fire where the flames were examined as they burned the sacrifice and finally the food offerings were consumed.

Haruspicy is the examination of the livers and entrails of sacrificed animals. See extispicy for details on the entrails' method and hepatoscopy for the liver.

Hepatoscopy hepatomancy is a specific form of haruspicy divination where the liver of sacrificed animals is examined. In Babylon this practice was very popular, so

much so, that they had a specialized priest called a 'bara' to perform the service. The Babylonians thought the liver was a "vehicle" by which the gods revealed their intentions.

Hieromancy hieroscopy is the overall term for divination involving sacrificed animals.

Hippomancy is a divination that observes horse's movements and actions.

Ichthyomancy is a specific form of haruspicy where a fish's entrails and head are read for predications.

Kephalonomancy is a system of predicting someone's guilt by burning charcoal on the head of a donkey while reciting the names of suspected criminals; a crackling sound is heard when the guilty person is named.

Myomancy is a method of divination that uses mice and rats. Throughout history these rodents have been considered bad or evil omens.

Myrmomancy is divination using ants. For example, when large amounts of ants are seen moving about, it is an indication of a coming storm.

Ololygmancy is fortune-telling by the howling of dogs.

Oomancy oomantia ooscopy ovomancy is a divination system where eggs are used to predict the future. Method one is to break an egg in some water and read the patterns. Method two is to read the external shell of the egg. Method three is an ancient way to determine the gender of an expectant mother's child. She incubates a chicken egg in her bosom and when the chick is hatched its gender will determine the gender of her child.

Onomancy is divination using a donkey or ass.

Ophiomancy is divination by observing the behavior of snakes.

Orniscopy orinithomancy is the study of omens associated with birds, particularly birds in flight.

Ovomancy oomancy ooscopy is when a divination is performed by breaking an egg into a container and interpreting the shape of the egg white.

Scapulomancy is a particular form of pyroscopy where the shoulder blades of the burnt victims are inspected and interpreted.

Scatoscopy is a type of divination that examines excrement.

Splanchnomancy is a variation of hepatoscopy where readings are made from cut sections of a goat liver.

Theriomancy is by beasts

Zoomancy A broad term for the practice of divination that observes the behavior of animals.

Humans

Things about people are often thought to be deducible from close observation of certain aspects of them. The various ascetic or physical activities are just about limitless, but most disengage the critical mind by distraction and sensory overload so that the subconscious can be evoked and entertained. Naturally any divination that would harm a person is both illegal and probably immoral.

Alcomancy is the imbibing of large amounts of alcohol and then rambling about matters until it makes sense.

Amniomancy analyzes the membrane that surrounds a newborn's head (caul) was used to determine the baby's future. If the color was red this indicated then good fortunes ahead but if the color was lead there was misfortune instead. If the membrane was whole and intact, the child would not die by drowning. It is said that even seafarers would try to buy cauls to prevent against this fate.

Anthropomancy is an ancient form divination where the internal organs of sacrificed humans are interpreted. There are many recorded cases through out history and in most of these cases the victims were women and children.

Anthroposcopy is the art of discovering or evaluating a person's character, desires and inclinations from studying their visible features. Similar to anthropometry, which is the study of actual physical measurements of the body's features. The Italian criminologist, Cesare Lombroso claimed that certain craniofacial features could identify certain criminal types; i.e., murderers have prominent jaws. He based this on numerous measurement analysis of criminals. Later, a French police officer named Eugene Vidocq took these findings and started the documentation of facial characteristics of criminals for identification purposes, which are still used today.

Armomancy is supposedly divination by inspecting shoulders.

Biorhythm is foretelling the future by observing the body's natural rhythms evolving the emotional, physical and intellectual phases.

Cartopedy is a Persian divination using feet much like palmistry uses the hands. The size, shape and form of the entire foot are taken into consideration in addition to the lines. This is still a serious science in India and Pakistan. Cartopedist are sought in matters of marriage, jobs and even solving crimes.

Chiromnomy cheiromancy is when all aspects of the hand are studied. The shape, form, lines, palms, finger and fingernails are interpreted. This is commonly known as palmistry. It is said that a hand with square fingers and proportionately wide palm indicates a logical, pragmatic person who can be over-skeptical.

Competomancy is the ritualistic dueling of two or more people in games of sport as divination.

Crowdomancy is the observation of large numbers of people in motion in public places.

Erotomancy is the divination by sexual intercourse, a practice that could easily be abused by the nefarious.

Fetomancy is the practice of observing birth defects both in animals and humans.

Gastromancy is an ancient method of divination where a low guttural voice is heard but does not appear to come from the seer who is making them. Some speculate that the diviner throws his voice similar to ventriloquism. Within these guttural sounds the prophecy is revealed.

Geloscopy is divination that analyzes a person's laughter to determine their character.

Graphology is when a person's handwriting is analyzed to establish their character and personality traits. This practice dates back to ancient times, probably when writing was in its infancy. Aristotle went as far to say that he could define a person's soul from his handwriting.

Gyromancy is a divination method that combines the planchette and cyclomancy. A person twirls around within a circle of letters and as the individual stumbles about and makes contact with the letters, the omen is spelt out. The end of the message comes when the person falls. This method can be simplified further by leaving out the letters and just read the position that person fell in relation to a the circle.

Hypnomancy is divination using sleep.

Ichnomancy is divination using footprints.

Idiomancy is divination by listening to idiots prattle. Best used during election years.

Metagnomy is the divination using "visions" received in a trance state.

Metoposcopy is the practice of interpreting a person's character and destiny from the individual's lines on their forehead.

Metoposcopy is a specific form of physiognomy.

Moleoscopy is a method determines a person's character and health by using the moles on their body. In the Middle Ages this form of divination was used to help identify witches and determine their guilt. This particular divination has a special place in medical science. We are often advised to report to our doctors if we have mole that changes shape, size and color because it could be cancerous.

Narcomancy is a divination using sleep.

Oculomancy is a form of scrying where the diviner gazes into the questioners' eyes and reads the reflections. Perhaps this is not so strange considering the saying - "The eyes are the windows to the soul".

Odontomancy is divination using teeth.

Onimancy is a Kabbalic divination where the oil of olives is placed on the palm or nails of an innocent child. Depending on the divinatory subject the child would either face east for money, south for matters of love, west for theft and south for murder. The child would then recite a Psalms and when finished she would see the answers.

Omphalomancy omphalomancy comes from the word omphaloskepsis meaning to reflect over ones' belly button. It was an ancient form of divination practiced on newborn girls to determined the number of children they would have in their future. The amount was determined by the number of knots in her umbilical cord.

Omphalopsychic is a person who practices omphalopsychic stares at the navel as a way of inducing a hypnotic state in order to obtain a divination. Or the study of belly-button lint.

Oneiromancy is the form of divination by which dreams are interpreted either to aid in the understanding of the unconscious or to foretell the future. The psychologist Carl G. Jung thought that dreams were a method by which the collective unconscious talked to us. However, in ancient times it was thought that dreams were portals by which the gods spoke to person.

Onychomancy is a form of divination that uses the human fingernail. One way to do this is to observe and read the shapes formed by the sun reflecting on a young child's fingernail. Another way is to read the markings on a person's nails to predict his/her future much like palmistry. Then there is the medical way. The human fingernail can provide clues to the cause of a person's ill health. Health problems, like lupus, diabetes, scleroderma, kidney and liver disorders, all leave distinctive marks on the nails.

Palmistry is a divination that is done by reading the lines and characteristics of the palm. This divination is an aspect of chiromnomy.

Phrenology is a divination that uses the contours of head and scalp to determines information about the person.

Physiognomy is a divination by the face; the study of character analysis through physical features.

Stolisomancy is a method where omens are determined by the person's dress or appearance.

Podomancy is done by studying the feet.

Retromancy is divination by looking over one's shoulder.

Schematomancy is divination using the human form

Spasmatomancy is divination by twitching or convulsions of the body.

Sternomancy is a study from the breast to the belly.

Thumomancy is divination by means of one's own soul.

Uromancy is divination that is performed by reading bubbles made by urinating in a pot.

Xenomancy is divination using strangers.

Judging Ordeals

Before the introduction of prisoner rights and better interrogation techniques, the truth of the matter might be determined by resorting to divination. Often these forms of ordeals in courts involved dangerous or painful "proofs" of innocent, where the likely result was guilty (i.e. weighing you versus a bible, dunking, holding fiery metal, walking coals, drinking poison, etc.) fortunately most of these have disappeared. Here are a few other uncommon ones.

Alphitomancy is form of divination is used in determining guilt and innocence. Each "suspect" eats a barley-cake and the one who gets indigestion is the guilty party. To ensure success, there was a special recipe used to aid in the participants' indigestion.

Cleidomancy clidomancy is a divination for interpreting guilt that uses the movements of a suspended key. There are various methods to this practice. One method is to take a house key and enclose it inside a Bible on the 50th Psalm. The bible is then sealed shut and suspended on a nail. Guilt is established when Bible turns as the suspect's name is mentioned.

Coscinomancy coskiomancy A Greek divination where a sieve, tong or shears are balance or suspended to determine guilt. The method was either to balance the "tool" on the thumb or middle fingernail of two individuals facing each other or to tie the "tool" on a thread and suspended it. The suspect's names are spoken and when the guilty person's name was mentioned the item moved. It was also used to discover secret admirers.

Margaritomancy is a form of divination that uses a pearl to determine guilt. A pearl is covered by an upside-down vase, and placed near a fire while the names of suspects are read aloud. When the name of the guilty person is read the pearl would shoot up and pierce the bottom of the vase.

Skatharomancy is insect divination where the tracks of a beetle crawling over the grave of a murder victim are interpreted.

Composition & Manipulation

From a swinging pendulum or staring at a candle, this methods absorbs one of the major sensory inputs through overload, causing either hallucination, daydreaming or hypnotism.

From rohrschach ink blots to tea leaves, the way things clump together may evoke powerful images or associations by their shape, texture or interaction. Sometimes One object of many is picked, usually without seeing, and then examined closely, evincing thoughts based on it's physical characteristics. If the object is associated with some person or place, the feelings may be stronger.

Acuto-manzia is a method of divination using thirteen pins (10 straight and 3 bent). They are shaken in the hand and dropped on a surface sprinkled with powder. The patterns in the powder as well as the pins are read.

Ambulomancy is divination by taking a walk.

Alveromancy is divination using sounds.

Axiomancy is divination through the observation of how an saw, ax or hatchet quivers or points when driven into post.

Belomancy is an ancient Babylonian practice where arrows are tossed in the air and as they fell the direction was determined.

Cattabomancy-- by vessels of brass or other metal.

Captromancy enoptromancy A form of divination that uses a mirror. A mirror is placed so that it catches a reflection of another substance. Usually this is something that is hard to hold, for example moonbeams or water reflections. Then the reflections in the mirror are interpreted. Mirror divination is similar to crystal gazing.

Ceromancy ceremancy ceroscopy is divination using wax from candles. Wax is melted into liquid form then it was poured into a bowl containing cold water. The resulting shapes, which are usually circular, are then read.

Chartomancy by writing in papers.

Chronomancy is divination by means of time.

Clacking is divining by 'clacking' two stones, blocks or pipes together.

Crystalomancy is a mode of divination practiced since ancient times that uses objects or substances with a reflective surface such as crystals, water, ink, treacle and mirrors. The purpose of reflective surface is to aid the diviner into a meditative state where the visions are received. In ancient times this practiced was aided by the invocation of spirits.

Critomancy is a divination which determines omens from food that has been offered in sacrificial rituals.

Cyclomancy is the practice of divination from a turning wheel.

Dactyliomancy cleromancy is a very ancient technique of divination of throwing lots using small objects like beans, stones, sticks, shells, dice, bones, or pottery shards. These objects are read either by inscriptions the may be on them or by the patterns they make.

Dextromancy is the divination by juggling objects.

Dowsing is an ancient form divination that is stilled used today. It uses a forked stick (or divining rod) to locate water or precious minerals; also known as water-witching.

Enoptromancy is foretelling the health of a person by use of a mirror submerged in water.

Eraomancy is a Persian divination that uses air and water. A vessel, filled with water, is exposed to the air (often by breath) while the diviner with a low voice chants his/her desire. If bubbles appeared on the surface of the water, it is a good sign that your desire will come to fruition.

Eromancy is divination using water vessels.

Feng-shui is the application practiced in China concerning the placement of structures. The practice is based upon the belief that a structure should not be situated where it interferes with the flow of the earth's energies know as "dragon lines". This is accomplished by keeping the structures complementary. For example, a (sharp) corner of one house should not face the (smooth) side of a neighboring house, if it does, the occupant of the neighboring house believes that a great misfortune will befall him. However, to destroy and rebuild a house is costly. The common solution is to place a magical icon of dragon or monster facing the threat to protect against the evil influence.

Flavomancy is divination by the flavor of one object selected amongs many of the same kind.

Gematria is an ancient system where truths and meanings are hidden within words. Each letter of an alphabet corresponds to a number. Numerical values of words are

totaled up and then these words are said to correspond with other words sharing the same numerical value.

Geomancy is divination by casting earth onto a surface.

Getamancy is divination by kicking off your geta or wooden shoes and if the sole is facing up it will rain the next day or the answer is "no".

Harpomancy is divination by listening to a harp resonate with the winds blowing through the strings.

Idolomancy is by idols.

Ichthyomancy is by idols, images, figures.

Lecanomancy is a specific branch of crystalomancy and hydromancy that uses to images on water. These images can be reflections or actual physical substances. In most cases when it is a physical substance the substance is non-homogenous with the water, like wax, lead or oil.

Macharomancy is by knives or swords.

Macromancy is divination using large objects.

Maculomancy is divination using spots.

Margaritomancy is the procedure of using bouncing pearls.

Molybdomancy draws mystic inferences from the hissing of molten lead.

Musicomancy is divination by the observation of the first notes played by a novice on a strange instrument.

Oenomancy oinomancy is when first the object is either boiled or soaked in wine and then the wine stains are read.

Oenomancy is divination by the appearance of wine poured in libation.

Oryctomancy is divination using excavated objects.

Ossomancy is divination using bones.

Osteomancy is divination using bones.

Papyromancy is the practiced of studying the characteristic of folded paper or the observation of one folding it.

Pessomancy psephomancy is a definitive form of cleromancy where small objects like pebbles and beans are marked with symbols or colors relating to health, success, travel, money and so forth. The objects are placed in a bag and shuffled and then they are either thrown out, or randomly drawn.

Psychography is a form of divination where mysterious writing has an oracle nature.

Rhabdomancy is an overall term used for divination with a rod, stick, wand or of similar shape.

Scrying is a general term for the divinatory method whereby the individual stares or gazes at an object or substance with a reflective surface; i.e., crystals, mirrors, water, ink, even flames. The answer or fortune is then revealed to the scryer. An updated method is to fill a cauldron with its interior painted black with water and gaze into its depth on a moonlit night. The well-known seer, Nostradamus made his prediction using a bowl full of water placed on a brass tripod.

Sycomancy is devination by wrinkled figs.

Tasseography tasseomancy is divination by reading of tea leaves or coffee ground patterns. Tea is poured into a cup without using a strainer; after the tea is consumed by inquirer the pattern left behind on the bottom of the cup is read. Alternatively, place the saucer on top of the cup and flip the cup upside down. The pattern is then read off the saucer (this only works if there is some moisture left in the cup). The shapes are read as symbolism and the time constraints are determined by proximity to rim of the cup. The bottom of the cup is the past and the rim is the immediate future.

Tring-ba works by asking a question. Holding a rosary consisting of 108 beads, randomly select a bead in each hand, making sure to leave sufficient beads between them. Then with the fingers of each hand move four to

right and four to the left towards the center until either 1,2 3 or 4 remains in the center. The procedure is repeated four times each having a specific purpose. The outcome of the divination depends on the number of beads left. One is good luck; two is bad luck; three is whatever the current situation is, it will happen rapidly; and finally four, good luck but with some problems.

Urim and Thumum is a reading of oracles from the twelve sacred stones that were attached to the breastplate of the high priest in ancient Judaism. (Exodus 28:30)

Tiromancy is a divination that use cheese by interpreting their holes or mold.

Randomness & Math

Divination is sometimes defined as analyzing unpredictable actions to understand unpredictable actions. From dice to lots, objects whose fallen or spinned position cannot be guessed are used to pick from lists of prepared results or to give a clue or association associated with each resulting possibility.

Aeluromancy aleuromancy is a divination where answers to questions are rolled into balls of dough and cooked. The balls are mixed nine times then chosen at random. A modern day version would be the Chinese fortune cookie.

Arithmancy is a divination using numerical values. Letters are converted into numeric value through various methods and then added. In ancient Greece, the combatant whose name had the greatest value was predicted to win in a fight. The Kabbalah, which is the basis of many occult philosophies, is filled with numeric divination. Numerology.

Alomancy is when the diviner interprets future events by throwing salt crystals and analyzing the patterns, either after it is thrown or as it is airborne.

Ashagalomancy is a divination system of casting small bones each with a particular meaning. This method is considered the early form of dice divination where the numbers on the dice have corresponding letters.

Astragalomancy astragyromancy is a form of divination that uses dice marked with letters of the alphabet. The dice can be any shape or form.

Axinomancy is a divination that is accomplished by means of a hatchet or ax. There are two known methods; both are for determining direction. (1) Direction for an item: The ax head was heated and held perpendicular in the air. A round agate is place on the rim of the ax. If the agate remained, the item you were searching is lost and cannot be found. In the case where the agate rolled off the action was then repeated three times. If the agate rolled in the same direction every time that was the direction where the item lay but if it didn't you had to look farther afield. (2) Direction for finding a person: An ax is cast into the ground so that the handle is perpendicular in the air. Those involve in the search would dance around the ax until the handle fell to the ground. The handle pointed to the direction that the person took.

Bibliomancy is a popular divinatory method that is still used today. A book is chosen for the purpose often related to your question. The book is randomly opened and a finger is arbitrarily placed on the page. The sentence, passage or even picture is the prophecy or answer. During the Middle Ages, to find out if someone was guilty of sorcery- they were weighed against the Church Bible. If

the person outweighed the Bible (which was often the case) the person was guilty.

Cartomancy is a method of telling someone's fortune by using a deck of cards. Although many decks can be used a specific one has developed over time called tarot.

Cledomancy is by examining words linked in random association, like some psychological tests. One example is to say a word and the person says the first thing on their mind or a word that begins with the last letter of the previous word.

Cledonamancy is divination by chance remarks or events.

Cleromancy is divination by "casting lots", similar to dice but with objects such as pebbles or sea shells.

Cyclomancy is a practice of divination where one consults a spinning object like a wheel or bottle. One form of consultation is direction. When at a crossroad, take a bottle and lay it horizontally on the ground and spin. When it stops spinning, the neck of the bottle will point to the road where your destiny lies. The popular game, "spin the bottle", is based on this concept.

Dactyliomancy dactylomancy is thought to be one of the earliest forms of radiesthesia. This divination uses a ring primarily as a pendulum. In another method, the ring is dropped into bowl of water and its position at the bottom determines the outcome. The inside bottom of the bowl may contain a special pattern to aid in the prediction. A variation to this would be to suspend a ring by a thread in a vessel filled with water and shake; the amount of times it hits the vessel's wall determines the prediction.

Fractomancy is a modern form of pattern divination; in this case the structures of fractal geometric patterns are interpreted.

I Ching or Book of Changes is an ancient Chinese system of divination. An oracle is cast by flipping coins or more traditionally yarrow stalks. The pattern is then compared to 64 hexagrams found in the I Ching, each with a special meaning.

Limyra is a Greek oracle divination using a magic alphabet engraved on stones similar to runes. A detailed look into this form divination can be found at the link provided.

Lithomancy is a specific form of geomancy that uses stones. Divination is accomplished either by tossing the stones and interpreting their patterns or using the stone's actual properties and correspondences. One method is to use 13 stones each being unique type and relatively the same size. The 13 stones will have designated meaning according to their geological classification. Another method is to inscribe symbols onto stones, which is often made in a uniformed shape -- i.e. Runes, Limyra.

Logarithmancy is divination by logarithms.

Notarikon is a Kabbalic form of divination where words from the Bible are used to interpret the book itself. It is accomplished by combing the first and last letters of acronyms appearing in the Old Testament to form new words. The Kabbalists believe the God has encoded secret messages in the Bible. They believe that "Amen" is the acronym for "Adonai Melekh Namen" meaning "the Lord and faithful King.

Numerology is a popular form of divination that uses numerical interpretation of numbers, dates, and the numeric value of letters to reveal all sorts of information. This is an extensive field of divination with many methods. Example: In Hebrew, consonants are used as number signs, but by providing them with vowels, one can often read the numbers as words and can read words as numbers -- so YHWH becomes Yahweh.

Ogham is an Irish form of cleromancy. Stick(s) are made from a nut bearing tree onto which Ogham letters are inscribed. The sticks are tossed on a white cloth and the diviner would randomly choose three sticks and read the fortune. An alternative form is to have one stick with four sides on which the four groups of Ogham letters are carved.

Onomancy onomamancy is a divination based on the theory that there is a link between a person's name and their character and fate. The simplest of the methods is to look at what the name means to glean the person's character -- i.e. Cara means friend. Another method is to look at the amount of vowels in the name. If there is an even amount the person will have problems with his left side and if there is an odd amount the problem is on the right side. The last method is to convert the individual's name into a numeric value. Then, taking this number determines the person's future.

Radiesthesia is a general term for divining the location of an object or person by using a particular pointing device. The device is used to increase the radiesthesist's sensitivity and can be either a rod or a pendulum. A rod is normally something long and thin like a stick, wand, or arrow while the pendulum is anything small that can be tied at the end of a string. Sometimes, the radiesthesist will combine the two by tying the pendulum on the end of the rod. In both cases the indicators will move when it is over the object. One example is to use a pendulum over a map in hopes of locating a missing person.

Rhapsodmancy is a specific form of bibliomancy where a poetry book is used. The book is open randomly to a poem or verse to answer the individual's question.

Runes are a type of pessomancy where an ancient alphabet is inscribed on small objects like pebbles or sticks. These "runes" are either randomly selected or cast and their secrets read. The runic alphabet can represent letters, qualities, events, oracles and deities. Two examples of runic systems are the Teutonic FUTHARK and the Greek Limyra.

Sortilege is a term used for the portents or omens resulting from the drawing or casting of lots.

Tarot is a specific type of cartomancy where a deck of seventy eight cards, each representing a specific concept, are laid out in a pattern and "read".

Stichomancy is another form of throwing open a book and selecting a random passage for the purpose of divination.

Vehiculomancy is the observation of traffic patterns.

Zodiac is an aspect to divination where the apparent circular path of the sun, as it traverses the heavens, is recorded as symbols. These symbols are then used in horoscopes and astrology. Two common zodiac forms are the Western zodiac, which uses twelve pictographs, known as signs and the Eastern (Chinese) zodiac, which uses twelve animals.

Fire & Transformation

Anthracomancy is a divination using burning coals.

Capnomancy is a term used for smoke and fume divination. The smoke that read is specifically produced for the purpose of the divination. For example, branches of vervain and briar, on which the questions have been carved, are burned. The smoke produced from this element indicates the answer.

Causimomancy is a divination derived from an object's behaviors when placed in fire. It is a good omen when something combustible doesn't ignite. Common items

that have been used in this method are animals, humans, salt, leaves, sticks and incense.

Daphnomancy dappnomancy is an ancient form of divination where laurel branches are burned. During the burning of the laurel, if crackling is heard this is a good sign but if it is absent the opposite is true.

Dissolvoscopy is the observation of an object dissolving in hot water.

Empyromancy is smoke divination from burning laurel leaves.

Halolmancy is a causimomancy method of fire divination that involves throwing salt into the flames. The resulting flames are then interpreted.

Lampadomancy is a divination system whereby omens and predictions are read from the flame of a candle or oil lamp. If the flames have a single point this indicates a good fortune and if it has two points this means bad luck. If the flame is dim one must postpone any plans for the time being and if the flame is bright all things are right. If the flames should become small luck is temporary and should it spark this indicates forthcoming news. If the flame has a halo it indicates a storm is coming and if the flame goes out serious trouble or danger is ahead.

Libanomancy libranomancy is a popular system of divination where incense and prayers are used. Incense is burned while the individual prays. It is said that the smoke carries the prayers to heaven and if the incense is consumed the prayers will be answered. Choice of incense depends on which deity you wish to pray to or the subject of your prayers.

Pyromancy is a generic term for divination that uses fire. The good omen is when the flames are brisk and the fire is healthy and robust. If offerings are made, like kindling, incense, sacrifices and so forth, they must be consumed quickly within the flames. A bad presage is when the flames are dark and the fire is difficult to kindle and offerings do not ignite.

Pyroscopy is a specified form of pyromancy where the results are read after the fire is extinguished.

Sideromancy is a divination of a straw's reaction as it is placed on a red hot iron.

Spodomancy is a form of divination that examines ashes.

Tephramancy is divination by ashes obtained from the burning of tree bark.

Tephromancy is divination by looking at ashes from burned sacrifices.

Xylomancy is divination from pieces of wood, either from their shape or their appearance while they burn.

Sciomancy is a form of divination where shadows or ghosts or alternatively a spirit guide is used. This practice is common in shamanism.

Theomancy is found in every religion; it is divination by oracles (god's messengers).

Oracular

This is when the person, perhaps in a shamanic manner, invites wise spirits to enter his body and speak or perform the actions that will be divinational. This is an area that deeply disturbs some people who fear it will be irreversible, yet I feel that no spirit can unwillingly control my body any longer than I desire it; but that might be a matter of will power or personal difference.

Demonomancy is divination with the aid of demons, not recommended.

Necromancy is the practice of conjuring up the spirits of the dead for divination. In Voodoo, necromancy is practiced in one of two ways either summoning the body (the infamous zombie) or summoning the spirit. A famous story, of spirits revealing truths and foretelling the future, is the "Christmas Carol" with Ebenezer Scrooge.

Conclusion to Divination

There are about 300 types of divination listed so far in this article. It is up to you if you choose to use them, hopefully in moderation, with a concern that whatever knowledge you do gain from the practice is sometimes considered also to be an obligation. Perhaps you'll even find other ways to meditate and reflect on the world and yourself.

May you grow in wisdom through reflection.



Figure 42 Another view of Sticks & Stones by the Chapel, 2004.



Figure 43 The Boulder of Cowling in the Lower Arb, next to the Cannon river flats, 2004.

The Book of Ultimate Answers

Written by
Rev. Michael Scharding, D.D.
in June 1994 c.e.

No part of this book may be printed, reproduced or stored by any means presently known, or to be created in the future, without express written permission of the author; except short quotations for scholarly studies or for book reviews. The following people that I'll list are granted exceptions and are allowed to print 10 issues a year. An exception to this restriction is extended to all past, present & future Reformed Druids of North America for raising grove-funds. Another exception is made to anybody who is fluent in Ge'ez and Scots-Gaelic. Another exception is made for anybody with two noses and a third ear. I also, graciously, will make an exception for the government officials of Malawi; who have been inspiringly helpful in writing this book. Finally, I would make an exception for Fillard.

Another Fine Product of the Drynemeton Press

Printing History

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Disclaimer

The author accepts no responsibility for the actions or decisions that are made by the reader as a result of reading this book. If you are actually using this book, then something is loose in your head. Similarly the reader bears no responsibility for the actions of the author for having written this book. If you're using this book, you should always seek loads of advice from people more knowledgeable than I (and this book) about the issues for which this book is being consulted (i.e. try your friends, relatives, priests, employers, children, plants, pets, crystals, etc.).

If this product doesn't work (and I don't mean if it works well) then please feel free to shred it or give it to your friend (or enemy) as a present.

When I call this a Reformed Druid publication, I mean it is a publication by a Reformed Druid. I hope that most other Reformed Druids disagree with my views.

Dedication

I would like to dedicate this book to Rev. Jewelnel Davis, who has inspired the Carleton Campus with her wisdom during her years here. I hope that this book will likewise provided needed answers to those faced with the inscrutability of the universe, or at least get them to give up using similar books and go back to talking with real people (which is a much wiser thing to do).

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Other Thanks

There are a number of people I would like to thank for making this enormously difficult work possible. First I would like to thank my ancestors and all the past populace of the world which have made my culture(s), philosophy(s), religion(s), environment, language(s) and genetic code what they are today (you know who you are!).

I'd also like to thank the Carleton Academic Computing and Networking Center for the use of their computers while formatting this book for publication while I attended school there. Carleton's faculty, staff and students also deserve my thanks for instilling the knowledge, moral teachings and education that made this book possible.

Not to forget you, are all the many plant, animal & microbial creatures I've ingested to sustain my biological processes. I'm also very thankful that I can breathe the oxygenated air and that the sun comes up in the morning. For all these myriads of interlacing cycles and miraculous events (including hormones) I would like to thank the Creator(s). You're doing a fine job, keep up the good work!

I would also like to thank the Sheltons, the Franguists, Isaac Bonewits, Glenn McDavid, Sam Adams, Norman Nelson and the many Druids who have enlightened me on "the mysteries" of Druidism (whatever they are...).

To conclude, I'd like to thank whoever (or whatever) else I'm forgotten to include.



Preface: Why this book was written.

I was once sitting under a large oak tree on a sunny day when I came to the realization that there are a lot of unanswered questions in the world. Think about it, do you know the names of all the people in Ghana; or why do English speakers often put the adjectives before the nouns? We live in world awash with doubt and distressed with uncertainty. Will we ever know the right answers to every question? Probably not. However, we live in a society that demands answers. To not provide answers is to show incompetence or lack of education. Would you want to look incompetent or uneducated? I wouldn't, but it would seem fated that we will have to continue to live with that persistent embarrassment.

I decided that someone had to take care of all these loose ends, even at the risk of giving the wrong answers. I mean, isn't it better to have an answer, even if it is not THE answer, especially one that works; rather than to stand there and sheepishly say that you don't have an answer? Once I accepted this monumental task I was faced with a more daunting undertaking than passing my Senior Comprehensive exercise at Carleton while retaining a social life; providing viable answers to all the possible questions that can be posed in the English language. It was a toughie, but I managed to complete it in a few hours. Drawing upon my extraordinary ability to pull answers out of a baseball cap, I wrote this book. I have intended it to be a quick handbook to use whenever you are confronted with a perplexing problem or question.

While divinatory purposes are probably not a very effective use of the book, your use of the book is not my concern. Like the disclaimer says, you can do what you want with the book, that's your decision. This book has worked many times for myself and I hope it proves so for you. Enjoy!

Rev. Michael Scharding
June 20th, 1994 c.e.

Third Edition Update:

Due to the overwhelming desire for more answers, I've massively expanded the chapters of answers to provide more customized answers.

Recommendations

1. If you are not competent in the English language, have a friend help you use this book.
2. Similarly if you are blind, have them read this book to you or type it in Braille so that you can scan it.
3. If no one answer works, try combinations and permutations.

Reminders

1. If you are not using the book properly, then you perhaps don't deserve an answer.
2. Be persistent, it will work if you don't give up.
3. There's an answer in this book that works for your question!

Introduction: How to use this book

There are three chapters to the Book of Ultimate Answers, one each for affirmative, negative and mixed answers. I have found that the Book of Ultimate Answers works best for me when used as outlined in the following flow-chart:

- I. Get comfortable.
- II. Pray and/or meditate for the recommended time (see below) on how to best formulate the question in the English languages.
- III. Open to the first chapter.
 - A. If an appropriate answer is there, you're done.
 - B. No luck? Try chapter two.
 - i. If you find an appropriate answer, cool.
 - ii. If that doesn't work, try chapter three.
 - a. If it worked, you're done.
 - b. If it you couldn't find a usable answer then return to chapter one.

How Long to Prepare Beforehand

Now depending on how difficult or important the question is, you'll have to formulate the question and ready your mind to spot a useable answer in your search. Imagine you're going to be asking this to Mahatma Ghandi at a press conference. You want to be very clear. This is because your mind is often running many sub-processes at the same time and it might be actually more concerned with finding an answer to another problem. The result? You get the right answer to a sub-conscious question instead of the one you asked. Remember, the answer may not be the one you want to find, so don't force it.

To help remedy this frequent problem, I'm providing the handy-dandy scale that I recommend to meditate and/or pray before using this book. It's roughly:

Difficulty to Time List

Inconsequential: 5 seconds
Simple: 1 minute
Pesky: 1 hour
Important: 1 day
Life-Changing: 1 month to a Year
Earth-Shattering: 2 years
Universe-Shattering: 15 years
Future Career/Marriage: 20 years and a day

Clarifying Examples for the Scale Categories:

Inconsequential: What color is a tomato?
Simple: What should I watch on TV tonight?
Pesky: Should I change brands of shampoo?
Important: Do I wish to learn Gaelic?
Life-Changing: Do I get a nose-job?
Earth-Shattering: Shall I reveal my divinity to CNN?
Universe-Shattering: Shall I bestow warp-engine capability to mere mortal Earthlings?
Future Career/Marriage: Do I want to marry Alex?

Other important notes:

Feel encouraged to modify the words in any answer (i.e. the tense, conjugation, plurality, gender, inflection, punctuation, cultural understanding, order, grammatical purpose, spelling or definition) in order to make it a more suitable answer. Remember, you only need an answer that works, not the best answer!

Chapter One: Affirmative Answers

Could be a positive answer to your question:

'Fraid so.
Yes.
Of course!
Probably.
Because.
Easily.
With difficulty.
Perhaps so.
Go with it.
Definitely.
I said so.
Once and a while.
Why not?
Partially so.
Some of the world's greatest people have thought so.
Occasionally.
It bodes well.
In a twisted way, yeah.
I wish so to.
I have it on good authority.
So a rumor has it. Next question please.
Uh, huh.
In a mytho-poetic sense.
In some situations.
That would be nice.
Few have ever doubted it.
When you are ready.
Only if you do it the right way.
Some would think so.
Yeah!
If you can accept the risks.
At the appropriate time.
If things favor it.
Do what's best.
Trust in yourself.
It has always been so.
If you trust them.
Couldn't agree with you more.
I'd say go with it, but ask someone for a second opinion.
True.
If you're lucky.
If Ghandhi would do it, so should you.
You'll win.
When one truly loves someone.
You are ready and skillful enough to do it.
No problem.
Cautiously.
Oh, I've got the answer, but you must try that again in a "yes-no" format.

Didn't find a suitable answer? Try chapters two and three.

Chapter Two: Negative Answers

Oh, it might be a negative on this one. An answer could be one of the following:

No.
Never.
Because.
Couldn't be.
Unlikely.
Don't.
You'll lose.
Mustn't
When the "hot-motified-culture's interpretation of Hell" freezes over!
Can't.
Give up.
Not often.
Won't.
Not worth the bother.
Not with your resources.
Try not to.
Shouldn't.
Impossible.
Not in my book!
Might not.
Don't you dare!
If your friend jumped off a cliff, would you also jump off a cliff?
Think about it, it wouldn't work.
Cautiously.
Most likely not.
In your dreams!
If you do, you'll be sorry.
Not now.
Later.
Too late.
Not here.
Not there.
That isn't legal, is it?
Forget it.
It's unprecedented.
Someone else can do it.
That's morally reprehensible!
Not soon.
Not ever.
When clams sing Beethoven from mountain-tops!
Best to wait.
Try a different alternative or approach.
You know that I've got the answer, but you must phrase it in a "yes-no" format.

Didn't find a suitable answer? Try chapters one and three.

Chapter Three: Mixed Answers

You asking a complicated question or one requiring an overly specific answer. I think the answer would be one of the following:

Maybe.
Answer unclear, ask later.
Do more meditating or praying.
You're not ready to use this book. I'd recommend that you talk with your friend, relative, superior/inferiors.
Tricky.
That's a matter of faith, isn't.
You're not intelligent enough to understand the fine mechanics of the solution.
I bet the word(s) you're looking for are in a dictionary.
Wait.
It's hard to express the answer with written words, try waving this book around.
There is no clear answer.
There are no clear answers.
I would offend somebody if I answered that one.
What would you say?
42.
That's a toughie, send oodles of money to the Mayo Clinic and perhaps they'll tell you.
Look it up.
Could be.
That's a fact, this book deals with slippery issues!
If you only knew....
You cannot make the decision by yourself.
We tried that one before, inconclusive.
No one knows.
Nothing knows.
Whenever.
Whatever.
Whoever.
Whyever.
However.
Because.
Whenceever.
Rephrase the question.
It's unlike anything we've ever seen before, Cap'n.
Why bother?
In time, you will come to know.
That is a question not tending towards edification.
Wait a minute, at what time?
Wait a minute, who?
Wait a minute, which?
Wait a minute, why?
Wait a minute, how exactly?
Only if she/he/it/them/I/you/we/you-all does it first.
Are you sure you got the facts straight?
That really depends.
Ask an expert.
Pay stricter attention.
I'll get back to you on that one.
Ha! Ha! That's a good one.
Well, now!...
If I could walk that way, I wouldn't....
Best to do more research first.
I've already answered that one.
That question has been outdated, try a newer one.
That's a secret.
The answers definitely a real number.
Could be an imaginary number.

Too many possible answers.
 If you were paying attention...
 You're not asking the right question.
 There are better books on the subject, check the library.
 If there aren't better books... write them.
 Could you make that a bit more clear.
 Only if they/it don't find out.
 A thousand years from now, who'll care?
 It wouldn't make sense, even if I explained it to you.
 Consider it from their point of view.
 The first.
 The latter.
 Both.
 Neither.
 One of the middle ones.
 One (or more) but not the other(s)
 D.
 All of the above.
 None of the above.
 One of the above.
 You're not using English, this only works for English.
 Is something green stuck between your teeth?
 Is that a rhetorical question?
 If I told you that, I would have to shoot you.
 Not even Nixon knew that.
 Slower. Slower.
 I don't know.
 I don't care.
 Sleep on it.
 Isn't there something else you should be doing right now?
 Time to make the donuts.
 It's interesting you should ask that, I was thinking the same thing.
 It doesn't matter.
 It would be a lot easier if you could ask that again, but as a "yes-no" question.
Didn't find a suitable answer? Try chapters one and two.

Conclusion:

Why this book was really written.

Actually, I did write this book for most of the pre-said reasons, in a way. As a Reformed Druid, and a North American one at that, I have a right to say what I believe and other Reformed Druids won't claim that I'm a heretical Druid. The RDNA lacks recognizably official dogma and its customs or traditions are very mutable. The RDNA's official doctrine is summed up in the two Basic Tenets:

1. The object of the search for religious truth, which is a never-ending and spiritual search, can be found through Nature, which is the Earth-Mother; but this is one way, yea!, one way among many.
2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-mother; for it is one of the objects of Creation, and with it people do live, yea, even as they do struggle through life are they come face to face with it.

This is the only statement that all Reformed Druids agree with (and possibly most Druids...). Anything more or less than this is your own variant, and we all bring our own stuff willingly or unwillingly. None of us are "pure" Reformed

Druids, we are all possessors of differing beliefs, but share a stated agreement with those two identically worded beliefs; irregardless of our own interpretation. Can one have unity through difference? Richard Shelton said "Reformed Druidism is compatible with all religions, even if they deny it." The way I've looked at it, most religions that I'm familiar with use images from Nature at least once to demonstrate or symbolize a theological point; say, a bird building a nest in the spring time. If this is so, then people of all religions should be able to gather and hear the same story of a bird building a nest, and come away with a personal gain of spiritual understanding. This is what the RDNA is about.

One of the unstated purposes of the RDNA is to deepen our critical awareness of the foundations underlying our personal, individual beliefs and/or to understand the roots of our religion(s) or philosophy. In a way, I've pursued this goal by writing & publishing my thoughts as a focusing tool for this exploration, because knowing someone will read your musings makes you work harder. But truth seems to be a thing that changes with new facts reveal an unseen twist in your understandings. God is guiding me on a strange path of mysticism to find Her spiritual truths. Nothing that I've published is necessarily what I currently believe, at the time that you are reading this. Ha!

Another side-effect of Reformed Druidism is a desire to pull people's legs. David Frangquist once stated "The role of the Third Order is keep people guessing....Druidism has it's tongue planted firmly in its cheek." I wished to poke fun at a book called "Dianet*cs" and other self-help books that purported to have answers for your personal problems. I think these books cater to those folk who are unwilling to talk with real live people and those who consider any book to be true as gospel if it is published by someone with loads of letters behind their name (esp. Ph.D.).

In the Reformed Druid fashion, I have endeavored to bring you to a deeper realization of the inconsistencies inherent in being an expert on other people's problems, especially about people you don't even know. The Book of Ultimate Answers actually works, but it may be the wrong way to come to answers. Sometimes the most flawless systems can also be the most devious if they are inappropriate. Just because it works doesn't mean it should be used.

Sarah: "I've got a splitting pain in my head."

Jean: "Have you considered amputation?"

Imagine how many leaders and experts daily make decisions based on blind reliance upon long-accepted collections of official answers (i.e. files, dossiers, scriptures). It's not that written sources do not contain truths, they do!, but one cannot always use the same answer to the same question. Abiding by precedents can be a problematic habit, as the expression goes: "give a child a hammer and soon everything looks like a nail."

One of my other gripes with the self-help genre is that they often have only a very short section of practical answers and advice. What seems to take a great deal of those books (and, incidentally, this one) is a lot of bible-babble (or Bible-Babel as a friend of mine calls it). The author usually has their own personal philosophy which they would be delighted if everyone else shared. The people easiest to "convert" are those with weak self-images whose insecurity draws them to powerful, charismatic "know-it-all's." If you are still reading this and are one of those people, you won't find the answer through Reformed Druidism either ("Druidism is a faith, if not in answering, then in questioning"). You'll find your answer, if it's to be found, by your own efforts (possibly divinely aided).

The last rumor I'd like to share is that people do not always lie, sometimes they are just misinformed and don't realize it or (more likely) won't admit it. I am, myself, greatly "uneducated" in accredited forms of theological training. I am merely winging it, which so many "experts" are also secretly doing. I hope this book has jolted you into a deeper speculation of the purpose, motives and capabilities of the "self-help book" genre.

Space for your notes:



Planting Your Own Grove

By Stacey Weinberger
A Druid Missal-Any, Yule 2000

The Live Oak acorns that have fallen over the course of this past Fall at the Grovesite are already showing signs of sprouting. Our Server has collected some in the hopes of growing them at her new house. This has given me the inspiration and impetus to post the first in a series of see and do articles. My teacher always told me that Druidism is a "See and do" religion versus Judaism or Christianity which are talk-think religions. And so we bring to you a plan for planting your own grove.

Do you have a reverence for trees, particularly oaks? You can grow these mighty trees yourself, from seed.

Start by gathering acorns. Let your favorite kids help or find acorns at the foot of an oak that has a special meaning for you. Make sure the tree is healthy. Use a fishing pole or other long pole to shake them from the tree. Your best chances of successful acorns are those picked directly from the oak.

Gently twist the acorn's hat. If it comes off easily, you're got a candidate for your project. Toss out any cracked, rotten, or hole-y acorns as well as those that seem very light by comparison. As a final test, place the acorns in a bucket of water and get rid of the floaters.

Don't keep acorns too long before you plant them! Once they dry out, they probably won't germinate.

Using plastic bags, mix a handful of acorns with a handful of perlite. (Vermiculite can be added to the mix, if you like.) Seal the bag, date it, and place it in your refrigerator. It may take as much as three cycles of the moon for the acorns to germinate or as little as one cycle, depending on the type of oak. At the full moon and the new moon, check your acorns to see if they are starting to sprout. When several have sprouted, it's time to plant all the acorns in the bag.

To plant the acorns, use large plastic pots (this is one time I actually like plastic anything!). I tend to use the large black ones left over from the previous spring's azalea purchase. Use one-gallon size at a minimum. The little oaks will develop loooooong tap roots, so they'll need plenty of depth. Make sure the pots drain well, too, with holes in the bottom.

Fill the pots with potting soil almost to the top. Leave about one inch. Place a single acorn on its side and cover it with half an inch of potting soil. Then water, taking care not to wash the soil away from the acorn.

Place your pots in a protected area so the cold won't freeze them or dry them out. Water them whenever the soil dries on top.

Now sit back and wait! Hopefully in the spring, you'll see the first signs of growth. When the little oaks are growing nicely, you can move the pots to an Eastern sunny spot and fertilize them every Sabbat. At Mabon or Samhain when the little oaks are one to two years old, plant them in a permanent spot.

The thing I really like about having these small oaks in pots is that I can arrange the pots in a circle for special workings. In the side yard, on the back deck, or even in a pasture, I can let them grown (almost) naturally and feel the power of this magickal tree. As they grow, I can move them out, away from the center of the circle, to make room for their future growth. Once a lot of rituals have taken place in this

circle of young trees, the place becomes sacred, and its a good spot to plant the trees in a special ceremony.

Winter Tree Care and Planting Tips

By Stacey Weinberger, Baccharis Grove
A Druid Missal-Any, Spring Equinox 2002

From the February edition of Leaf Lines, Newsletter of The National Arbor Day Foundation. Though Spring officially begins on March 20 this year, in many places it is still cold and there is still snow on the ground. These are excellent recommendations until the weather warms.

1. Watching Your Trees In Winter

Take a walk outside to observe the buds and stems of your trees. Look at your mature trees and any new plantings from last fall or spring. What will you find?

Carefully remove a sealed bud and gently open it. Inside you will find tiny immature leaves and perhaps the beginnings of a flower. The buds are triggered to life each spring by day length. Temperature changes hasten or slow down the development of the buds.

Select several trees in your yard and tie a piece of string to their branches. Take just a moment each day, or once a week, to carefully inspect the tightly closed buds on the branches. Plant breeders use this very technique to search for ways to develop cold-hardy trees, particularly for the fruit industry.

Watching the buds awake and noting the date of the event is called phenology* an ancient forerunner of ecology. Mark on your calendar the exact dates the buds actually emerge on each tree. You can also record when your trees blossom and leaf out. Each year you will begin to learn more about the characteristics of your trees. This process of keeping yearly records will prove to be very useful --especially if you are raising fruit trees.

2. Wabbits and Other Wascals In Winter

While you are on your winter walks you may encounter other signs of life in your orchards or gardens besides simple bud development. Check your trees for signs of rodent damage. It is common for mice or rabbits to chew the tender bark of a young tree right down to the heartwood. Don't worry...if you find a girdled tree, the damage can usually be repaired by a technique known as "bridge grafting." Bridge grafting literally bridges the gap in the living tissues so they can continue the tree's growth as well as transport needed nutrients to and from the leaves and roots.

Mark the site of the damaged tree and return with a sharp knife. Remove all frayed or loose bark from around the wound. Next, remove a sucker or a slender, long, branchlet from the tree and cut it into lengths just a little bit longer than the wound, measured from top to bottom. Sharpen these sticks into wedges at both ends and insert them under the bark at the top and bottom of the wound. Several of these "bridges" will be needed, spaced at intervals around the tree.

Finally, protect the wound by covering the entire area with grafting wax. In a few years, the wound will be healed and the tree will grow normally. If you can't find grafting wax at your local nursery, try searching for it on the web.

3. Consider Your Planting Site

While the act of planting a tree may only involve a few hours, proper care and maintenance may last a lifetime. This winter, care for your new trees by simply taking the time to study the future site upon which they will be planted. Consider the environment in which you'll be working--whether you are planting on your property or planning an Arbor Day tree-planting event at a local park.

In selecting a tree, your first consideration must be what the tree needs. In other words, what environmental factors limit the ability of a particular species to live a healthy life? One indication is to look at the native species in your area. Some non-native species and horticulturally-developed cultivars may also do well on your site. Remember to always select the right tree for the right place.

4. Buy your trees now for spring planting

While you are on those winter walks, consider how your trees define the scenery. Now is the time to create plans for your desired landscape. What would you like to see when you take this same walk in future years? Imagine planting trees and shrubs to create a beautiful, productive, "edible landscape" surrounding your home with delicious fruits and nuts to benefit your family and the wildlife outside your back door.

Consider planting some of our fruit trees...a Stayman Winesap Apple, an Early Richmond Cherry, or perhaps a delicious Belle Of Georgia Peach. If you like nut trees, you might choose the beautiful Hall's Hardy Almond, American Hazelnut, Shellbark Hickory, or Black Walnut. The Sourwood is an excellent honey tree for beekeepers.

To brighten up future winter scenes around your home, select trees for their bright colorful fruit, unique branch structure, or peeling bark. Our online Tree Store offers many possibilities. Some of our favorites are the Prairifire Flowering Crab, River Birch, Lacebark Elm, Northern Catalpa, or the Kousa Dogwood.

Make a large photocopy of your property plat. Here you can create an inventory of all the trees on your property and position them on the map. Include the botanical names of the trees for your reference. As you select trees for later plantings, you can share this map with friends, nursery growers, or use it to consult with your local County Cooperative Extension Agent.

As you plant trees, work to shape your landscape with a diverse selection of strategically placed plantings to create a landscape of beautiful, useful, edible trees for all four seasons.

5. Forcing Spring To Arrive

Now that the coldest days of winter are behind us, you can slip outside on a mild day to take care of some dormant winter pruning. Remove any crossing limbs that might rub together, sucker shoots, and any broken or dead branches. From the cuttings you remove, save a few heavily budded branches for forcing indoors to brighten up your home with colorful blooms and leaves. Good candidates for successful forcing are hazelnuts, redbuds, willows, forsythias, apple and crabapples, magnolias, and red maples.

Bring your cuttings (up to 1/2 inch diameter or smaller) inside and place them in a bucket of tepid water (about 100 degrees) with a floral preservative. The preservative will increase hydration and control any bacterial growth. Fill up a

vase with warm water and preservative as well. The water in your vase will need to be changed in your container about once a week too.

Now, fill up your sink with very warm water and place the ends of the branches into the sink. Cut the stems of the branches off under the warm water. Size the branches so they fit into your vase and then proceed to create an arrangement. When you are finished, set the vase away from bright sunlight in a cool location. It will take anywhere from 1 to 6 weeks for the blooms and/or leaves to burst from their buds.

We encourage you to forward these Winter Tree Care and Planting Tips on to your friends and family around the country.

Thank you for planting and caring for America's Trees!

*Phenology looks at the relationship between climate or seasons and periods of biological activity. Phenologists study and record the changes and movements of animals and plants in relation to weather and seasonal changes taking place in their surrounding environment.



**Figure 44 Maypole at Live Oak, c. 1983
Joan Carruth and Larry Press.**



**Figure 45 Bearing the littlest Grove member,
Live Oak Grove, Beltane 1984.**

The Creation of a Druid's Nemeton

This is an article by Rhiannon Hawk Fugatt,
of the Druid Heart Spirit Grove/Nemeton Awenyddion
O How She Set up Her Grove Site.
A Druid Missalany, Summer 2002

While Sister Rhiannon uses Welsh deities, the deities invoked can be adapted to the Celtic pantheon of your affinity and their attributes and roles.

Nemeton means "Sacred Space." The Druids of old and Druids of today prefer our sacred space outdoors in a place where we feel or sense Nature Spirit activity. Many Nemetons are located in a grove of trees. Natural places can add a lot to a ritual, especially if you can find a spot that exists along a ley-line or high energy center along the Earth's magnetic grid. Our Druid Grove's Nemeton is in the middle of a forest of silver-firs, oaks, pines, cedars, and dogwoods, twenty to thirty feet behind our home. Before we created the standing stones Nemeton I searched the property by spending time in different locations attuning to Earth's energy there and paid special care of natural vibrational frequencies.

The circle of our Grove is about twenty-five feet across, and around the edges stand twelve stones in the eight directions of the wheel of the year. We spent considerable time creating this sacred space, but it is nothing compared to the hard work that went into the ancient's creation of Stonehenge or other ancient sacred places. These stone monuments, or circles, express the way Druids perceive the universe and we connect with the universe in this circle that has no beginning and no end. These standing stones will stay here to remind future people of our existence and sacred connection with the land.

I found most of the stones in our stone circle by digging them out of the ground near the Nemeton's location. Some of them were very large, weighing up to two thousand pounds. For the larger and heaviest stones we used a come-along, a hand operated wench for pulling them. The largest stone that now stands in the East was the heaviest. I dug it out of the hard clay soil just fifteen feet away from the Nemeton in the ground. After three days of cranking the come-along we finally had him close enough to the East so we started to prepare his spot in the Grove, next we stood him up and lodged him into the dig out. Now I'm sure it would have taken a lot less time if we had a tractor to move it, but we decided to do it by hand. The rest of the stones in our Nemeton weighed less than a thousand pounds. I moved them by my self with a refrigerator dolly.

If you were to put as much effort into your sacred space, it might be good to get a work party together to help. While not all of us are blessed to have land, sometimes it is necessary to seek out Pagan friendly land owners. Druids who live in cities can create sacred space in your homes but, please be sure you have a fire source such as a candle, for that is where the spirits dance.

The Nemeton is circular, but Druids stand or sit in a horse shoe pattern during ritual. The opening in the horseshoe is where the spirits enter our Nemeton that is in the South. The South is also where we have our altar. The altar is used to create an open doorway for the kindred spirits to enter during ritual. The reason for the altar's location being in the South is that the South side of any clearing has the most sun through out the day. The alter I created in our Nemeton is a trithilian--

three standing stones in close proximity capped with a flat sandstone. The altar is a bridge between the worlds. The lay out of the ritual tools on our altar are symbol. How they are placed on top of the altar stone reflects how we relate those symbols with our own inner spirit, and our connection with the world tree cosmology. On our altar we place the symbols of Land, Sea, and Sky, and of the balance between the moon and sun. During ritual we do not step behind the altar out of our deep respect for the Shining Ones or good spirits who may be passing through the opening into the Grove.

A Grove is what Druids call their act of gathering for rituals, magic and meditation. We are the Druid's Grove. We join with others and do the tree meditation at the beginning of our ritual to feel that the peace within trees, also exists within us, and to experience the interconnectedness of our roots growing together. The rituals take place in the Nemeton.

These rituals are celebrated during the solstices, the equinoxes, the four fire festivals, and the healing rites we do every month. The Nemeton has a fire pit dug out of its center. Before all rituals we prepare for the spirit fire by placing oak twigs and logs in a cone shape. Oak represents durability and strength and is associated with the Welsh sun God Llew. We light the spirit fire in ritual during the moment the God and Goddess who preside over the ritual are arriving. When we are in the Nemeton all is quiet except for the sounds of nature, the four winds in the trees, and our voices raised in song. We keep a peace around us that allows our senses to awaken and our minds to be open for contact with the invisible world. The invisible world exists all through out this middle earthly plane.

When we had finished building our stone circle I did a ritual to welcome the new stones. This is done by consecrating the stones with offerings that have been blessed by the spirits. First we invite a patron God and matron Goddess from the Welsh pantheon into our Nemeton. We call on the Goddess Brúd. She brings with her the flame of inspiration and the creation of fiery spirit energy that dances in the center fire. We call on the God Manawyddan, he is the voyager who sails on the ocean, and over the land. He goes between our world and the other worlds and assists us to lift the veils between the worlds. I invoke Brúg and Manawyddan into two white candles. These represent the brightness of the God and Goddess and reminds us to keep alive our own inner spark of the divine. The invocation is done with songs and poetry. Then we take the candles and we light the center fire to connect the spirits and us with the Celtic world tree.

The center fire of our Nemeton represents the center of the world tree and the center of the world tree is the Middleworld or Earth. We invite the God and Goddess of the rite to dance there in the spirit fires. Then we call the Celtic triad spirits to bless us with their presence. The triad spirits are our Ancestors of the sea, the Nature Spirits of the earth, and the Shining Ones of the sky. The triad spirits we invite into the Grove each have an earthen bowl that contains an element that is attributed to the realm they come from. A bowl of water is placed to the left on the altar for the Underworld and the Ancestors. A bowl of earth for the Middleworld and the Nature Spirits is placed in the center. The Shining Ones have a feather and an incense bowl on the right side. We invoke these spirits with poetic verse to imbue their spirit into the water, the earth, and the incense.

The poetry we use is written by our Grove's Bard. Then we take the two candles around to each stone and pour a small amount of melted wax onto the ground in front of each stone. This is done to awaken each stone to the spirits of the God and Goddess we have invoked into the candles, that their energy may vibrate from the Earth that is within the newly created

Nemeton. A Druid then takes each bowl starting with the water of the Ancestors, and pours a small amount on top of each stone while invoking the energy of the Ancestor's realm of the Underworld to pulsate through all of the stones in the circle. The Underworld is more distant from our world than the Otherworld, and is usually found through water. The world tree's roots are in the Underworld, so are the past, our ancestors, and our minds. This the Druid says during invocation to each stone while pouring the waters, "May the vibrations of the Underworld, through this stone, pulsate with the luminous light of the Anwyn." The name for the Underworld in the Welsh lore is Anwyn. Then the Druid goes to each new stone member repeating this same process then returns the bowl to the altar giving thanks by words of prayer.

The same process is done to awaken the stones to the energetic activity of Nature Spirits, who's world comes next on the way up the world tree. Nature spirits are part of the creative energy flow in nature, they exist in plants, streams, mountains, trees, animals, and in this Middleworld earthly plane. They can be any size. They work together in a synchronized harmonious flow to keep balance present in the Nemeton. The trunk of the world tree exists on Earth. It is the Middleworld, it is our nature and earthly relations, our physical body's connection to Earth. The spirit fire in the center of our Nemeton is the very center of the world tree and is also in the trunk. To synchronize the stones with nature's energy a Druid takes the bowl of Earth and walks towards the first stone to the right of the altar and says,

"May the rhythmic vibrations of our Earth Mother pulsate with you, and through you, as it does in us. Help us amplify the healing powers of Abred in our Nemeton. Make this a place that will awaken our ability to be more attentive to the forces of Abred."

Abred is the Welsh name for this Middleworld. The Druid then pours a small amount of earth from the bowl over the stone, and repeats the same process with the other stones. The bowl then gets returned to the altar.

Next, we bring to the circle of stones the presence of the Otherworld. We do this by asking assistance from the Shining Ones who have come to us from the Otherworld. In The world tree cosmology, the Otherworld and the Underworld are not the same. The Otherworld is above and more celestial. It is the canopy of branches and leaves on the world tree. Access to the Otherworld is usually through portals on Middleworld (Earth) in areas where there is energy concentrated, such as ley-lines and power spots, sacred hills, stone circles and the like. The Shining Ones that live in the Otherworld are the Gods and Goddesses from old Celtic lore and legends. We honor them in our rituals with offerings of herbs, songs, and prayers. To merge the light energy of the Shining Ones with the stones, an active Druid takes the bowl of incense and feather and approaches the stone starting with the one to the right of the altar. Sain is the Gaelic term we use for wafting the smoke. The Druid starts to Sain the stone while saying,

"Oh Shining Ones, hear our prayers and accept our offerings. For today with your help, we consecrate our new stone members to make them wholly in the realms of Anwyn, Abred, and Gwynvyd at the edges of our Nemeton!"

"May the higher frequencies of Gwynvyd illuminate through you, within and without, let the messages of the Gods and Goddesses speak through you to us clearly, that we may hear the truth and feel their hearts nobility brought to this Nemeton."

The Welsh name for the Otherworld is Gwynvyd. When the Druid returns the bowl of Gwynvyd to the altar all raise their hands to the South, above the altar and say,

"Let the powers of Land, Sea, and Sky live within and on the edge of this Nemeton. Let the spirit fire and world tree connect the stones to the center of our Nemeton."

To end this rite a Druid approaches the fire and takes some ashes from the spirit fire and first enters the South saying,

"Voices from the ocean of the four winds! Come! Rush through the stones and spiral into the center of the world tree."

The Druid then sprinkles some ash on the ground in front of the stone, and on the stone, and does this for each of the stones in every direction. The Druid does this while chanting,

"Let the spirit fire and world tree connect the stone people to the center of our Nemeton. By the blessing of all spirits, dance together our ancestors, our nature spirits, and the Shining Ones, we welcome these new stone members into our Nemeton."

All say, "Gadael hi bhod!" Rituals are always followed by a song of peace, and a fellowship feast.



Figure 46 Marriage with Donut Grabbing.

Tree Meditation

A Meditation from the Druid Heart Spirited Grove:

By Rhiannon Hawk

A Druid Missal-Any, Beltane 2001

Meditation is the key to trance when it is done correctly. Breathing techniques help induce these states of trance and also awaken the electric governing vessel and the magnetic conception vessel which helps our outward journey to succeed. Meditation and trance are a pathways between the conscious and sub-conscious for inner therapy, reprogramming, recreating our pasts, healing our core self, etc. We use trance and meditation for all of these plus journeying. Journeying is similar to astral projection except that you are safe and still in your mind, body, and spirit. When you journey into the underworld (Anwyn), you journey into the sea, deep parts of your self where your Ancestral memories exist, genetic and spiritual, past lives also.

There are different levels of trance. We like to use medium trance because you are safe there. Deep trance should only be done by those with much experience or by a guide who leads you by voice.

The Tree Meditation

By Rhiannon Hawk
A Druid Missal-Any, Beltane 2001

The tree meditation does many things. It grounds your entire being. It runs Nyvwyres (Sacred Spirit) energy through the governing vessel which runs down through the crown of your head to a spot called the core-star, and the conception vessel which runs up (from the earth) from the bottom of your spine or feet to the core-star. The core-star looks just like it sounds like a small white sun located between your solar-plexus and your navel. Thus uniting the earth and the sky, and filling the channel with Nyvwyre. The tree meditation is also a medium trance state. So instead of ending your meditation when it is done you can slide right into a journey.

Start by finding a quiet place where you will be undisturbed. Unplug your phone. Put a sign on your door "DO NOT DISTURB." Do your meditation outside if you can find a place and the weather is willing. Have a pillow ready because you are going to sit cross legged. When you are comfortable you may begin. Take a few deep breaths slowly. First filling your stomach then your lungs. Fill completely. Do this a few times. Focus on letting go of any tension that may have built up during the day. Keep deep breathing as you take your mind and body off any distracting thoughts. THINK NOTHING!

At the bottom of your spine imagine pushing and growing a large tap root down into the earth and feel other roots pushing down. Feel your roots pushing down through rock breaking them apart. Feel your roots feeling water, minerals, and nutrients. Now just take some time to allow them to grow further down until you feel warmth. Feel them reach water.

After you have a strong root system well grounded, feel that earth energy moving up to your lower body (belly area) and developing a wide base trunk. Grow up quickly. Feel the trunk growing up your entire body, and when you get to just above your chest feel branches push their way out. Keep moving up and out. Take some time to do this. Make sure that branches grow out of the crown of your head. Reach those branches for the light of the sun. Feel the warming rays giving you energy. Grow new sprigs and lots of leaves and don't forget to take a deep breath and live. Be a tree for a moment. Notice if there are any animals living in your branches?

Pause...

Now I want you to focus on the earth energy coming up to your core-star, that is directly above your navel. Feel how strong Mother Earth's energy is flowing through you!

Take a moment...

Now feel Father Sky's energy coming down through your branches, down to your core-star at the same time you still feel the earth's energy coming up.

Take a moment...

Now send the Earth's energy up to the sky, out your branches, and send the skies energy down into the earth through your roots. As soon as both are united you see a bright light that is gold-white. It is coming from your core-star. Back in that light. Feel the love. Let that light burst throughout your entire being. You are meant to be here now. To continue with journey

Now stay within and visualize that gold-white light filling you up trying to burst out of your bark. All the way out to the ends of your branches, and all the way down to the tips of your roots, especially your tap root. Once you have done

this imagine that you as your human self are smaller than normal and inside this tree that is filled with light. You are floating around as if there is no gravity. Now turn yourself upside down and look at the opening of the taproot that looks far into the underworld. It looks like it goes forever, all you see are its sides and the light. You decide to investigate. But first you find that there is a small white pouch tied around your waist, and you realize that it must have a purpose so you open it, and inside there are three golden seeds. You put them back in the pouch and continue on your journey. You grab a hold of the bark and pull yourself into the tunnel, as you are small inside this great tree and you are light energy you find it very easy to move along.

As you keep looking ahead it seems as though it will take forever but as you continue to move you see the bottom of the root and it looks like it is open at the end. As you get closer you see a beautiful luminous light that is tranquil to see. Upon reaching the opening you see a reflection, you grow more aware of the object that the reflection is coming from, and you see that it is a cauldron. A very large cauldron that could hold one to two hundred gallons. It appears to be water. Looking into that water it's dark at first just reflecting that luminous light, then you notice that an image appears, some kind of writing. Some ancient symbol that may have belonged to your ancestors. Look very closely. Memorize it, you may know it, it may even be unfamiliar to you, but remember it well...

The experience has made you feel somehow, special, like you were given a gift. Then you realize that you must also leave an offering so you reach for your pouch and open it, allowing the golden seeds to fall freely to the sacred waters. You will receive a sign that the offering was received. After you have received this you may return back up the root to your core self.

Once you are back in the trunk of the tree, expand your body to fill the tree and return to the earthly plane, remember to keep your core self intact.

It may be helpful to record this reading it aloud into a tape deck allowing for the amount of space you will need in different places during the meditation and journey.

Seed Planting Ceremony.

Collected by Stephen Crimmins

This ceremony has been used a number of times at Carleton's Fall Equinox Celebration though in some ways it might be more fitting for earlier in the year when seeds are being planted more widely. This ceremony, I believe, was created by Chris Middleton during his time as an Arch Druid of Carleton.

Every one is given a seed (in the past this has been Chestnuts one year and Acorns another. I find it best to use something that you can go out and find yourself before the ceremony).

Each person in turn says "I plant this seed (Chestnut/Acorn, whatever) and with it I plant a memory." The person goes onto share a memory about wildlife, nature, or whatever seems applicable to them. Of course, the person may ask that a memory not be passed on outside the group, or this could be a general rule for all memories.

Once everyone has shared a memory they take their seed out and find what feels like a good place to plant it. In some cases the presiding Druid may have a particular place in mind or it may be best to let each person find their own location.

Michelle's Meditation

By Michelle Hajder, Feb 3, 1997
On Carleton Vaxnotes Druid Conference

Part One

Yes, that's grounding...but I also have this meditation/personal ritual for on-the-spot energy focus, which I also call grounding.

This is not something I invented, but is a general purpose thing I have seen different forms of in many books...

One sits on the floor/ground with good posture and a nice straight spine, taking a couple deep breaths and calming the mind and body.

Concentrate on your spine, feel it, be aware of it, and be aware of its energy. Now slowly feel and visualize your "spine" slowly extending downwards past the tailbone and descending out of your body. (It's probably gross and distracting to visualize actual vertebrae poking out your butt...the common image/feeling is a column of energy that flows from you spine. And remember, it's extending, not leaving your body, just getting longer and still keeping you connected).

So feel and visualize your "spine" descend straight down through the floor, then the floor below, or the foundations of the house, down into the Earth. Be sure to take it slow enough that you *really* do feel this happening. Do not try to send your spine deeper until you are secure at the level you are on.

Send it down through topsoil, past water mains, layers of clay, etc, until you hit bedrock. Feel it continue for miles and miles downward, yet connected to your body.

Send it to the point at the center of the earth. secure it there. feel the link between you and the center. feel you spine securely rooted to the spot. You are so strongly connected that not even a tornado could move you.

Now, practice feeling and drawing energy up from out of the depths of the earth up your spine and into your body. Draw energy, draw peace. Send energy back to the earth. Feel the flow.

Part Two

Now, If you want to continue the exercise, feel how you spine is connected to the center of the earth. follow it up back through the dirt and rock, back up your body, and now extend your spine-energy-column out the top of your head, extending slowly as before so you really feel it move out the top of your head, up above you, through the ceiling, through the roof, through the levels of atmosphere, up into the heavens as far as you can imagine.

You are now connected to both earth and sky, a powerful column joining two powerful forces. Pull energy down from sky. Send some back. Pull sky energy and send it into the earth. Raise earth energy to the sky. Do both at once. As you inhale, pull energy from above and below, and as you exhale, breathe the energies out. Pull positive energies in, send negative out.

Play with exercise of this sort and see what works for you.

Section Ten

Non-Liturgical Festival Activities

All too often, festivals have over-emphasized the liturgy at the expense of the celebration. The following articles are mostly drawn from the Druid Missal-Any and should give you some ideas on how to draw the more activity-oriented members of your Grove into attending your rites, by appealing to their lower instincts to have a good time.

Uncommon Activities for Samhain

By Mortus

A Druid Missal-Any, Samhain 2001

1. Visit & tidy-up the graves of family, friends and respected people.
1. Séances are popular at this time of year, but book in advance!
2. Hold a "dumb feast" with no talking and plates for ancestors.
3. Contemplate your own funeral arrangements, especially if you want to fight "The Industry" and have a natural funeral free of chemical and air-tight sealed caskets.
4. Include the dead in your thoughts during the daily grind.
5. Begin a custom of thanking the things we kill and eat.
6. Visit an abattoir or kill your own dinner (fish is the least unpleasant), which will open your eyes & heart to some cold facts.
7. Work on your will, living-will, powers-of-attorney, and insurances.
8. "Sacrifice" some fun, for retirement planning.
9. Discuss deeper issues of after-life with your children & spouse.
10. Research genealogy and visit elderly relatives (research for Eulogies).
11. Get a health-check-up and other medical appointments. Quit smoking.
12. Rake leaves, plan a composting heap (done properly, they don't stink)
13. Plant acorns, salt meat & jerky, pickle things.
14. Go hunting or fishing [or "camera-stalking" of prominent politicians...]
15. Volunteer to escort children for Halloween (you get candy, too!)
16. Adopt an overseas child or assist a charity.
17. At Carleton, we'd pour molten-lead or wax into cold water and divine things.
18. Protest the most recent prejudiced horror-flick of the season.
19. Lobby against the funeral industry.
20. Make a list of 100 things you've done, and 100 more you want to do.
21. Contemplate capital punishment, war, crime, sanitation & vegetarianism.

22. Bless your pets with smoke (yes, jumping through a fiery hoop is okay...)
23. Clean your home, extinguish your oven/furnace's pilot-light and relight it.
24. Replace the batteries in your smoke detector, buy a fire extinguisher, etc.
25. Write long-winded, disconnected rambles & lists about Samhain & Sacrifice.

Various Winter Customs to Try Out

By Eric, ex-Akita Grove, now in NYC.
A Druid Missal-Any, Yule 2001

I enjoyed the Samhain activities, and spent four hours searching for good customs to complement the next issue. It's a simple list of what I plan to do, because I'm not much of a writer.

- Nov 23 Divining the best presents after a hearty Thanksgiving meal by asking relatives and the Gods..
- Dec 1st Cleaning out the house thoroughly- Any remaining dust is "Not mine, please ignore it."
- Dec 2nd Light "advent candles" or Yule Candles marking down the Solstice Sun's arrival.
- Dec 15th Decorating the House- Holly, Mistletoe, tree setup, bunting, Yule-logs, front lawn décor. Mail out blessings (Christmas cards) to friends & curses to enemies.
- Dec 19th Donate 10% of December Paycheck to charities closest to my house. And carry small presents to distribute to beggars & muggers in NYC.
- Dec 20th Wassailing and Caroling.- Nothing more than Trick or Treating for the winter, fun to do with the Christians.
- Dec 21st Vigiling in the Grove- Spend the longest night of the year in the grove with a fire, several blankets and some friends to encourage the sun to make a come back.
- Dec 21st Mari Lwyd in Wales (Lair Bhan in Ireland)- The Welsh visited houses with a draped horse skull, interrogated their neighbours with strange questions, and got free booze if the homeowner couldn't come up with decent answers. I think Barney's head on a stick would be fine & appreciated.
- Dec 22nd Namahage- In Akita, drunken barefoot men in demon masks, straw clothing, flaming torches (my that's dangerous sounding) would burst into pre-decided homes "surprising" a family at dinner and terrorizing the bejesus out of small kids. The father would ransom their children's lives with more booze, and the demons would bless the house to protect it from fires and further burglar intrusions. Very similar to German house visits by Father Christmas (Weihnachtsmann or Julknab) & his point man, the "Black Moor" (Knecht Ruprecht Don't you pity my neighbours?)
- Dec 23rd Celebrate the Emperor of Japan's Birthday (he is the descendent of the Sun Goddess after all)
- Dec 24th. Presents and Party
- Dec 25th Hanging out sheafs of corn or bird seed AFTER Christmas for the all-winter birds.
- Dec 26th, Divination- by dropping a handful of pine-needles into a bowl and rohrscharching
- Dec 26th Boxing. Put away boxes and decorations. As for the Tree: Put the tree in a safe spot in the yard (needles still on) away from the house. Allow to thoroughly dry and use it to light Beltane fire. WHOOSH! What a sight!
- Dec 27th Return presents and Buy discounted goods at stores for next year!. A gift of the Gods!
- Dec 30th New Year Resolutions- Adding thanks for last year's completed ones and a tweak from everyone in the room for not finishing the last ones.
- Dec 31st Fireworks, all-night parties are fine to continue.
- Jan 1st, Sleep to Noon. Pray to Bracicea for forgiveness and mercy.
- Jan 6th, "Epiphany". Credit card bills arrive. Holidays are officially over.



Figure 47 Winter processions, c. 2002.



Figure 48 Entrance to the Tomb of First Carleton Chaplain, c 1994.

Yule Time Caroling

By Sine Ceolbhinn
A Druid Missal-Any, Yule 2001

Strangely enough, Christmas is one of the few times of the year that we feel like singing with our neighbours outside of a karaoke bar. Easter songs? A few. Groundhog Day songs? Not likely. We all want to sing, but trip over the uncomfortable lyrics, right? I decided to but together a little list of songs that a pagan could use in company with their monotheistic friends.

A few hours of scanning the internet has given me a collection of popular songs that didn't dwell on babies in food troughs, righteous crowns, deceased people with bird wings, and ecstatic shepherds hearing voices in the dark (won't even go there). I prefer my own improbable stories (grin). Just change "Christmas" to "Yule time" and most are okay. Santa Claus is rather unavoidable, but he's nearly pagan, and so I let him slide. Many of the songs on the list below have on-line free music-files and lyrics at:<http://www.chebucto.ns.ca/~ai251/xcarol.html>

- Auld Lang Syne
- Christmas Song (Chestnuts roasting)
- Deck the Halls
- Do they know it's Christmastime at all?
- Frosty the Snowman
- Grandma Got Hit by a Reindeer
- The Grinch's Theme Song
- Have Yourself a Merry Little Christmas
- Here Comes Santa Claus
- Holly Jolly Christmas
- Home For The Holidays
- I Saw Mommy Kissing Santa Claus
- Jingle Bells
- Jingle Bell Rock
- I'll Be Home For Christmas
- It's Beginning to Look a Lot Like Christmas
- It's the Most Wonderful Time of the Year
- Jolly Old Saint Nicholas
- Let It Snow
- O Christmas Tree
- Rocking Around the Christmas Tree
- Rudolph the Red Nose Reindeer
- Silver and Gold Silver Bells
- Sleigh Ride
- That Christmas Feeling
- Up on the Rooftop
- We Wish You a Merry Christmas
- White Christmas
- Winter Wonderland

Now, I was going to make a list of filkable songs, but surprise, somebody's gone ahead and re-done most of the Christmas songs in a Neo-Pagan flavor. Isn't it great that people do all the work for us? You could spent weeks studying the solstice. Enjoy!!

Winter Solstice Drama of Akita Grove

By Nozomi Kibou and Patrick Haneke
December 2001

Japan has a very old story recorded in the Kojiki Scrolls (700 AD) about the Sun-Goddess, Amaterasu which we will incorporate into the Grove's drama. Rituals can get dull after a while, so we're going to improvise. We got the idea from Merri's Beltane service Mummery Drama at Carleton that Mike told us in 1999. But first the basic story:

Part One, The Story:

AMATERASU (Japanese: "Great Divinity Illuminating Heaven"), the celestial sun Goddess from whom the Japanese imperial family claims descent, is the most important Shinto deity. She was born from the left eye of her father, Izanagi, as he was performing shugyo. Izanagi bestowed upon her a necklace of jewels and placed her in charge of Takamagahara ("High Celestial Plain"), the abode of all the kami. One of her brothers, the storm God Susanoo, was to be sent away to rule the sea plain. Together the sky and ocean would encircle and protect Japan. Before going, Susanoo went to take leave of his sister. As an act of good faith, they produced many children together, she by chewing and spitting out pieces of the sword he gave her, and he by doing the same with her jewels.

However, Susanoo soon began to behave very rudely—such as breaking down the divisions in the rice fields, defiled his sister's dwelling place, and finally threw a flayed horse into her weaving hall. Indignant, Amaterasu withdrew in protest into a cave, sealed the door with a rock, and darkness fell upon the world. Many demons appeared to plague the people with snow and lightning. Not only people, but the Gods were at a loss. Amaterasu's brother, the Moon, did his best to take over her job, but couldn't keep the plants from wilting nor could he stop the cold winds from chilling the livestock.

Because no one was able to open the door of the cave, many Takamaga-hara Gods were at a loss as to what to do and conferred on how to lure the sun Goddess out. The wise God Omoikane decided at the meeting that Amenouzume would perform an amusing dance to attract Amaterasu attention. They collected cocks, whose crowing precedes the dawn, and hung a mirror and jewels on a sacred sakaki tree in front of the cave.

The Goddess Amenouzume began a very suggestive dance on an upturned tub, partially disrobing herself, and bumping about comically, which so delighted the assembled Gods that they roared with laughter. Amaterasu became curious how the Gods could make merry while the world was plunged into darkness.

"Why you are laughing?" She asked through the rock door of refuge.

The most beautiful Goddess has appeared. She is a most skillful dancer!" One of the Gods responded.

Hearing this, Amaterasu, who was a proud Goddess and said, "This is a performance I must, by all means, see." And opened the door just a crack. The God conversing with Amaterasu then took out a mirror and placed it in front of her.

Amaterasu saw her face in the mirror and exclaimed, "My! What a beautiful Goddess!"

Wondered by her own beauty, she open the door wider to see better. A strong God, named Amenotadikarao, didn't miss

that chance. He grabbed the slit, and pulled it wide open. Still bedazzled by her reflection, she heard the cock's crow, and was thus drawn out from the cave. The kami (Gods) then quickly threw a shimenawa, or sacred rope of rice straw, before the entrance of the cave (now in Kyushu Island) to prevent her return to hiding. No choice, the sun Goddess Amaterasu returned to the world. After that, Susanoo behaved better, well..., most of the time.

Amaterasu's chief place of worship is the Grand Shrine of Ise, the foremost Shinto shrine in Japan. She is manifested there in a mirror that is one of the three Imperial Treasures of Japan (the other two being a jeweled necklace and a sword). The genders of Amaterasu and her brother the moon God Tsukiyomi no Mikato are remarkable exceptions in worldwide mythology of the sun and the moon.

Amenouzume is happy and sexy dancing God whose dance make spectators dazzled or entertained or raises spirits. Much of her followers are strippers, comedians, sandwich men and such artists and entertainers. Her lesson is that even in the most dire times, there is a place and role for joy, hope, love and entertainment.

Solstice Drama Part Two: Props & Staging

It will follow almost the same process and language (with improvisation) as the story.

Mayumi will play the role of Amaterasu, the Sun. Nozomi will play the role of Amenouzume, the Dancer. Pat will play the role of Susanoo & Amenotadikarao (bad boy & strong guy). Little Naomi will be the impish winter sprite, armed with snowballs.

Other grove members & guests will play the audience of the Gods (about 5 people), maybe even Father will attend.

We'll hold it near the Shrine in a small open area on the Emperor's birthday (Dec 23rd) which is appropriate and a holiday. We'll make a mini rice field, set aside a square area for the sun's house, some hand-made straw ropes, and a little dance stage, stage decorations, plus put together a horse puppet (later used for piñata), collect some mirrors, kids jewelry, and some tiaras. Caves are hard to find in Akita, so we'll make a stout wicker hut (bigger than a sweat lodge) and roll rock in front of it. We'll use tiki-torches for dramatic lighting in the evening and set up a portable searchlight in the cave, for her dramatic exit. Nozomi has begun practicing her dance, which is going to be quite the eye-opener for such a shy one! Perhaps Susanoo & Amaterasu will have more children?!



Figure 49 Brining in the Yule Log.

Christmas Plants & Picking the Yule Log

By Mairi Ceolbhinn, D.C. Grove
A Druid Missal-Any, Yule 2001

Druids love and respect their plants and truly wish them to return to full vitality in the spring. Without plants, how'd we do our sacrifices? What we'd eat? What'd we wear? It's nice to know that in the depths of winter, when the days are shortest, that some plants are doing rather well. We wish to celebrate this with Christmas trees and such and bring their blessings into our homes. See also the site. <http://www.circlesanctuary.org/pholidays/SolsticePlanningGuide.html>

Mistletoe, as we all know, was considered sacred, by our ancient Siblings and has remained such throughout the years. Its Gaelic name still means "all healing," although I'm not sure how to use it safely, since it is rather poisonous. Perhaps, it is by its poison, that it fends off winter's blight, and manages to bloom around the solstice? Its persistent fertility is therefore an established trait that gives us that great custom of "kissing under the sprig of mistletoe" which would happen in a night of partying and debauchery. That age-old theme of commemorating the death of the "old Sun" and birth of the "new Sun" is now popularly incorporated into the images of "Old Man Time and Baby New Year" doing a tag-team on January 1st every year.

Holly berries, like Mistletoe, bloom amidst the snow as if to defy winter and encourage the return to life. Its green boughs were of course common decorations on buildings, holy places and public buildings during the winter festival, and this tradition has fortunately continued to this very day. Even the Japanese, Mike Scharding says, have a "kadoomatsu" placed in front of the door at New Year's Eve.

Yule Log Tradition:

Not to be morbid, but a sacrifice is necessary to rekindle the life of the dying sun (no, I'm not pro-Aztec, which sounds like a marketable drug), and it seems the Yule Log has filled that role for several centuries. "Yule" comes from "hweol," meaning "wheel," which is a frequent European symbol for the Sun. So you're basically giving the Sun a good-needed torching to warm it up.

According to various sources, it is widely agreed that the hearth of the Celtic House was the home of a protective spirit, and (for practical and symbolic reasons) the fire was rarely allowed to die out except once or twice a year during the big fire holidays. Special prayers were and are still spoken before leaving the banked fire of turf for the night in rural areas. Much magic also went on around the fire during cooking, story telling, and entertaining of guests. The hearth was basically the pre-modern "Home Entertainment Center." If you've ever noticed, televisions also send comforting relaxing flickers of light into a darkened room while you stare blankly?

Now, back in those days, people had access to common forests surrounding their village. The choice of the wood varied greatly among locales, but one good size tree would provide several logs for a neighborhood. But under no circumstances, should you steal one from a neighbor's private land (and no buying one at a parking lot, good religion is do-it-yourself). I've not heard of any special methods of cutting a tree down, but a short ceremony, and posting a few days

advance notice for malevolent or uninterested spirits to depart, would certainly be in order. (No, that Golden Sickle is no more effective than a haddock, get a good steel axe.) Angry spirits will make the tree conk you on the head; so be forewarned.

Once cut down, a goodly size log was the festooned and regally dragged back to town through the streets. As the Log entered the house, some cultures would give it a hearty drink of oil, salt and mulled wine, with a song perhaps. In more recent times, it was burned on Christmas Eve (which is close enough to the Solstice), with music, activities and frolicking. To kindle the fire, splinters from last year's logs (saved by the eldest daughter) were used to get the substrate of dry logs going, since those Yule-logs are hard to burn by themselves. Guests were encouraged to toss sprigs of holly on the fire to take away bad luck. The way it burned would prognosticate the future.

Splinters of the log and cinders were taken home to protect against fires, lightning and tax-collectors at their home. Now the Yule Log tradition, widespread since the 12th century, nearly died out with the change to pot-belly stoves and grills in the late 19th Century. The tradition still survives in sizeable pockets today in the country-side today. For fire sensitive areas, a smaller log-shaped cake now decorates the dining room table. I've tried this custom for a few years in my little BBQ next to my house (sneaking one from the River Creek National Park), and saved some ashes, and no disasters have yet befallen my home (well, except the Pentagon in Virginian Commonwealth, but that's the workplace, perhaps the White House and the "Mystic District" of Washington, D.C. were spared because of their National Yule Log?).

For me a Christmas tree is just another elaboration on "bringing the greenery in," and it certainly is a younger tradition than the Yule Log, perhaps a merger of pagan Nordic tree worship and perhaps the 13th century morality plays' "Tree of Life" (from the Garden of Eden) which was often the only stage prop, and conveniently performed around the Solstice. Perhaps, the inability to have a Yule Log burning and urbanization led to the soaring popularity of the Christmas tree in the 19th century? So go get your plants!



Figure 50 Minnesota in early summer.

Some Optional Things for Oimele

By Alex Strongbow, ex-Carleton
A Druid Missal-Any, Oimele 2002

Well, here's my list of things to do for Oimele, Imbolg, Candlemas, Ostara or whatever you wish to call it. It's a multi-faceted festival reflecting Bridget's diverse talents. If you were to combine them all you'd be "writing poems by candlelight about flaming metallic sheep." Sounds strange, but where do you think "steel wool" is from? Do not put it in the microwave, though, unless you want to see visions of Pikachu!

- Banana-Split candles (Cherry, banana, pineapple ring; possible imagery...)
- Make decorated candlestick holders.
- Try to Predict (e.g. candle divining) whether winter will end soon and what day the last snow will be gone in the grove or some other spot.
- Start planting seeds in little pots.
- Get a candle-making kit at an art store.
- Spring Cleaning Party
- Make homemade butter or ice-cream (try goat's milk)
- Fireworks (if legal, secretly if illegal...)
- Make a contest to find first flowers or awakened hibernators
- Decorate the house: Bridget's Straw Crosses, ironwork, stained glass, candelabras, lava lamps, anything that's bright,
- Melt lead and pour into molds to make items.
- Sharpen knife, repair or replace tool collection
- Rent "Lambchop's Funniest Songs"
- Write poems together (perhaps within 5 minutes on a theme)
- Rent "Babe" or "Ground Hog Day" with Bill Murray
- Rent "Bell, Book , Candle" with James Stewart or "Silence of the Lambs"...
- Rent "Wallace and Grommit" (Perhaps "A Close Shave" is best episode)
- Decorate chair by fireplace.
- Burn the dried up Christmas tree (watch it go fuuumph!)
- Have a sheep day
- <http://www.geocities.com/Hollywood/Hills/9609/sheeptxt.html>
- Call up a farmer and have the kids come down for a sheep birthing.
- Do some knitting with wool.

Also see:

<http://pages.ivillage.com/paganparent/imbolic.html> packed with stuff
<http://www.web-holidays.com/candle/> fun
<http://www.circlesanctuary.org/pholidays/CandlemasCustomsLore.html> overview
<http://www.partytown.com/menus/imbolc.htm> for a meal
http://www.education-world.com/a_lesson/lesson048.shtml about Groundhog Day
<http://orderofthecauldron.homestead.com/candlemas.html> nice discussion on Candlemas
<http://www.ghostdragon.net/sabbats/imbolcactivities.html> more activities.
<http://members.tripod.com/acorns3/archives.html> pagan kids activities back issues (look also under ostara)

Things to Do for

Spring Equinox

By Alex Strongbow
A Druid Missal-Any, Spring Equinox 2002

Well, that's a really hard question. We know that most sowing in the fields would be done by now and it was time to change to spring clothes and spend more time outdoors. When it comes down to, we're talking about eggs and sunlight, right?

1. Break down, and enjoy the Easter egg decoration party. Especially the Ukrainian style wax and decoration. If you're an overachiever, go into Faberge.
2. Have half an omelet, sunny side up, of course.
3. Hide treasures in the forest or park. Tall grasses equals stepped-on eggs.
4. Be early for April Fool's day.
5. Go out to the pub for Saint Patrick's day and live it up.
6. Spend the whole day with a watch and see if day REALLY equals night.
7. Set up and synchronize your solar-calendar (that rock-henge in your back yard. A great site, for setting up your stones in a parking lot or a field is www.efn.org/~jack_v/AstronomicalCalendar.html Strangely, the design looks like a basketball courts lines! Could there be a connection?!
8. Get your garden planted, if you haven't started. Try old-fashioned "heirloom seeds" at www.seedsavers.org or Seed Savers Exchange (SSE) at 3076 North Winn Road, Decorah Iowa 52101 at 319-382-5990.
9. Make waffles. Write "Clinton" with maple syrup. Hee. Hee. Enjoy taking half-way opinions on important subjects and carefully study both sides of issues.
10. Change your wardrobe to summer-style suits, sandals and wear a flower. I've been thinking. Many religions have strange headgear or hair-styles, and we haven't since that weird "bald-forehead" style in the 450s AD, so let's go out for straw hats?!



10 Things to Do for Beltane

By Alex Strongbow
A Druid Missal-Any, Beltane 2002

1. Sex. Of course!
2. Wake up early, greet the sun, wash your face in the morning dew. Collect flowers and make garlands for those you care about.
3. An Oak King can be selected by various athletic competitions such as: races, wrestling, archery, stone tossing, sit-ups in one minute, fire kindling contest (first to boil cup of water), greased pole climbing, rodeo riding, or a combination of foolish macho things.
4. A maypole dance for the women (men too if not enough people). Last woman holding the ribbon will become the May Queen The May Queen and Oak King should symbolically (or actually) consummate their "marriage" in a symbolic gesture. <http://altreligion.about.com/library/howto/htmavpole.htm>
5. Picnic, leaving a symbolic offering of one piece of everything. Possibly foods are oatmeal, dairy, berries, greens, wine, barley, honey, eggs, sweets. <http://www.keirle.freemasonry.co.uk/page18.htm>
6. Drama or play of Persephone returning from the underworld or a story of a woman returning from the fairy lands. Divination is a possibility.
7. Enjoy the Waters of Life (i.e. whiskey). If you're solitary, do some self-nurturing type of activity, like a walk in the woods of a state park and camp out or vigil.
8. Raise stones. Its always a good time to bring the community together to haul rocks around and make a memorial of some type to the event. I recommend using car hoods from a junk yard, long levers, and 15 ropes and a pulley.

Build a Bonfire.

This might be hard for those of you in fire-prone areas like California, but a cauldron fire might be possible, or just use a barbeque/hibachi for the job. Some of you are girl-scouts, but here's some advice for the rest of you.

Apparently, the traditional wood to burn is oak, ash, thorn, rowan, apple, birch, alder, maple, elm, gorse, holly, hawthorn, and others from a story about the Battle of the Trees. I'd add a piece from any other tree in your forest. Collecting the woods and maypole would be a nice combination activity, and give time for certain members to "dally".

Be sure to remove all the dry materials in the vicinity and dampen the area. Now you can just pile a lot of logs if you'd like, or you can stack them. A pyramid shape or teppe shape is considered ideal, as boxy shapes tend to fall to the side rather than collapse inward (1999 Texas A&M disaster, anyone?). I recommend that you don't get too close to the fire, just in case a log rolls out. Leave spaces between the logs to allow air to circulate. Old Christmas trees make great center pieces (whooom!). Put the kindling and ever large pieces in the center.

There are many ways to make the initial flame. Magnifying glass, parabolic mirror, iron & flint, rubbing two sticks (use a bow to spin faster), magma, lightning, natural forest fires, and matches. As always, the key is to start small

with shaved wood, dried grass, lint, cotton (yes, toilet paper is good) and add that to small sticks than keep adding bigger stick until the logs reach the magic temperature of 451F. If all else fails, CAREFULLY throw a cup of gasoline onto it.

Dance around it, watch it, talk to your friends. Throw negativity away into the fire. Or send up prayers with the fire. Young couples may wish to jump over the fire together after it burns down.

As always, stay with the fire until you are able to handle all the ashes with your bare hand. If you can, you take a candle home and relight your furnace, like the ancient Celts did.

<http://www.geocities.com/Athens/Oracle/6992/bonfires.html>

Or you can do something no one else has thought that you really like! See these sites for ideas:

http://altreligion.about.com/c/ht/00/07/How_Celebrate_Beltane_0962933966.htm Fun.

<http://www.circlesanctuary.org/pholidays/Beltane.html> Good customs.

<http://www.witchvox.com/holidays/beltaine/beltainehistory.html> A lot of info.

<http://paganwiccan.about.com/cs/beltanemaydayb/>
www.cyberwitch.com/wychwood/Temple/beltane.htm good history

Summer Solstice Activities

By Alex Strongbow, ex-Carleton Grove
A Druid Missal-Any, Summer Solstice 2002

It is not a major holiday, but here are some activities to surround the holiday.

Short and simple, the list looks like this:

- Picnics, beach parties, and fireworks
- Bonfire (It's always a good time)
- Fire-Fly searching, bug collecting (and release?)
- College or family reunions
- Charging magical tools
- Hardest work on a long-term project or making a journey
- Eating a super-big sundae
- Hauling rocks and attuning your megalithic calendar
- Baseball, soccer, hurley, outdoor games.
- Searching for St. John's Wort
- Backyard volcano building (see familyeducation.com site)



Figure 51 Bright Mirage, Bard of the Reform 2001-2

Some Possible Lughnasadh Activities

By Alex Strongbow, a Druid Lost in the Woods
A Druid Missal-Any, Lughnasadh 2002

Basically, early August is a "hey, the farming is turning out alright!" agricultural festival and horse race time. Because it is a rather warm time of the year, and like other parts of the Northern Hemisphere, it is also a good time for big crowds of people to travel and have some constructive fun. Taitiu, Lugh's mom, is commemorated in funeral games that last a week or so. I've put together a list of some events that might be done throughout August.

- Food was scarce before the harvest, so you might consider fasting before the festival begins, eating only seasonal foods that you can research as being available before world-grocerying began. Perhaps combined with a camping trip, to test your rigor.
- Brehon Wedding/Handfasting: A young couple will put their hand through a hole in a stone and pledge to officiant and public their intention to try living together for a year before deciding on a permanent marriage.
- Settling of Legal Disputes: Advice or mediation in long-term disputes could be sought from other members of the grove (perhaps on slips of paper pulled from an anonymous box). Alliances with other organizations may be approved now.
- Horse racing: Well, few of us have horses, but a trip to a derby, dog track, or Nascar race would be appropriate, as would attending a summer track and field meet. Gambling is encouraged. If you do have a few horses (or can rent them), it is traditional to race along a river or ford a river mid-race.
- Bonfire: Not associated with hearth-fires, but just for fun and illumination of nocturnal partying. Sacrifice bad habits and unwanted things from your life by throwing symbols of them into the fire, this is good anytime. Perhaps, a competition between teams to build the biggest/oddest Lammastower?
- Prearrange to collect the last sheaf of wheat from a farmer and make it a Cailleach doll (old woman), much like the Bride-og at Oimeelc in February. It should be placed on the mantle over the winter and destroyed in the spring, perhaps ploughed into the ground.
- Celtic Olympics: Yes the games of Tailtean, were held until the time of the Norman invasions in the 12th century. Perhaps modeling them on a highland games, which are frequent this time of year, would be apt. Events could include:
 - Wrestling in either Greco-Roman fashion (pinning shoulders to the ground), Sumo (no touching ground except feet or leaving circle) or WWF smackdown rules.
 - Hurley, Cricket, Soccer, or Rugby matches.
 - Foot races, wheelbarrow races, bicycle, piggy-back, sack-races, obstacle courses
 - Hammer Toss, Shot put, heavy rock lifting or caber toss
 - Sword dancing, country dancing, interpretive dance etc.

- Long jump, high jump, pole-vaulting with walking sticks
- Boffer-sword/Quarter-staff bouts, preferably on a log over a river.
- Massive tug-a-wars, wacky relays, tag, human pyramids, or egg-toss contests.
- Archery, fire-arms, catapulting, slinging or spear toss contest
- Have a "Rhibo," a welsh game where people line up facing each other, making a bed of arms and then fling them up in the air. It is advisable to catch them on the way down.
- Mental contests for the less physically-gifted: Chess, poetry, story-telling, lying contests, geometry jousts and math matches (bring out old SAT prep sheets), joke-telling, banjo-dueling, scavenging hunts.
- Large elaborate parades or activities to test the strength and endurance of young folk, usually through a forest, to a special spring or well or curving up and around a hill.
- Make plans for the winterization preparations.
- Feasting!: Foodstuffs include Beef, broccoli, cherries, spinach, any type of early berry, corn, potatoes, homemade bread (particularly wheat, oat, and especially corn bread), berry pies, barley cakes, nuts, apples, rice, roast lamb, acorns, crab apples, summer squash, turnips, oats, and all grains. Drinks: Elderberry Wine, Mead, Ale, Meadowsweet Tea, and Cider
- If you live near an abattoir, you could attempt a Tarbh Feis (cattle meditation) by wrapping yourself in a freshly killed bull's hide after eating 10 pounds of beef at a crossroads and sleeping overnight while Druids sing around you. You could then prophesy the 2002 elections by this method, perhaps, or the fertility of the harvest might be gauged from your dreams.
- Offer first-fruits from your garden and plant all the seed of fruits eaten at festival. Bake a loaf of bread in the guise of a man and tear him apart by wild-cats. Include bilberries or blueberries in your feast; these were a traditional fruit, whose abundance was seen as an indicator of the harvest to come. Make a cornwheel of ripe grains.
- Gather and make acorn bread.
-



Figure 52 Another View of Druid Bridge in Northfield over Cannon river with 165+ Druid Sigils.

Some Optional Activities for Fall Equinox

By Alex Strongbow, a Druid Lost in the Woods
A Druid Missal-Any, Fall Equinox 2002

Fall Equinox is the opposite twin of Spring Equinox, only that life is now giving fruit and dying at this point in the year's cycles, sometimes known as Michaelmas in the Catholic calendar; when contracts and rents were collected (as at Easter). What harvesting began in Lughnasadh should be about finished by the Equinox. In times past, autumn was a dreaded season, as people scrambled to prepare food for the long, deadly winter. Only in recent centuries, with assured food supplies, have we begun to romanticize the season. For modern society it is a time for starting school and the end of summer vacations.

- It's possibly the last chance to have the types of fun summer outdoor group activities that characterize Beltane, Midsummer and Lughnasadh. So it offers an opportunity to repeat previous ones, or try out one that you didn't have time for.
- A picnic is definitely in order or participation in final harvesting. Traditional choices would be grapes, acorns, wheat bread, goat, Indian corn, horn of plenty, cornbread, corn, root crops (i.e. onions, carrots, potatoes, etc.), pomegranates, nuts, goose, mutton, dried fruits, apples, beans, and squash.
- Prayers towards protection, balance, and success in life are auspicious.
- Building a doll of grains to be burnt in the spring or fed to animals.
- Sitting under trees with nets to catch falling nuts and leaves, perhaps saving a leaf from each year in a collection. The rest should be made into a leaf pile for the kids.
- The changing leaves can also be dipped in paraffin and put on wax paper. After the leaves dry, they may be placed around the house or in large jars with sigils of protection and/or abundance
- Take notes on which trees turn color first, which fall soonest, and into which colors.
- Follow the migration of birds.
- String nuts into a necklace.
- Plan a trip to see the fall colors in the mountains.
- Do the Halloween farm-visit early and beat the crowds.
- Make a grapevine wreath for the door.
- Deer season opens. Contemplate it and find some deer. Vegetarians can protest the sporting elements of it.
- A good time to give to local charities to feed the poor.
- When do certain animals begin to disappear?
- Bake bread from scratch (i.e. grind the grains into flour).
- Note the date of the first frost and its effects on plant life.
- Put up storm windows, check insulation and pack away the air conditioner.
- Start notice the location and time of sunrise, noon and sunset and continue through winter.
- Plant acorns and other nuts and wait for spring growth.

Suggested Topics for OMS Grove Meetings

By Sybok, 2003

Introduction from Mike:

Just as Carleton Grove may have its weekly tea meetings and events, so we recommend that Groves diversify their activities outside the usual liturgical service. You don't have to be all things entertaining, but it's nice to try letting member's talents shine out in different situations. Therefore, I'm also including these suggestions from Sybok which he posted to RDNAtalk once with advice from OMS.

1. Introductory meeting (repeat as necessary): "How I came to be here, and where I wish to go." (Begin with song, "Sequoia Sempervirens.")
2. Ethics vs. morals: If you don't believe in a judging deity, or heaven and hell, what makes you be an ethical person? Issues of freedom and responsibility.
3. Ethics of Spell casting: Love spells; weather working; protection, etc.. Manipulative magic?
4. Bardic Circle: everyone bring songs and/or poetry to share in turn.
5. Pagan parenting: Bringing up our kids to make a free and informed choice of religion; fun and seasonal activities; children blowing our covers; coven relatives and co-parents. How can we pass on our values? The ethics and politics of teaching children, especially kids of non Pagans.
6. Reincarnation: Types of reincarnation from different cultures; transmigration to different species; the ecological view of "material animism." Soul survival: intact, fragmented, or no personal soul at all. Ethnic identities. Experiences with the dying and the dead.
7. New mythologies: Science fiction & fantasy. Movies, comics, music, art.
8. Building Pagan communities: Urban? Rural? How to maximize the feeling of community and individual choice in lifestyle? Business, living arrangements, aesthetics.
9. Paganism & Druidism: In and out of the broom closet. Handling the Craft at work and with relatives. Sharing experiences.
10. Sacrifice & the seasonal round: Is the continual reenactment of the yearly sacrifice a viable mythic model for us? What mythological alternatives might we consider? How about seasonal celebrations in differing climatic zones, or different hemispheres?
11. Sexual polarities: The metaphysics of sex and heterosexism. What would gay or straight or bisexual magic be like? Do the different rhythms of the year call for different sexualities? Theories of love and magnetism, erotic and mystic ecstasy, eternal love. Sexuality, polarity, androgyny.
12. Sexuality & Relationships: Open relationships; monogamy vs. polyamory. Different models; polyfidelity. Dealing with jealousy. Rules for inclusive relationships.
13. Living a nature religion in an urban/technological world: Gremlins and machines; recycling; deep ecology; seasonal awareness in an urbanized setting; worshipping the moon through glass!
14. Magic & money: Our relationship to having and to generosity. How we relate to prosperity and how we manifest it.

15. Paganism & community responsibility: The burnout cycle and group motivation. Resistance to our visions; how to change the world if we can't get ourselves moving? Varieties of Pagan experience, from itinerant partier to persons motivated by strong political or ethical principles.
16. Paganism & politics: Pagan response to anti-choice lobby, Helms Amendment, anti-Satanic hysteria, etc. Preparing position statements, letter-writing campaigns, petitions, etc.
17. Skills exchange on a variety of topics: massage, Tarot, geomancy, dowsing, astrology, divination, etc.
18. Book of Shadows "swap party."
19. Song & chant swap (bring tape recorders!)
20. Shamanic trance techniques.
21. Videos. Rent a video that has a Pagan theme. Discussion follows.
22. Relationship of myth to reality.
23. Purpose of existence: Who are we? Where are we going? How will we get there? Personal salvation/enlightenment vs. larger mission...
24. Practicing magical techniques: Sensing auras, using pendulums, dowsing, etc. Survey of divination methods.
25. Guest lecturers: Invite presentations from individual group members or outside sources.
26. Book study & discussion. Select a book from the Basic Bibliography or other; everybody read it and discuss at next meeting.
27. Comparative religions: Invite representatives from different religions to present their views to Grove; then have the Grove attend their next services.
28. Special events: Sponsoring and participating in public events; debriefings from distant journeys to attend Pagan Festivals, magical mystery tours, etc..
29. Group outings: Picnics, camp outs, dinners, movies. trips to sacred sites, such as hot springs, the ocean, mountains, caves, etc.
30. Full Moon and/or New Moon rituals: Wiccan or other.
31. Men's and Women's Mystery Circles.
32. Pirate Parties or other special theme costume parties.
33. Other topics? Send suggestions from your group to OMS-RDNA; 557 Winona Road; Grants Pass OR 97526 USA

Don't forget to pass around Sign-Up sheet for new people.
Decide next meetings: dates, places and topics.
Potluck dinner or munchies?
Prepare a calendar of events.
Arrange to contact absent members by phone or letter.



Section Eleven: Final Things To Think About

Dave's final Meditation at Carleton (1966)

Three years ago
Gone now
They found something
had a good time
could laugh.

Restrictions now gone
still must laugh
If you can't laugh
you are dead, and
your religion dying.

Your spirit is your own
Find what you will
but together good
yuks.

If A-D can't laugh,
or sermonizes,
Kill him!

I leave you....

(Announce meetings)



Figure 53 Japanese Gardens river of rocks, c. 2002

Original Introduction to the Book of Liturgy

Praise to the Mother!! This book contains the weekly Order or Worship of the Earth-Mother, the Orders of Worship for the Greater and Lesser Festivals of the Druid year, and for the sealing and consecration of Second and Third Order Druids.

No part of this book is to be kept secret from any member of the secular association of the Reformed Druids, nor from any called to be Druids, but it is not to be kept in the hands of any but a Third Order Druid.

Further, all of these Orders are to be celebrated only by a Third Order Druid called to be an Archdruid of the Carleton Chapter, or designated by the Archdruid of the Chapter specifically to conduct the service.

All of these Orders are the work of Archdruid David Fisher, Second Order Druids Howard Cherniack, Norman E. Nelson and David A. Frangquist and Second Order Peter Basquin. Until such time as a Council of the Priest of Dalon Ap Landu shall so affirm, they shall be the sole Orders valid for Reformed Druid worship at Carleton.

Declared by
David H. Fisher
Archdruid

on the 91st Day of Geimredh in the First Year of the Worship
of the Mother.
(January 31st, 1964)

Printing History of the Liturgies

What is the Order of Worship? Much of this is well discussed in my General History of Reformed Druidism; but basically it was originally devised by David H. Fisher in April 1963. We don't exactly know where he got the material, but it bears a strong similarity to the Episcopal service and to some fraternal Druidic rites.

The generic Order of Worship was originally devised for the use of holding regular Saturday Noon services at Carleton. After the mandatory Chapel Requirement was rescinded, the Saturday services became gradually less important, and the 8 festivals rose in importance. By the late 1970s, Saturday services had fallen out of use at Carleton. Some of the missionary groves continued to have Saturday services up until the 70s, but most found it a bit too frequent for their schedules. The Order of Worship remains as a good generic, non-dogmatic ritual whenever you want to hold a service outside of a festival-setting. The basic Order of Worship essentially has become a working template for designing rituals for the eight festivals, marriages, funerals, consecrations, ordinations to various special Orders and other sundry purposes.

Where did the Liturgies of ARDA come from? The following historiography section will discuss more on individual liturgies. I drew upon four sources to compile Part Three:

1. The Black Book of the Liturgy.
2. Frangquist's Prayer Book
3. The Druid Chronicles (Evolved)
4. The International Druid Archives
5. On-line Searching for liturgical keywords
6. From Private Collections

The Black Book of Liturgy

Just as the Green Book of Meditations (Volume 1) in Part Five was designed as an aid for Archdruids too lazy to look up meditations for their services, so has the Book of Liturgy been designed to offer prepackaged rituals for the Priest too lazy to design their own rites. The rites offered were examples of what you can do, not restrictions. There never were any official printings of the Black Book, everybody made copies when they need it, until Michael Scharding did an official printing in 1993. Isaac used several entries from the Black Book to include in the Urtext section of DC(E). The title comes from the Black binder cover that contained it. The Black book was essentially a convenient subdivision of the Blue Book of the Archives. The contents of the Black Book were added to over the years. At the end of Morrison's Archdruidcy, it's contents were:

1. Introduction of David Fisher (The Imprimatur)
2. Common Order of Worship (summer version)
3. Oimeic #1, #2, #3
4. Service for Beltaine (with Stage directions)
5. A Service for Midsummer (half of it)
6. A Service for Lughnasadh
7. A Reading for Lughnasadh
8. Samhain #1, a responsive reading, Samhain#2
9. Service at the Winter Solstice
10. A Chant for Midwinter
11. A meditation for Midwinter
12. Ceremony of Consecration
13. Order of Investiture
14. Exorcism in Time of War
15. Greek Order of Worship

Frangquist's Prayerbook

Frangquist had a small address book in which he had typed services. He gave me a copy while visiting in October of 1993. It was the first time that I had seen the 4th to 7th order services appear in the record books (well, the 5th was printed in DCE). All were of 1965 vintage. The contents of the prayer book was:

1. Order of Common Worship (Summer and Winter Version)
2. Ordination of Druids first through seventh
3. David's Final Meditation at Carleton
4. Incantation to Midsummer by Frangquist

The Druid Chronicles (Evolved)

By Isaac Bonewits published once August 1976.

Almost everything from the first half of the "Liturgies of the Druids" in DC(E) has been reprinted in ARDA. The historiographies can tell you more about the different pieces. Basically everything in the first half of DC(E)'s section was brand new to the eyes of the Carleton RDNA and of Californian Druidical origins. The second half of the collection, called "Ur text" came from the Black Book of Liturgy. There was one unusual item in Isaac's "Ur-text" that wasn't in the Black Book, Fisher's original Summer Order of Worship version. I have no idea how Isaac got his hands on that. DC(E)'s original contents were:

1. Order of Common Worship (Summer and Winter Versions)
2. Ordination to the Second Order
3. Oimeic, Beltane, Lughnasadh, Samhain
4. Winter Solstice, Spring Equinox, Summer Solstice, Fall Equinox
5. A King's Wedding
6. An OLD fashioned Wedding
7. Suggestions for A Druid Funeral
8. The Gaelic Rituals (Summer, Winter, 2nd Order)
9. May Day, Season Surpassing Poem
10. Cold, Cold Poem

URTEXT RITUALS

11. Ceremony of Consecration
12. Oimeic Service of Worship #2
13. Original Order of Common Worship: Summer Half of the Year
14. A Service at the Winter Solstice
15. A Service of Sealing to the Service of Braciaca and of Man (fifth order)
16. A Service for Midsummer (only half of it)

International Druid Archives

Collected by Michael Scharding, Up to 1996

Over the years, I collected several pieces of liturgy from various sources. The last three items below were printed in the Druid Chronicle at some point. But we have originals.

1. Late 70s Berkeley Orders Of Worship (Summer and Winter Versions)
2. Samhain #3 and Fall Equinox of Carleton
3. Order of Worship for Protogroves
4. A Marriage Ceremony
5. Order of Puck
6. A Wedding Contract
7. Order of Diancacht
8. Order of Lugh



Historiography of the Liturgies

Section One:

The Simple Package of Generic Liturgies

Simple Order of Common Worship (Summer & Winter Version) 1993:

Easy-to-read arrangements by Michael Scharding, 1993.

Ordination of Second Order Druids 1963:

Arranged by Michael Scharding 1993. Again, except for the section titles and directions, identical to Fisher's 1963.

Ordination of First Order Druids 1963:

Arranged in 1993 and discussed by Michael Scharding based on oral history.

Various Traditional Invocations 1963:

The first three were translated from the original ancient Irish by Prof. John Messenger, the RDNA's original faculty advisor, in 1963. For more details see their endnote entries in the Book of Customs of the Chronicles. The fourth invocation is the "Hymn of the Earth-Mother" composed by Kathryn Courtice and put to music by Peter Basquin during the first months of the starting RDNA in spring 1963.

Detailed Order of Common Worship (Summer & Winter Version) 1976:

These are identical to Isaac's version in DC(E). Except for the section titles of each section and the directions, these are identical to David Frangquist's version between 1964-1966. I suspect this because of the lines in the Invocation "Forgive us these three errors" I suspect that David Fisher originally used "Forgive us these three Sins" Otherwise little difference between Frangquist and Fisher.

Section Two: Old

Carleton Seasonal Versions

1964 Samhain, Version #1:

This was probably written by Fisher in fall of 1964. Noteworthy is the Welsh addition to the invocation, invoking Be'al. This is the only known use of a god's name in place of the generic "Lord" Most of the time the identity and interpretation of "Lord" is left up to the congregant's imagination. Also noteworthy is the absence of an invocation of the Earth-Mother.

Samhain Chant by David Fisher:

Although found labeled as "Midwinter Chant" of pre 1966 origin, the original text was by Fisher for Samhain of 1964 as is proven by examining Chapter seven of Customs in the Druid Chronicles. Not part of Black Book.

1970s Samhain. Version #2:

Not present in the original Black Book of Liturgy as given to Shelton. This is probably from Shelton's typewriter between 1969 and 1976.

Cold! Cold!:

Was included with the Irish rituals in DC(E). Acquired by Larson from Cross & Slover's works. This is a spell poem and make a good Samhain reading.

1963/4 Service at Winter Solstice:

Although not originally in the Black Book of Liturgy as given to Shelton, it was written by Norman Nelson, probably in December 1965 at the Vermillion Grove of South Dakota, but possibly from a Dec 1963 or 1964 service also. The Winter Solstice is not popular at Carleton because it is cold, and everybody has gone home for the academic Winter Break. It was chosen for inclusion in the Urtext of DC(E).

1964 A Call to Mother Nature:

Used on the 1964 Winter Solstice. Probably collected by David Frangquist, his source was from the Harley Manuscript 1585, FF. 12 v. -13r.

1963 A Chant for Midwinter:

Similar to the Samhain chant by David Fisher above. It could be by Norman Nelson or by David Fisher, more likely the former since he wrote the service for that year; but possibly by Fisher as a personal touch to Norman's service. Dec. 1963?

1964 A Meditation for Midwinter:

(From Ecclesiastes 7:8-10, 14) Most likely from Frangquist or Fisher, who had scoured biblical literature for Druidic phrases. Probably discovered by them before Dec. 1965.

1964/5 Oimeic Service of Worship:

Written before 1966, probably by Fisher during 1964 or 1965.

1964 Festival of Oimeic Mediation *

Found in the Archives in 1999 stuck to another sheet, so as to be hidden.

1966/7 A Service for Oimeic:

Written by Gary Zempel during 1966 or 1967. It was the one chosen for the Urtext Oimeic service in DC(E).

1970-4 Yet Another Service for Oimeic:

Not Present in the Original Black Book of Liturgy as given to Shelton. It was probably written between 1969 to 1974, by Shelton.

1963 Beltane(?) Original Order of Worship for Summer Half of the Year:

I suspect that this is the earliest version of the Order of Worship, possibly from the Spring of 1963 and written by David Fisher. Arrangement is just like he did it. First printed in DC(E).

May Day Surpassing:

Was included with the Irish rituals in DC(E). Finn Mac Cumhaill supposedly wrote this in order to prove his poetic ability and makes a good reading for Beltane. Acquired by Larson from Cross & Slover's works.

1970s A Service for Beltane:

Not present in the original Black Book of Liturgy. It was probably inserted by Richard Shelton and it is probably of his authorship between 1969-1976. The stage directions were taken from a letter from Shelton to Morrison in 1976, explaining the customs of Beltane as Shelton knew them.

1976 Beltane Tips

This letter was to assist Don Morrison, who had just returned from a term abroad in France, in getting the Grove at Carleton back in shape before the arrival of Isaac that summer and the big Mid-Summer reunion.

1964 Midsummer Service

I ran across this fragment in the Archives while checking for more liturgical material. It's just a small piece. But shows that the early Grove was busy during the summer vacation also.

1963-64 A Chant for Midsummer:

Written in the summer of 1963, probably by Fisher. The DC(E) urtext version has only the first half as does the Black Book and it has only the first entry of the ritual that contained it: with the same text as the generic summer order of worship, except that it uses "sins" instead of "errors" in the invocation.

1964 Incantation to Midsummer:

Written by Frangquist in the Summer of 1964 at Camp Ma-Ka-Ja-Wan Grove in Wisconsin, near Chicago.

1970-74 A Service for Lughnasadh:

Not present in the original Black Book of Liturgy as given to Shelton. It is therefore probably also from Shelton's typewriter, especially since it is accompanied by a reading, with proper footnoting (a trademark of Shelton). Lughnasadh was not popular at Carleton since it took place during the summer vacation when everybody was away from the Grove.

1978 Service for Lughnasadh

A rare service from the post-Shelton era at Carleton, no longer before the Grove went into omission for a few years after her Archdruidcy. She apparently was building on the early service in some ways.

Section Three: Early Berkeley Seasonal Versions

I believe these versions were made by Robert Larson, with occasional revision by Isaac Bonewits and by members of the Berkeley and the Twin Cities Groves. It should be emphasized once again that the use of these rituals is entirely optional. And they were printed in DC(E). They were probably written almost at the same time, giving a cyclical feeling of a whole year through slight transitions. They were composed between 1975 and August of 1976, most likely. These provided a full rotation of the year and were essentially followed by many of the NRDNA groves up to and including today, with small variation and different readings. Special notes by Isaac follow for these Orders:

1975 Samhain:

The Chant was written by David Fisher, in 1963 c.e., and appears both in the Chronicles, and the custom of repeating the Sacrifice and the Reply was started by Robert Larson. Numerous poems and songs suitable for this holiday may be found in the Book of Bards.

1975 Winter Solstice:

Larson notes that he usually uses special "sun waters" for this rite: mead, whiskey, Irish Mist, etc. The last part of the Chant may be sung by the entire Grove, to the tune of "Tannenbaum" with the final line as an "Amen"

1975 Oimele:

There is a special Communion Hymn written for this service by Robert Larson, which can be found in The Book of Bards.

1975 Spring Equinox:

This holiday is not celebrated by some orthodox members of the RDNA. Larson uses special "sun waters" here as well.

1975 Beltane:

Numerous songs and poems for this holiday are found in The Book of Bards.

1975 Summer Solstice:

The suggestion of the use of mistletoe as the sacrifice may be startling to those who did not realize that Midsummer, like winter, was considered one of the best days of the year to gather mistletoe, because it was sacred to the Sun-fire-storm Gods. The use of "sun waters" is also appropriate to this holiday.

1975 Lughnasadh:

Larson wishes to point out that the Chant, which gives so much emphasis to the Sun God, was written that way for two major reasons; firstly, because Lugh is a Sun God and secondly, because Larson is a member of the Order of Belenos. He suggests that other Druids may wish to add or change verses to fit their personal preferences in deities. The fact that Larson is a Sun Priest may explain one reason why he wrote the ceremonies for the Solstices & Equinoxes.

1975 Fall Equinox:

This holiday is not celebrated by some orthodox members of the RDNA (as with the Spring). The "Sun waters" may be used. Some Groves may wish to add an additional Chant to the Gods of the Hunt and the Harvest.

Section Four:

Later Berkeley Seasonal Variations

I added these to ARDA, because they are special. These are unusual versions of the Order of Worship because they were written in the last years of the 70s for the Berkeley Grove by Isaac Bonewits, with possible other liturgists. This period was one of great tension for Isaac Bonewits, as he became more and more convinced of the necessity of a neo-Pagan Druid religion; and he was beginning to suspect that the NRDNA wasn't close enough to this goal. During this time he was involved with several other neo-pagan religious organizations and studying many types of liturgies. Isaac was also trying to come up with a powerful ritual for his new image of Druidism, and this shows in his careful arrangement of this

service. Isaac told me that he was heavily inspired by the Star Wars movies when he composed the original version of this ritual in 1978. The “Thou art God” line is from Heinlein’s “Stranger in a Strange Land” adopted by The Church of All Worlds” which Isaac was very interested in as a potential neo-pagan structure to build a Druid group with in the future ADF.

There appears to be three distinct phases in the liturgical development of this section, growing more complicated with each step as the liturgical design. Isaac in 1978 began Pentalpha organization, not longer after marrying Selene, which was an innovative umbrella group for pagan organizations. Class B’s major change was the replacement of the Invocation “forgive these three errors” with “swirling stars” invocation, which apparently occurred during 1978 at the Beltane service.

With the publishing of “Authentic Thaumaturgy”, a role-playing supplement explaining the laws of magic in 1978/9, perhaps we saw a reason for the shift to Class C, which occurred possibly around the Mid-Summer of 1979, although we don’t have a copy of that service. Possibly because he was too intensely re-writing the liturgy at that point or experimenting? Class C added several items that are now found in the ADF liturgical outline, namely; Centering, Statement of Beliefs, Group Goals and Dedication, Offering & Praise, Declaration of Faith, Sharing, Group Bonding, Thanking the Gods, Absorption & Grounding. Isaac considered the result a more powerful psychic drama with greater magical possibilities for public rituals.

CLASS A:

1977 Beltane
1977 Lughnasadh
1978 Spring Equinox

CLASS B:

1978 Beltane
1978 Lughnasadh
1978 Fall Equinox
1978 Samhain
1979 Oimele
1979 Beltane

CLASS C

1979 Lughnasadh
1979 Order of Common Worship for Foghamhar Season
1979 Fall Equinox Service
1979 Samhain
1980 Oimele
1980 Spring Equinox
1980 Order of Common Worship for Earrach Season
1980 Beltane
1981 A Chant for Spring Equinox

With Beltane 1980 (Variant #2) being an odd-ball exception, but the introductory notes mention that this was used during a visit to Santa Cruz Gathering, at which perhaps Isaac felt withheld from introducing the new features for some reason?

Specific points to notice is the heavy involvement of the group with choruses; far beyond the involvement of any other ritual on record. There is also a great many more beliefs expressed by the group than most RDNA grove would ever agree upon. The ritual is very much a binding ritual, to bring about like-minds, with very specific spoken goals. They give the reader a good version of what Isaac wanted the RDNA rituals to become, as he talks about in his Epistle of the Apocrypha.

I would highly caution the reader from assuming that the contents of these rituals would be agreed with by Carleton Druids; especially the older ones. These rituals are far more in the realm of purely religious in a Neo-Pagan sense than most older RDNA members might tolerate. But they are very interesting.

1979 Order of General Common Worship: Summer

The Summer version was written probably between Feb and May 1980.

1979 Order of General Common Worship: Winter

The Winter version between August and November 1979. A rather touching way to address the rejection of the sacrifice, by noting seasonal changes for hope when divinational responses prove insufficient.

1978 Samhain

Nothing too unusual in this liturgy.

1979 Samhain

Quite a bit more complicated than the 1978 version. But nothing unusually new regarding Samhain about this one.

1979 Oimele

Just a note that I like the group chant.

1979 Pentalpha Oimele

Isaac was involved in several different covens and lodges at this time, and Pentalpha was one such avenue for his expression to form a legally recognized church and experiment with such issues of organization that were proving too difficult in the RDNA and NRDNA. Selene is his wife.

1979 Oimele Poem

From the Pentalpha Journal.

1980 Oimele

Again very complicated elements in here are mostly the same in this era of lots of response readings, but nothing new here regarding Oimele, but this might be raised in the Meditation.

1978 Spring Equinox Fragment *

This is the last known service by Isaac to use the “Forgive these three mistakes” invocation. After this is the swirling stars motif for the invocation, by Geller. Perhaps the fragmentary nature indicated that Isaac was tired of the traditional format because after this one, they begin to swell in size and complexity, indicating some liturgical inspiration over the next few months.

1980 Spring Equinox

Basic format again with common elements for this series.

1981 A Chant for Spring Equinox

The only really interesting part of the 1980 Equinox service, minus possible meditation choices.

1980 Order of Common Worship, Earrach Season

According to Isaac, this was the last new service he produced before closing down liturgical innovation with the NRDNA. Not too long after this, there was a bit of a breakdown in the Berkeley Grove and a short sabbatical by Isaac.

1977 Beltane

Not too different from the 1975 version.

1978 Beltane

Has some nice chants and the oatcakes are an unusual borrowing from Wiccan services.

1979 Beltane

Musically powerful performance, indeed, with the heavy elements common for this year.

1980 Beltane

Isaac claimed he stopped writing liturgies in the Earrach season, yet this service exists. Odd.

1980 Beltane (Variant #2)

A simplified version for a shorter period? Or perhaps from another Druid? A bit of a mystery.

1977 Lughnasadh Fragment

I like the Catechism alternative wording.

1978 Lughnasadh

The invocation of the Patrons of the various Druid high orders is interesting. Gwydion before his accident, was quite the popular bard in California circles, where he founded Forever Forest, I believe. His poems, songs and tapes inspired a generation of pagan songwriters.

1979 Lughnasadh

Again more ornate chant-responses with that unusual Lughnasadh chant.

1979 Order of Common Worship, Foghamhar

It's hard to imagine Isaac had time for weekly services, much less make a liturgy for the service between the big 8 festivals, but here one is for the period between Lughnasadh and Samhain.

1978 Fall Equinox

Again, nice chant, but without the later accoutrements of the 1979 liturgies.

1979 Autumn Equinox Service

Again, more complicated than the 1978 one, with a nice chant.

* * * * *

1983 ADF Liturgical Outline

Published in Druid's Progress #2. Not much to discuss here since, the 1984 Step by Step Guide will explain much of this. ARDA Pt 8 discusses some of the reasons why ADF was founded.

Many of these areas of development are preceded and foreshadowed in Isaac's liturgies of the 1978-1981 period in the NRDNA and the only real note of interest was the use of the three worlds model of land, sea and sky which is a departure from the four direction of the RDNA.

1984 Step By Step Guide to the ADF Liturgy

Published in Druid's Progress, issue #4. Issue #3 talked in great deal about the magical underpinnings of liturgical design.

1987 A Druid Worship Ceremony, Mean Samhradh.

This was held at the Pagan Spirit Gathering of the Circle Sanctuary Group in Wisconsin, which incidentally was attended by several Carleton Grove members on vacation. Isaac has graciously given me this copy. We can see Isaac's nostalgia for various RDNA elements, but should note that most other ADFers do not share the RDNA background, and have gone off on other tangents. Dozens of their variations are available at www.adf.org and can be viewed there.

1991 A Full ADF Liturgy

Included to show how the ADF has innovated greatly since the 80s, with many interested liturgists devising alternative scripts with Baltic, Germanic and Greek themes. Ian Corrigan is one of the most prolific writers in the ADF field and is the current Arch Druid of ADF.

1993 & 1998 Keltrian Rituals

As you can see from these texts, although the land-sky-sea imagery is still existent, there is a greater focus on the four directions, and a very strong emphasis on the invocation and bridging to the Otherworld in Keltria services. The original Book of Liturgy for Keltria was more or less finalized in 1991 and published in 1993. No significant changes have been made since then. Any Druid from any background is welcome to use this service in their lives without special permission.

Cauldron Online Ritual Variation 1998-1999

As is written in the section, this is an innovative idea that I ran across in 2002. I have heard of on-line Wiccan services being done by Carleton Grove members from 1992, but not of Druid Services, although the idea was occasionally bandied about. I believe the main drawback, is that Druidism is so much more nature-oriented than Wicca, which seems to prefer indoor locations often, that most on-line people are likely secluded from the beauty and inspiration of Nature that usually surrounds one in an outdoor live service.

What happened in the ritual is that people would type in many of the words after each line by Randall (which I have omitted for brevity). The meditation, invocation of the four directions and various deities, and "Merry Meet" are Wiccan liturgical elements common in the 80s at Carleton. The candle lighting however is a new concept, very appropriate for indoor services, where a campfire is impractical. Interestingly, the

Hymn of the Earth-Mother has been moved way back and used during the consecration, with the Lord and Lady replacing Dalon Ap Landu, and I believe this was common at Carleton!

Thus, unless it is mere coincidence and parallel evolution, I am trying to figure out the identity of Randall, but it is quite possible that he had some Carleton connection from the 80s or perhaps had run across DC(E) over the years. I also experimented with long-distance ordinations over the phone with pre-blessed materials sent by mail, but I have dropped that recently and moved back in preference to live ordinations; however, I think on-line services remain a possibility for reaching distant druids; especially with more portable wire-less lap-tops, PDAs and streaming voice coming up soon. When that age comes, I'll be certain to add it to the collection.

1999 Online Spring Equinox

Nothing too unusual in this variation, except that the Waters of Life are used during the Season of Sleep which is not common.

1999 Online Beltane

Nothing uncommon here.

1998 Online Midsummer

Lots of nice Summer imagery throughout.

1998 Online Lughnasadh

Bountiful language included.

1999 Online Lughnasadh

This was the only part that was different, rest was rigidly identical and deleted by me.

2001 Order of Common Worship – OMS Version

This was taken from one of the Druidism 101 lessons of the Order of Mithril Star – RDNA. The full text of that series is found in the Green Books, Volume 8 of ARDA 2, including greater liturgical descriptions. I was given the text of these materials in Feb. 2002 by Sybok, one of OMS' founders.

Now, the Order of the Mithril Star began with some rather disgruntled members from Church of All Worlds, who felt it had strayed too far from the book "Stranger in a Strange Land", and sought to return to that format. CAW and SiaSL both shared the concept of "sharing waters" between close members, but to a greater deal of brotherhood and co-responsibility than any Reformed Druid I have known. Also of interest would be the Dune Series, for another water brotherhood developing from a society in the desert. OMS has been active in a parallel sense to the RDNA since we appeared on the internet in 2000 and sometimes contributes their thoughts, borrows elements from us, and ran the Druidism 202 (A Walk through ARDA) in 2003.

The interesting additions are their environmental and ethical pledge, a complicated directional orientation when addressing the winds, the sexual symbolism after the consecration (common in Wicca), the addition of "May you never thirst" (the slogan of the group, derived from the book's hero from the dry planet of Mars). The extra phrases at the end of the service are also from SiaSL, the concept of God/dess living within everything, therefore we are all God/dess. "Grok" is a complicated word meaning to completely, fully encompass and

understand a concept and a feeling of communion with the listener/speaker.

Section Five: Liturgies from the Later Years

1987 Samhain, Carleton:

I found this ritual in a binder that Andrea gave me in 1992. It is the only ritual of the 1986 to 1990 period that survives in its near entirety. It comes from the early days of this revival, 1987, when a great deal of attention was paid to DC(E). Over the years the Wiccan elements would tend to become dominant. Heiko Koester and Jan Schlamp were the most active Druid leaders at the time in Carleton. Members at this time were mostly interested in general Neo-Paganism and Native American spirituality until 1992.

1987 Fall Equinox, Carleton:

As indicated, this is from the 1986-1990 revival period of Druidism at Carleton and was probably written by Heiko Koester and Jan Schlamp in Fall 1987. Noteworthy is its use of the Spiral Dance and "Isis, Astarte" chant which are common Wiccan ritual elements. It is interesting that RDNA needs to be explained.

1992 Midsummer, Carleton

My 1992 Beltane service was much more Wiccan/Shamanic oriented. But gradually as I began to dig deeper into the Archives, I began to cultivate a taste for the more austere form of the Order of Common Worship. Most services at this time (1992-1994) were sparsely attended usually 2 to 6 people, outside of Samhain and Beltane and the popular Sweat lodges. That summer, only two other people joined in the service, with one watcher. My innovation was to add a tree pruning ceremony for getting the sacrifice, similar to that referred to in Pliny the Elder back around 30 AD in Gaul. The elaborate calling of the winds was a continuation of the Wiccan four towers calling. I vaguely recall using these meditations, and choosing one is always quite difficult. The wheel down the hill was something I found in researching old Scottish customs. It landed "good" side up.

1994 Candlemass (Oimele), Carleton

Michelle was definitely Wiccan oriented, but had a soft tender spirit, and I thought we put together a nice service. It was too cold that year to be held at the Hill of Three Oaks, so we held it in the Skinner Chapel on campus. The chapel's limestone walls are filled with fossils. We incorporated the traditional blessing of candles into this service, and I added light bulbs, since they are so important. My room-mate was a little begrudging to return that afternoon and find all the bulbs missing for a few hours. "Waters of Milk" was Michelle's idea for a phrase. This was one of the last services that I held before resigning my Arch-Druidcy, comfortable that it would be well handled by my successors.

1997 Beltane, Akita Grove, Japan

I exiled myself to Japan in the Fall of 1996 to a small northern prefecture in Japan, very traditional location, and attend Minnesota State University of Akita, where I started a small Grove of poets, drinkers and outdoor enthusiasts. In the summer of 1997, I became an assistant English teacher on the JET Program for the very same village and stayed until the summer of 2000, spending four years in total in this place. I met Nozomi, Pat and Charles there, and they continued the

grove after I started my job. The theme was Cherry Trees, a national obsession in Japan, and while Spring Equinox is standard Cherry Viewing season in most of Japan, Akita is so far north, that it doesn't occur until late April. The use of Cherry Juice and throwing Cherry Blossoms was my idea. I believe Nozomi and Pat felt in love around this time, and they married not too long afterwards, as did I and my wife Hachi.

1999 Order of Common Worship, Summer, Live Oak

Live Oak Grove began under Joan Carruth, due to a fall-out with Isaac in 1981, but the driving force in the Grove was Larry Press who took over, and undoubtedly propped up by Emmon Bodfish, who also published the Druid Missal-Any newsletter until 1993. Stacey was Emmon's disciple and re-established the Live-Oak Grove not long after Emmon's death under Larry Press' auspices. The service that Live Oak Grove uses is not too different from that used in the Druid Chronicles (Evolved) from 1976, even to this day. One noteworthy addition is the offering to the trees during the service, instead of giving the libation directly to the Earth as is more common.

1999 Order of Common Worship, Winter, Live Oak

Note that there is an option that the sacrifice might be accepted in the Season of Sleep.

1999 Samhain, Live Oak

Not too different from the 1975 example in DC(E).

2001 Yankee Doodle Fall Liturgy, DC Grove

Not long after my return to America after the Jet Program in Summer 2000, I founded the Monumental Grove at George Washington University, which only lasted a few services, followed by the DC Grove, and then became the Digitalis Grove, existing mostly on the internet. Well, after the September 11th event, for which I was basically held at the Embassy of Japan for several days, manning the phone, I came up with this little patriotic service, partly to show my concern over the over-the-top out pouring of sentiment that ensued. It was held at the now fortified Washington Monument on the National Mall in DC, Eric and Mairi and perhaps Clarice attended.

I added an apologetic line to the Invocation for use of public land, reworked Amerigin's invocation by substituting some presidents' names, added my recent rocking chorus of Dalon's Daily Ditty, used well known monuments for the four directions that radiate from the Washington Monument, adjusted the Consecration words to get the blessings of our royal succession of president's, added a traditional story about Washington's cherry-chopping tendencies, and another song of my own invention. Very clever, as a whole, if I do say so myself.

2002 Fall Equinox Peace Liturgy, DC Grove

Things were getting out of hand by the next year, with President Bush ready to take on everybody, and Eric and I decided we'd like to delay the inevitable to give people more time to think about it before the issue was bulldozed over by the Hawks in town, inspired a bit by some rumors of Wiccan's averting Hitler's invasion and my memory of Shelton's Exorcism of War service in 1970.

This service was performed at Green Belt National Park about 10 miles NE of Washington DC, and it required extensive preparation. Two other Druids from the area also attended. The image of Fall Equinox is of a daily relentless, noticeable descent into darkness; which was the feeling of DC about the inevitability of presidential aggression. I reworked the invocation, with much inspiration from Shelton's service. In a rather unusual case, I decided to abstain from a sacrifice, to hinder the sending of forces to the Middle East, and to recall that saving life can be as important as sending out tokens to gain great rewards; something I dislike in politically motivated wars. The choice of "Blowing in the Wind" was a natural selection for the praise. The approval of the buried seed (and it was accepted) was an affirmation that the Earth-Mother approved of our desire to build a peaceful resolution.

The Buckets of Waters of Life, was Eric's inspiration from watching all those advertisements of Smokey the Bear, and the affirmation of personal responsibility to douse conflagrations of all types in our lives around us. It was quite intense in spirit and I think we'll remember it for a long time. The Meditation was another inspiration of Mairi before she left the grove a few years ago, to introduce another random element of surprise in the service, and allow divine choice. I picked up the readings from various inter-faith sites on the internet, as I did also with the three songs, that I remembered as very peaceful back in the 1970s.

The result, well, we're not officially at war by the Spring Equinox, and I'm thinking of doing a service incorporating the growing power of the sun and feeding that symbolically to the growing voices of protest against the war. What to do once the war starts? Not sure, I wouldn't want to harm American's fighting ability, but would wish to give greater focus and divert munitions from civilian centers; and encourage a quick resolution at minimal loss of life on both sides.

2004 Calling Liturgies Addendum, Carleton Grove

Corwin Troost wrote this up in the early winter of 2004 for Oimele, and it was written up and sent to me by Corwin Troost, his co-Archdruid. Both members are trying to come up with alternative services for Reformed Druid activity at Carleton.

Section Six: International Liturgies

1969 Greek Order of Worship

Written by Richard Shelton between May 1969 and May 1971. He primarily used this for the Classic Department field trips and picnics in the Arb, where any current Druid would hold a service. The site was known as "Faculty Hill", now the site of the Stone Circle constructed by Irony in 1999. He had taken a class in Greek, and put his studies to good work.

Shelton's Notes on the Greek Liturgy (2004)

The Greek Liturgy was composed by Richard Shelton and Kathy Floerke, classics students at Carleton, in the spring of 1969, for use at the Classics Department Picnic that year, at which Richard presided as Arch-Druid and Honorary Classical Priest.

The Invocation and Return are translations of portions of the Reformed Druid Order of Worship. The Libation is an offering of wine poured to the ground in honor of various

Greek gods (written in a style that we hoped would be appropriate and find favor). One pours the wine three times, once after each stanza (where the decorative symbols are).

Conventions in the transcription:

The vowels should be pronounced more or less as in Italian. “Y” transcribes ypsilon, pronounced as French “u” or German “ü”. “Ou” should be pronounced “oo” as in “moon”. (Modern Greek pronunciation is rather different; if you know modern Greek and want to pronounce it that way, we won’t object. The ritual will probably be as efficacious.)

The consonants are more or less as in English. “Ph” transcribes phi; “ch” transcribes chi (usually pronounced as in “anchor”); “th” transcribes theta.

No attempt has been made to transcribe the tonal accents or the iota subscripts.

But the acute accent (´) has been used to indicate stress (in multisyllabic words), while the circumflex accent (ˆ) indicates length. If a word is marked *only* with a circumflex accent, that vowel is both long and stressed.

If only the second of a pair of vowels is accented, the pair is a stressed diphthong; stress both vowels, not just the second one.

2004 Greek Supplements

Written by Mike in 2004 while preparing the ARDA for publication and needing to pad out the Greek section so that the Irish section would fit together better. I collected the information during the Athens Olympic in August, and the Alphabet Epistle and Arch Epistle reflect this “All things Greek” period of intensity in the Reform.

1976 Irish Order of Worship (Summer & Winter)

These were translated by Robert Larsen into Irish for use of the Berkeley Grove and published in DC(E) in 1976. There was some debate in the late 70s over whether the NRDNA liturgy should be done in Irish, since it was more Celtic. Most declined. This version was mostly used by Robert Larson during his stint as ArchDruid of the ODNA grove of the Clann na Brocheta with the Irish performers.

1976 Irish Ordination of Second Order Druids:

See entry above. An Irish version of the Third Order also existed, but not as widely distributed, but included as an insert for the DC(E) on red paper.

2002 Japanese Order of Worship (Summer):

Ikari Segawa met me in 1998 at Kobe after a long period of correspondence on Druidical matters, and I brought him into the Third Order that summer after an eventful Vigil. At my request in 2002, he translated the service for me into Japanese script, for which I have also provided an Romanized pronunciation for each. The original English service used as a template were the Simple Order of Common Worship and Detailed Order of Common Worship from the ARDA collection.

2002 Japanese Order of Worship (Winter)

As in the traditional service, the only real difference is in the Catechism being altered to indicated that Waters of Sleep will be used instead, and other standard changes throughout in accordance with this fact. The Akita Grove usually uses the English services from ARDA, although they have said they might look into using Segawa’s translation after Beltane 2003.

2003 German Order of Worship (Summer & Winter Versions)

Written by Stacey Weinberger, who studied German extensively in college and graduate school before being attracted to the ways of the Celts. She is now studying Scottish Gaidhlig, much like her mentor, Emmon Bodfish, had once done back in the 1980s. Perhaps being from a more linguistically diverse culture, the California Druids seem more interested in translating things. Perhaps its their missionary zeal?

2004 French Order of Worship (Summer, Winter & 2nd Ordination).

Written by Sebastien Beaudoin in the summer of 2004 for Mike Scharding at my special request. He lives in Quebec and is considering starting a grove soon.

Section Seven: Orderly Chaos

1969 Order of Investiture for Arch-Druids:

First performed by Steve Savitzky unto Shelton in spring 1969. Used fitfully since then. It was primarily designed for Carleton usage, but could be used by other groves.

2002 Ordination of Zero Order (Acorn) Druids

With the growth of Protogroves and RDNA members in distant parts of the world, most of them far away from an existing Grove, I felt the need to give them some way of “getting their foot in the door” liturgically; something they could perform themselves to feel that they were a Druid. It’s basically the spiritual half of the First Order without the Waters of Life to complete the First Ordination.

1963 Ordination of First Order Druids:

Arranged in 1993 and discussed by Michael Scharding based on oral history.

2004 Addendum to First Order by Duir De Danu Grove

Written by Martin Victor who was a Third Order by Tegwedd of Hazlenut Grove. Martin was a semi-regular poster of NRDNA background, and a bit conservative in his Druidism. This is actually the first case of formalizing the First Order service that I have seen.

1963 Ordination of Second Order Druids:

Arranged by Michael Scharding 1993. Again, except for the section titles and directions, identical to Fisher’s 1963. For more on first order Druids see the Druid Chronicles under the Book of Law and Customs -Chapter 1. I wrote this section.

1993 Addendum to 2nd Order by Hazlenut Grove:

A copy of this was presented to me in 1993 when Tezera mailed me a copy of the “Dead Bay Scrolls” The five fold system is indicative of a strong Wiccan background. It is not binding on other groves, of course.

1998 Addendum to 2nd Order by Akita Grove

Perhaps the Japanese just like to hurt themselves in their festivities more than Neo-Pagans? Anyway, this was Pat’s bright idea, and being in Akita, it wasn’t too difficult. We

journey to the area around Yuzawa city in southern Akita and held in the mountains there, near the head waters of the Omonogawa river, which was rich in fish and cleaner to drink. Nozomi did quite well in this optional "day vigil" series, hand-weaving a very fetching skirt and jacket out of wild straw, plants and other items; which gathering wild plants and doing a spate of fishing. However, we found Pat, dirty and hungry after three days, with lots of tick-bites. I haven't yet tried it myself, but I might this summer, if my wife will let me.

1999 Addendum to 2nd Order by Carleton Grove

Since Irony's departure and the reign of Merri & co., the Second and Third Order have become more generic and adapted to grove needs. The rigorous questioning by the Third Orders of new wannabees for the Second Order, took me quite by surprise when I first observed it, but it has grown on me over the years. Naturally, just because Carleton does it, does not mean that other groves must adopt this new format.

1999 Addendum to 2nd Order by Poison Oak Grove

Stacey Weinberger, originally of the Live Oak Grove, was definitely influenced by Emmon's strict standards, and this shows in her reluctance to speed up the process like at other groves, in fact, she makes even more difficult.

2004 Addendum to 2nd Order by Carleton Grove

Stacey's addendum inspired me, as did my experiences with the Akita Grove to "soup up" the 2nd Order a little, to make it a bit more memorable, and lower the "step up" to the Third Order.

1964 Ordination of Third Order Druids:

Written by Fisher in Spring 1964. Not to be disclosed. Strangely enough, it is the only part of the Reform, except for member lists, that are not open to the public. We feel that knowing its contents makes the vigil less exciting and less insightful. Certainly mainly researchers would probably like to know the contents.

It is interesting that when *Druid Chronicles* (Evolved) was published in 1976, it had a separate insert, printed on Red Paper for the English and Irish version of the Third Order. The SDNA alternative version of the service, ADDS a few extra oaths, including a clause for Neo-Paganism focus, revocation for misbehaviour and a few other environmentalist pledges. The English translation of the Irish version has a few minimal extra lines of no great importance.

1964 Ordination of Fourth Order Druids:

The entrance-rite to the Order of Grannos (of Healing) was written by Fisher in May of 1964. Since the Patriarchy, originally held by Fisher, is currently in abeyance; it is assumed that any 4th Order Druid may perform it without his permission.

1964 Ordination of Fifth Order Druids:

The entrance rite to the Order of Braciaca (of Malt) was written by Nelson in the May of 1964. Nelson is the current Patriarch and should be consulted by 5th Order Druids before the rite is administered.

1964 Ordination of Sixth Order Druids:

The entrance rite to the Order of Belenos (of the Sun) was written by Frangquist in May of 1964. Frangquist is the current Patriarch and should be consulted by 6th Order Druids before the rite is administered.

1966 Ordination of Seventh Order Druids:

The entrance rite to the Order of Sirona (of bubbling hot springs) was written by Gary Zempel in the May of 1966. Currently the Patriarch, Zempel, is in abeyance and there are no other members of the 7th Order.

The New Higher Orders

The 8th, 9th, 10th orders were written by Nozomi Kibo, a very talented young woman in my Akita Grove. She wanted to complete the higher orders, but their legality is very contestable, of course, as they did not emerge from the standard procedure of the 7th Order Council electing the Eight Order Patriarch, and so on. When I explained the ambivalence of many to the self-initiatory aspect of her Orders, she replied, "The Gods do all the work anyway. We are just following them." Which is true, I doubt an Ordination ceremony without divine influence would be a hollow ordination. The 8th Order was later adopted as official by myself. Besides Nozomi's requirements make the Orders very difficult to attain, which should mute some of the criticism.

The P/Matriarchs of these orders are tentatively as follows without their permission or the Councils:

3rd Order: The Current Archdruid(s) of Carleton

4th Order: David Fisher (1964)

5th Order: Norman Nelson (1964)

6th Order: David Frangquist (1964)

7th Order: Gary Zempel (1966)

8th Order: Mike Scharding (2004)

9th Order: Irony Sade (2004)

10th Order: Richard Shelton (2004)

Here are some of the letters involved in the establishment.

Dear David Frangquist

This is a bit of a surprisingly long letter, so I'd like to apologize in advance.

I tend to write much better than speak, and I easily get lost on side topics in person. I've CC'ed this to a few other people with a stake in this matter.

First, I hope is all is with you and yours.

This letters concerns the higher orders, yes, yet again. I am afraid that it now appears to be my turn to ask that the higher orders be finished, so I will try to explain my reasoning, but I know that there are always other options, of course, yet I feel this is a possible course to consider. It sometimes seems that we have spent more time inquiring about the higher orders, than through them. Perhaps this is a cyclical phase we all go through? Perhaps we make a bigger deal of them than is necessary? But I digress.

Anyway, when I heard that Robert Larson had died last month, I was inspired yet again to some long nettling thoughts that there should be an appropriate way to commemorate the passing of Third Orders who've worked long and hard over the years, although of course, the work should be its own motivation. So the idea has been growing for about five years, that with the return of our remains to the earth, so the Druid

might be automatically inducted to the Order of Danu, the last of the 10 orders. Originally devoted to fertility, and jokes aside, the death of a tree clears canopy room and fertilizes the ground for the growth of the next generation; and thus we all stand on the shoulders of giants, atop roots and layers of sediment and sentiment from this interaction with the past, taking a part of them with us as we walk to the future.

I thought this a lovely thought, but awoke to an obvious complication. There is no Order of Danu right now. I know an alternative could be devised, but decided to inquire into the obvious route of activating it first.

I believe it was you and Norman who first decided to name and fill the higher orders, for various reasons in the 1964-1967 period. As it currently stands, I understand that Fisher is still patriarch of Grannos (healing waters), Nelson is patriarch of Bracicea (intoxicating waters), you are Patriarch of Belenos (the sun), and Gary Zempel is patriarch of Sirona (flowing stream waters). I did some more review, and it seems that each higher order's council elects the Patriarch of the next higher order, so the 10th Order cannot be activated until the 8th and 9th are instated first. Ah, what a bother, I thought, then thought some more, and thought it a good time to work on those too.

Over the years, although the Order of DAL has blossomed rather vigorously, the ranks of the higher orders have remained thin (maybe 6, 5, 6 & 1 in 4th, 5th, 6th and 7th respectively). I have no problem with that, as not every priest is really interested in delving into the mysteries of one particular facet of nature; generalists that we are. Myself, I have worked on advising people in difficult times by Grannos, and observing the movements of the heavens in Belenos, and have considered that time well spent in light service.

Indeed, the higher orders do not bestow greater powers, merely greater responsibilities, and the certainty of being asked by strangers for help in unusual matters at odd times, which is why a single person is wisely limited to one patriarchy of a higher order. What started off in light-hearted sport, has instead been a way to inspire Druids to greater efforts of service. Despite that, the higher orders have so far peacefully continued in their quiet ways without much attention, fanfare or notice, and I think that is as they should be.

So to continue. I felt, that it was necessary to discuss this matter with Gary Zempel. I had first met with him at the 2003 Carleton Alumni Reunion and we spent an hour walking the forests of the lower Arb at night by the river trails, discussing his career, listening to the sounds of insects, and enjoying a celestial display of lightning bugs in the stillness. I had briefly thought about entering Sirona at that time, but I didn't feel a calling like Siddhartha towards rivers. Finally, last week, I called him over in Connecticut and explained my reasons, and he said he liked me and thought it was a good idea, but we both agreed that such a decision should not be made by the single member of the Council of Sirona (7th). Since you fleshed out the concept of the higher Orders, you should be best positioned to decide if the process towards 8th, 9th and 10th should be resumed. Which is why this letter is being written to you.

I have not finalized an over-view for the possible process, but I have a rough outline of ideas. With time and fullness of review, I'm sure each of the future Patriarchs or Matriarchs would develop them as the needs seem fit.

I humbly volunteer to begin the Eighth Order of Taranis, partly to get the ball rolling, and secondly because I have long been attracted to the intricate integrated chaos of the sky and all that falls and blows through it. I've heard rumors that this

order's concept was originally a popular one, perhaps because of the "Druid Curse" and perhaps because lightning is a rather flashy subject? As a reasonable person, I do not expect that being a Patriarch of Taranis will grant me the ability to fling lightning bolts and smite mine enemies. The Order of DAL already encourages us to speak with thunder and with the gentlest winds.

I do not think that I can influence the weather any more than the next person, but reflexively, I do feel that the weather can influence me more than some. I am not a magician or liturgist by heart or training, more of a contemplative and essayist. There are powerful symbols and systems of the rain-cycle, the way the most insubstantial wind can tear down a house, how clouds beguile us with their changing shapes and numerous other phenomenon that urges me to write how they can inspire us in our spiritual lives.

That's what I'd like to talk about with people, and encourage others to contemplate meteorological matters. One such mission would be to study air pollution emissions, perhaps. I think I could lead Taranis in this way without being Tyrannical. Did I also mention I was within fourteen feet of a lightning strike on the Northfield golf course by Carleton in 1989 or that I was taken to the hospital in 1992, for minor electrical burns from playing with the wiring in my dorm room. Not sure if that is to my advantage, but I think I've learned to respect the phenomenon of electricity, in any case, but it is a rare lightning storm or hurricane that I do not venture forth to dance and stroll in the rain and marvel at the elements in movement.

I wish to share this wisdom with others, but if another candidate wishes to do the job of Patriarch, I have no obstacles of pride to cede that role to them and following. But that's enough about me. Moving on.

Not to be presumptuous, but I believe I already have a candidate picked for the 9th Order of Llyr (Ocean), although I haven't told him yet. Irony Sade has been an inspired novelist, poet, harpist and able leader at Carleton after my time from 1996-2000, during which he spent a year on the SEA program; an educational boat cruise around the world. He also somehow convinced Carleton to build the stone circle that you saw, much to the delight of Druids and other denizens of the Arb. Afterwards, selfless person that he was, he went to the little Pacific island kingdom of Tonga to spend three years in a beach hut, teaching about sanitary engineering and industrial arts, despite volcanic eruptions. I believe he knows far more than I about the ocean, and would be quite dignified and careful about inviting and humbly encouraging others in their study of the ocean's ways and waves.

And finally we come to the 10th Order of Danu. I haven't really decided who to nominate, as that would be the decision of the 9th Patriarch. I figure it is necessary to have at least one living member of the 10th Order in the beginning, to set up the rules of entry in a hassle-free paperless automated system; such as to declare that the 10th Order is open to all priests who have passed on in this world without need of application.

After such a declaration, the Patriarch need not do more than sit back, and be notified who has died, as a simple matter of courtesy. I am now enquiring if Richard Shelton (AD 69-71) would be interested in establishing the framework for that order, as I believe he has the necessary gravitas for the subject matter, and is familiar with most of the older Druids who will be mostly likely to enter the order the soonest. But as for what those dead Druids do in their order, that is for them to decide upon, but I'd recommend in my eventual turn into the

And so that's the tangled web of plans that I am interested in weaving. I don't think its too bothersome a task for any involved, but it raises some issues. Part of me hesitates to finish the work of others, as the "missing orders" are somehow symbolic of how not all aspects of Druidism need to be completed. Yet part of me sees them as yet serving a role in the future. And I am not sure which way to proceed, which is why Gary and I have agreed to ask you on these matters.

If you feel that it would be best to follow this course through a different route, then you must disagree. If you feel that this course has some merits, then I hope you will advise that to Gary Zempel at vkramer@snet.net

Regardless of the decision, I have no hard feelings either way, but we felt the need to consult your opinion on the issue, and wish you well on your road in life.

11 *11* *11* *11* *11* *11* *11* *11* *

Yours in the Mother,

Mike the Fool

From Richard Shelton

Friday, September 3, 2004 3:16 PM

Dear Michael.

I am touched. I have always perceived hanging about the Higher Orders something of a whiff of Eris, and a very real potential for mischief. But you have found an appropriate and moving role for at least the 10th. I like too this suggestion that the 10th can be not (just) the end of a series, but perhaps also a beginning, or a return -- somewhat like the Druid Sign, I suppose. I find this circle a more fitting metaphor for the Higher Orders than the current one (of "permanently unfinished business") they seemed to be saddled with.

As for your suggestion for the first Patriarch of Danu, you acknowledge that the office is not in your gift. But as I say, O young friend of long standing, I am touched.

Peace,
-- Richard

Dear Richard,

Eh? I thought you were going to say I was "touched in the head"!

Always the meddling one, I thought I might have stamped on sacred ground. I appreciate the compliment, but it's really Nozomi's idea in Japan or Isaac's from DC(E) I believe, I just repackaged it. Perhaps you could prod Frangquist then? He's notoriously difficult to urge a response from in writing, as you're well aware. :)

Well, there's always surprises, I suppose. I like the idea of the closing the circle too. If I could just figure out how to make the 10ths into 1st again, I could rest quietly, but I cannot think how to word it in an analogy.

So, I suppose you might be willing to be nominated for the role, if we can ever establish a 9th Patriarch? Unfortunately, it won't be much fun, everyone else in your growing order would be dead, and wouldn't be letting you in on the what they are doing.... but I guess as an Arch Druid, you're already used to being left out of the loop? :)

-Mike

Greetings Brothers David and Brother Michael,

I have been conversing with Brother Michael from time to time and recently the conversation turned to the higher orders. The orders have long been closed and as they were introduced to me they were orders that could only be entered into by death or near death. This seemed good...that is a fitting memorial. Of course, in the origin of the higher Orders I am sure that it was planned that they be completed. However, I think that the stagnation in the orders has offered a different chance for their use, that of a memorial. Moreover, while the higher orders have been closed off new side orders have been created of every size and shape for those who want to work on a specific path and the higher orders do not need to be reopened.

I admit that I am somewhat more mixed on the issues of the 8th and 9th orders, that those struck by lightning or who fall to a river may not need a special tribute (though, yea, it could be interesting) but I feel that the 10th order should be reserved for the dead. Brother Mike has proposed open even the tenth order, in specific so that those Druids who pass on may be automatically entered into it. While this may seem good I feel it to be deficient. If the entrance into the 10th order is for the sake of the living then they gain nothing but knowing that their friend and perhaps mentor is inducted. They would have no ceremony to commemorate and memorialize them as they enter. And if it is for the dead...well there are better ways, I think, for cannot Danu induct her own priests?

This past Saturday a few members of the Carleton Grove gathered and inducted Robert Larson into the 10th order. Of course, none of us were of the 10th order and we did not have the power to bring Robert into that order. Not, at least, on our own. However, lacking that power we did ask for the presence of Danu and ask her to induct Larson into her own order and she did reply with positive winds. It served both as a good memorial, though non present had met Brother Robert, and allowed Danu herself to induct Robert.

This, I think, was a good way to open the tenth order.

As to the 8th and 9th orders, I cannot say for certain. I do feel that they need not be opened solely for the sake of inducting Priests to the 10th order. There may be other reasons to open the other orders, but I think it should also be remembered that if those orders were to be closed to the living other orders might be made for those wishing, for instance, to invoke lightning.

Yours in the Mother,
Stephen Crimmins

Dear Brothers David and Stephen,

Actually my idea was that the departed would automatically enroll in the 10th order without fanfare, that way if we don't hear about them until four years later, which may happen, we won't feel bad about "missing them".

However, I do fully agree that having someone hold a service of celebration "after the fact" is entirely appropriate and laudable, and I'd do it instantly on hearing the obituary notice myself, but I just don't feel its required to be a necessary preliminary step. Postliminary is fine, and what you've shown me of your service, is entirely of the style that I'd like at my own passing; but hopefully that won't be soon, so you'll have time to polish it further. If a 10th Patriarch is chosen, I will recommend that she or he incorporates many elements of your service.

My ideas for what the 8th and 9th order are indeed less pressing than establishing the 10th order, but I still think

getting those 2 started is commendable, even if they don't function noticeably for a long period of time; afterall that's not such a concern, since how much has the 4,5,6 & 7th really done as a group in 40 years? Slow and quiet flows the deep stream.

Attached is my sermon that I gave for Robert Larson on Sunday which I inserted into a standard service at the meditation section. And also included is the service held by Stephen Abbot (no relation to you, but a brother in DAL).

-Mike

Dear Mike and David,

I wish to make but a few clarifications, and, if they need be, suggestions for the future. I agree with you

that we do not want to miss the departed. What I had hoped to convey and what was apparently not conveyed was that I do not believe that an 'automatic enrollment' created by a Druid bureaucracy is not the appropriate method.

As you seem to agree it is best to have a service when a passing is uncovered. But this is not my sole idea. I feel that before I had asked Danu to accept Robert Larson in the tenth, Danu herself had already done so. That Danu had, upon hearing of Brother Larson's passing, as she, unlike us, is wont to do quite quickly, she had Enrolled Brother Larson to her order with an awareness of doing so. The service that I held was an acknowledgment and confirmation of that.

Let me repeat. I feel that 'automatic enrollment' set up is a disservice to any member of Danu inducted by such means. It serves neither the purpose of Danu and the departed, nor those left to wait.

However, as I have no real power to stop anything (unless I can quickly find someone to summon blue skies over Brother Michael for the rest of his life) I would ask but this. If there must be a living Patriarch of the 10th Order that he or she not create a Bureaucracy, but rather to ask Danu to continue doing what it is that she already does, inducting the departed Druids into her order.

Though, I would make one last plea. When the ninth order is filled and ready to choose a Patriarch of the 10th Order, might that Patriarch be not of the living, but of the deceased? And then that Patriarch may govern the order as he or she wishes, and induct those who he or she finds out to be deceased (for he or she will then be like Danu, and hear nigh on immediately of a passing). And then, if we the living hear of a passing there might be a simple ceremony, and we may ask the Patriarch of the 10th order to let us know if we have created a suitable ceremony by asking her to respond by the winds, we may hold a service to induct them for the sake of those who remain.

-Stephen Crimmins

David Frangquist <davef@tibinc.com>

Wednesday, September 15, 2004 5:47 AM

Dear Brother-in-the-Mother Michael,

I hope you will forgive me for taking so long to respond to your query regarding the "higher" orders. I have been somewhat preoccupied in these last days preparing for an excursion into one of the Mother's greatest cleavages, that place known to North American English speakers as "The Grand Canyon," where we see laid bare the history of her many transformations over the course of half her lifetime. This excursion will be in the company of many others who have experienced Carleton, but I am sad to report that most of them did so during the period before the Reform.

Nevertheless, we look forward to meeting them, and perhaps having a chance to share our druid experiences with them. For seventeen days we will be in direct contact with one of Sirona's greatest streams, and perhaps some of us will even have the opportunity to be completely enfolded in Sirona's embrace. We are not eager to experience the power of Taranis there, however, for when Taranis and Sirona combine their powers, it is best for mortals to head for higher ground.

I was also well aware of your propensity to publish everything I write, and so I was hoping to be inspired to create something witty and wise. Alas, that has not come to pass, so I must take solace in the hope that if this is ever published, it will be buried among such a wealth of literary treasures that it will be easily overlooked.

I, too, have at times been vexed by the incompleteness of our orders. I think it had been our expectation that the Archdruids of Carleton would continue our tradition until all the orders would be populated, after which it would perhaps be appropriate to lose interest in them. But that happened sooner than expected, and so we never got past seven. The only reason we proposed ten orders in the first place was that the founders said there were ten, and we wanted honor that vision. But druids are a notoriously unruly lot, and Gary and the seventh order chose a different path. We should not have been surprised.

Over time I began to think that perhaps there was something fitting about leaving the orders incomplete. It may be seen as a parable about how druidism itself is never complete but is always growing and evolving in new directions. This has been true of every great religion, but many people refuse to acknowledge that and insist that their religion must be kept pure by adhering only to what has gone before and excluding anything new. But the Mother is always new, growing and evolving, and encouraging her children to do the same.

There is, I believe, a legend that there is a monastery somewhere in the Himalayas where the monks strive to say all the names of the Buddha, which is expected to take eons of eons, and when they finally complete their task, the world will come to an end. I do not expect such dire consequences from the completion of the orders, but I have some concern.

If our task is to grow and to encourage others to grow, and if it is true, as I believe, that we can encourage others to grow only by setting them free (especially our children), then my visions or preferences in the matter are of no matter. When the Council of Belenos elected the Patriarch of Sirona, our work was done in regard to that order. It was up to the seventh to enable the eighth. It is perhaps just as fitting that it has not done so as it would be if it had. I am honored that you have sought my opinion, but there is certainly nothing for me to decide. It is up to the Council of Sirona to decide. If you can persuade Sirona to act, you have my blessing.

As to your vision for the tenth order, it does seem to be an improvement on the early visions, which had something to do with the deflowering of virgins, I believe. But Danu is about fertility and birth. Are we suggesting that death is a new birth, as some other religions have? I'm not sure druidism has taken a position on that one. (Has druidism taken a position on anything?) On further reflection, since each of the "higher" orders has no assigned function other than to kick off the next one, then the tenth has no need to meet. So perhaps it is fitting that it should be populated by those who either cannot meet or, if they are indeed able to meet, cannot tell us about it.

I mean no disrespect to those you would honor, and I certainly have great respect and affection for Robert Larson,

I will fulfill the duties and responsibilities of overseeing this Order of Taranis to the best of my ability and wisdom, and hope that Taranis, who oversees us all will guide my words and actions in all matters of concern, and smite me [gently] if I do not please him.

Thank you for your wise words, cautions and suggestions up to now. I do ask that you give me more advice on the topic when you have thoughts, for although I am but alone in my order now, I have many siblings in other Orders that I hope to rely on during this period of transition.

I will with great speed this weekend, undertake my initiation and, Taranis willing, will hold council on the pressing issue of carefully selecting the Ninth Patriarch of Llyr, after consultation with my siblings. I have adopted the basic ordination framework of a former grove mate of mine, Nozomi Kibou, who devised a recommended script in 1998. I will make a few changes and issue it after testing it in mighty Ivan's upcoming storm.

This is a historic moment, and I hope it will one looked back upon with warmth and approval in the coming years. May many feel a new calling to admire and wonder at the skies so free and flowing above their heads, ever present and made of next-to-nothing, but whose presence is ever powerfully felt.

Yours in the Mother
Michael the Fool

REFORMED DRUIDS OF NORTH AMERICA
COUNCIL OF TARANIS to the COUNCIL OF DALON AP LANDU

Greetings to my brothers and sisters of the Reform,
I bear good news and hope you are well.

This morning after a long and difficult vigil in the midst of the tornados, lightning and howling winds of Ivan that pummeled my grove of D.C. with heavy rains, but fortunately left none harmed, I have now fully assumed the mantle and responsibilities of the Patriarchy of the Order of Taranis at eight A.M. on the eighteenth of September, 2004. The storm is over and the Council of Taranis was established and convened at eighth street SE of Washington DC at a Starbucks coffee house. I hope to cautiously reign with wisdom, humility and compassion over its functions for as long as I am able.

The following ground rules for the Council were established. When I pass on or step down, the Council is encouraged to continue to meet without me, on their own, until a new Patriarch is established by the Order of Sirona to replace me. Each full member has an equal vote, and voting shall be by a 2/3 majority of all those who reply to the council's business after a reasonable effort has been made to reach them, and the Patriarch must be definitely be informed of the vote before and afterwards to be official. Proposals unfinished after three months have elapsed from the date announced are voided. Votes must be made in person to the Patriarch or sent by phone, fax, e-mail or other electrical means. No members can be expelled from or barred from participating in the Order, except with both the assent of the Patriarch and the 2/3 majority vote of the council, and it is hard to think that such a situation should ever happen.

The first order of business, over a triple-shot Java-chip frappacino, at our full council was to establish the ordination liturgy to bring in more members in the future. A slightly modified version of Nozomi Kibou's unofficial service was unanimously adopted and was arranged so that any priest/ess wishing to enter the Order could perform it themselves, after being invited, by any member of Taranis, to join the council's

exploration of the mysteries of the weather. The full text of the ordination will be published later in ARDA 2 this fall. The symbol of the Order is decreed to be a black and yellow ribbon bound together in three knots (and worn as a maniple over either hand) to remind us that Druidry is not only about speaking with thunder, not only of speaking with the whisper of winds, and not to hesitate to choose which option when the course is certain enough. The other symbol of the Order is an umbrella or golf-club to be carried as is comfortable, preferably a yellow and/or black one.

The second order of business, conducted at nine A.M., was to unanimously elect Irony Sade to assume upon himself the Patriarchy of the Order of Llyr, the Ninth Order in accordance with the power invested in our Council by Reformed tradition. Nine cheers were cried out in celebration. The council here now bids that Brother Irony forthwith quickly devise and adopt an appropriate ceremony, become consecrated and convene the Council of Llyr. We chose Irony for he has shown great wisdom of the land and also from the extensive experience he has from his travels by and on the many oceans and seas of the world. He is skilled in the ways of boating, fishing and swimming; and he will know whom to call and join his Order. The Council and Patriarch wish him great success in his endeavors.

The third order of business, conducted at ten A.M. was to induct David Fisher as an honorary member of our Council, with no voting privileges or responsibilities, but with freedom to address the council with his wisdom and bear its symbols. If he should later choose to fully become a member of the council, that request is granted at such time it is made.

The fourth order of business, conducted at ten thirty A.M. was to invite Samuel Adams, the Druid of Saint Olaf College to join the Order's Council at his convenience. We await you.

With that concluded, the Council of Taranis wished to you, my brothers and sisters, fair winds and pleasant weather, then called a recess and finished its business.

I hereby verify that all this is true, and submit this to you by the power of electricity.

Yours in the Mother,
Michael James Anthony Ulhail Scharding, ODAL, Gr., Be.
Patriarch of Taranis
Day 49 of Foghamhar, Year XLII of the Reform

REFORMED DRUIDS OF NORTH AMERICA
To the COUNCIL OF DALON AP LANDU

Greetings,

I am humbled and honored to be nominated for the patriarchy of the Order of Llyr. Having lived beside, sailed on, and all but drowned in the sea perhaps I can attempt to begin to understand its mysteries.

As one of the younger druids I have watched this discussion of the higher orders quietly, hardly feeling that it was my place to speak. Their utility beyond the funerary is unclear to me, though in the course of time that may change. As I understand it, nomination to the order of Llyr conveys no power, but three responsibilities: To seek to understand the sea; to offer membership to those druids who do the same; and to nominate someone to the Order of Danu.

If Llyr is one of the most obscure deities- just as the sea is an largely unknown realm, even to those who sail upon it, then Danu, as the patron of the Other world, is even more

mysterious. It does seem that only those who have died might understand her.

I like the notion that those druids who have died are offered membership in her order by Danu herself. This argues in favor of Mr. Crimmins's idea that the patriarch should be a dead druid, possibly the first third order who died in the Reform. At the same time, it seems reasonable that there be one living member of the Tenth, to look after Death's business on earth, so to speak, or to speak for the dead, if you prefer. What his or her role would be, I do not know. Catholicism aside, people die without help. Would the role of the Danu's priest be to acknowledge the dead, to set them on their path to the Other world, to remind the rest of us that our path does not end here, or something else?

I would appreciate the input of the more senior druids as to potential nominees for the order of Danu. Some of you I will be contacting directly. Everyone else in the council, specifically those whom I have not met, is invited to contact me: Irony Sade 3830 State Street Rd. Skaneateles, NY 13152 (315)561-6387 irony@starmind.org

Yours in the Mother,

Irony Sade

Pending Patriarch of Llyr

1998 Ordination of Eighth Order Druids

Apparently there were many people who were very interested in joining the Order of Taranis, since many of the early Founders quite commonly practiced weather magic to improve the conditions of Carleton's football matches. However, possibly due to Fisher's near immolation by lightning and the over-effectiveness of the Druid Curse, perhaps they decided to not travel down the path any further?

When I founded the order in September 2004, I more or less used the identical format as Nozomi Kibou's text.

1998 Unofficial Ordination of Ninth Order Druids

With Minnesota being about as far from the ocean (except the Great Lakes) as any point in North America, it is not unreasonable that the Higher Orders never got this far. Irony Sade was elected by Mike Scharding to be the Patriarch of Llyr.

1999 Unofficial Ordination of Tenth Order Druids

Once at Samhain, I noted that a handful of RDNA Druids had died, and Nozomi commented that they had taken their final Orders, and I recommend that she use the Order of Danu. I believe the Founders thought it was an order of Earth fertility, and some were quite anxious to join, but joked about the difficulty of finding a willing person to sacrifice her virginity. Well, Danu apparently wasn't an Earth goddess, but rather a river goddess, and rivers are rather eternal things also. I have also set up a home page for departed Druids on my website.

THE NEW ORDERS

While there were 10 Orders originally, many "Side Orders" or New Orders were established to supplement the traditional orders. They are similar to Special Interest Groups, and tend to be open to all Druids, regardless of Order.

1976 New Order of Diancecht:

Made by Joan Carruth in 1981 as an alternative to the Order of Grannos which, to all appearances, seemed defunct. The Order was very active from 1977 to 1981. There are about 4 members. It has the most complicated ribbon-system of all the orders.

1976 New Order of Oberon:

I found the longer letter from Les Craig-Harger and her copy of the ordination in a stack of materials that Stacey loaned to me from Emmon's collection, circa 1980. I believe that Brian Geller was the original Patriarch of this order, and was succeeded by Les. The later Matriarch, Les Craig, quietly stopped Bardic Session after moving to Humboldt in 1983, and the order has lapsed since then, although the Hazelnut Grove has apparently continued the Celtic Music sessions on a sporadic basis. She is also the author of several essays from the Live Oak

I found this quote on Brian:

April 1978 Br. David Geller, Patriarch of the Order of Oberon, has agreed to begin running weekly Bardic classes for Neopagans in the Bay Area, **if** enough people show a sincere interest in putting some work into music, poetry and singing practice. The idea would be to improve everyone's Bardic abilities and to develop new materials for use in Druid ceremonies.

Summer 1980: Matriarch and Chief Bard, Linda Von Braskat-Crowe, announces that beginning after Beltane, the Order will be inducting new members. Prospective Bards are encouraged to keep and add to a notebook of songs and poems, (both their own and others'), and to have a presentation ready for their induction ceremony. Contact the Matriarch (preferably in person) for further details.

The order is currently holding monthly Bardic rehearsals at the Matriarch's home. Call her at 839-1628 for specifics. Bardic revels also happen monthly, as desired, at various locations.

Nov. 1980 There will be a meeting of the Nordic Order on Tuesday, Nov. 15th, at 8 PM at the home of Patriarch Linda von Brasket 863 E.28th St., Oakland. Her home is very near the Park Boulevard exit off the MacArthur Freeway. Call her at 839-1628 if you aren't sure how to get there. The meeting will discuss the fate of the Bards over the coming winter, and it is important that as many interested people as possible show up.

Nov 1980 The Order of Oberon is the old Bardic order of the NRDNA, and seems to be the only Order currently having an unbroken history. Leslie Craig-Harger is currently Matriarch of that Order, having taken over from Linda von Brasket in 19 y.r. I called her to find out what her Order was doing during the NRDNA Season of Sleep.

She says the Order is working on poetry and acting as well as music. This is intended to round out their talents and abilities as bards; being a bard covers far more ground than just being a singer and/or instrumentalist.

Her main news, though, did not concern the Order so much as what she is trying to do as Matriarch.

First, she is soliciting dedicatory works from Druidic bards. These works will go into the Matriarch's collection, and Leslie hopes eventually to print them. For more information, or to send her your work, write: Leslie Craig-Harger 1280 61st Street, Emeryville, CA 94608

In addition, she says that creative and archival works are also welcome. She will collect them, and use the ones that fit her needs in her Bardic revels.

In addition, she is working on a method whereby Archdruids or other Third Order Druids can ordain bards into the Order of Oberon. This will save Leslie a lot of traveling, which is both wearying and expensive. I will try to publish the details in DC as soon as she finalizes them.

We spent a long time talking about the Mother Grove, and what connections Mother Grove does and does not recognize with the old NRDNA structure. As a result, two days later, Leslie provided me with a chaining note concerning Oberon: Bardic Revels December 19, January 23, and February 27. Call Leslie for location. We are working on the poetic and dramatic aspects of the 'Bardic arts' – beginning with the techniques of satire and lampoon. Lampoons can deal with whatever subject attending Bards choose, with attention to the transforming nature of satire. (Anyone who feels that humor is irrelevant to magic might want to check out Illuminatus, maybe?)

"PS: Order of Oberon does not intend to stick its nose into any Grove's liturgical business. Members of Mother Grove should feel free to attend without danger to their artistic or doctrinal autonomy."

Leslie tells me that due to space limitations, she is having to restrict attendance at her revels to her regular circle of bards (meaning those who already know or have access to her telephone number; she asked that I do not publish it). If this applies to you and you want to attend, call her for details.

April 1982 Leslie Craig-Harger Matriarch, will be retiring as such this season, when she can find a suitable successor. Nominations Welcome: Until then, she will be doing Ordinations into the Bardic order. If you are interested in joining, contact her through Live Oak Grove, here at the Miner Rd. address. You do not have to be Third Order to join Bards. She will be holding occasional Bardic Revels, when possible, and wishes to say that if some other members of Bards wish to hold a Bardic, she'd much appreciate it.

Druid Missal-Any, Summer 1984: Leslie Craig-Gaggar, Matriarch of the Order of Oberon, Bards, wants to retire and suggest these revisions in the process of instating Bards, archivists etc. In Order of Oberon. Comments and acceptance /rejection are requested from all Third Orders bards before this is written into the Apocrypha. Reply before Samhain of 1984.

Not only does my remote location and lack of leadership ability make me a stunningly inappropriate Matriarch of bards, I also have a strong feeling that the Bards are better off unled. Art for Art's sake is a pretty anarchistic concept, and Art for the Gods' sake requires direct communication with the Gods; i.e., inspiration. I would like to propose to the ODAL that:

A) I resign as MOO, leaving no successor.

B) Anyone wishing investiture as a bard should be recognized and invested by the local AD

C) Anyone who wants to be so recognized has to put their youth where their mouth is, by presenting some original work to the local grove, and that a text or tape of this work should then be presented to a central Archives.

Love, Leslie.

1978 New Order of Lugh:

Made by Katya Luomala, the last of the original line of Carleton Archdruids, wrote this in 1978. A simplified rite from January 1979 is included from a letter from Katya to Stephen. The last part is an addendum from Katya to Scharding in 1993. There are currently only three members, to my knowledge..

1986 New Order of the Earth-Mother:

This was started by Willow, a member of the Live Oak grove, and one of the member of the Coup attempt. Willow also founded HAM in the Church of All World for keeping children active in Paganism. Not much more is known about this order except this reference in the Druid Missal-Any.

1994 New Order of Puck:

Made by Michael Scharding in April 1994, currently having about 8 members and possibly growing more silly. In some respects, it was a statement about how silly I consider the higher orders in most cases. Although the sprite Puck may be of Celtic Origin, my inspiration was Shakespeare's England.

1996 New Order of Suzuki:

Made by Michael Scharding in January 1996 during the coldest part of the year. It is generally a hope that more people will concentrate on meditation than ritual. I also desired that at least one of the Special Orders be specifically of non-Celtic origin, in this case Japan, although Zen goes back to China and eventually to India. Larson notes that the Bramhins of India are related through Indo-European connection back to the ancient Druids. Sigh.

1996 New Order of Bambi:

Made by Michael Scharding in January of 1996 while listening to Disco music and confined indoors due to a severe blizzard. Another Special Order of non-Celtic origin, this is for all the wild animal-enthusiasts and the responsible outdoors people.

1997 New Orders of Hermes:

Like it says, an order for Druids on the move with poetry in their soul. Founded by me while in Japan. My dog is the current Patriarch, and still resides in Japan, but doesn't answer his mail often. Basho was a famous Haiku poet who traveled all over Northern Japan writing poems that made places famous.

1998 New Order of Brigit:

Another simple Order, for which I'm dutifully busy publishing ARDA 2 and the Druid Missal-Any newsletter.

1999 New Order of the Evening Mystic:

Chris Middleton '01 was a gentle artist in the Carleton Grove who was good at making masks, drama and generally being a nice guy. He had his quirks, but so do we all.

1990s New Dis-Order of the Mithril Star:

As mentioned before, the Order of the Mithril Star is a group that became dissatisfied with the Church of All Worlds, and preferred to stay closer to the organization as written in *Stranger in a Strange Land*. The following material has been extracted from the OMS course of Druidism 101, found in Green Book Volume 8.

2000 New Order of the Volcano:

Written on the Island of Tonga by Irony during his stay there in the Peace Corps from Summer 1999-2001. On this distant islet was an inactive volcano that he often swam in.

2001 new order of druids minor

Written by Ric Knight of Ontario, it is our first Order by a Canadian. Ric's wit and simple charm has graced the RDNAtalk conference for many years, and he operates a web site for the order of MSN groups, where he posts regular meditations.

Section Eight:

Unusual Services

1970 Exorcism in Time of War:

Written by Shelton to asperge the spirit of the Vietnam War from the country. Probably between Fall 1969 to Spring 1971, after the Cambodian Invasion. Apparently it worked after a few years. This liturgy inspired me to write the 2002 Fall Equinox Peace Service.

1963 Order of Consecration (of Altars):

This can be dated to April of 1963, making it perhaps the oldest known liturgy in the book. It was written by David Fisher for the consecration of the first altar at Carleton during the first weeks of Druidism. The original Druids at Carleton had a debate at that time, as is shown in the Early Chronicles of the Druid Chronicles, over whether to use animal blood sacrifice or plant sacrifice. Happily they chose to only use plant sacrifices. The original lines of "attend us now, O Spirits, as we offer up this sacrifice" was changed to "attend us now, O spirits as we light this fire" The original instructions of "here the blood of sacrifice shall be spilled upon the altar" was changed to "here the fire shall be lit upon the altar." The original is kind of grisly to even think about.

1975 A King's Wedding:

Written by Robert Larson on Lughnasadh 1975 for service to his clan leader of the ODN. It is beautifully simple. These are also entirely optional and may be changed to suit anyone's fancy. Druids should note, however, that unless you have registered with their State and/or County authorities as a minister of a legal church, weddings performed by them may not be legal. This has proven popular at Beltane Services in recent years.

1975 A Marriage Ceremony:

It was written by Larson for Dan Pierson & Sue Buchignani or for Tom & Pat Macvey's wedding. The binding ribbon (green) should be tied in such a way as to reflect the sigil (around the hands a couple of times, then both ends down between the hands.)

1976 An Old Fashioned Wedding:

As its introduction relates, it is the work of Isaac to begin to synthesize a Paleo-Pagan ritual. It was published in DC(E) in 1976. Isaac's drive to study Paleo-pagan religion would eventually realize itself in ADF. In the post-AIDS world, I doubt it would ever happen again, but one can dream.

1978 A Wedding Contract:

This was read during the wedding between Isaac and Selene Bonewits on August 6th, 1978 c.e. It was reprinted in the *Druid Chronicler* Vol 1, Is 5 (Sept 1978) by public demand.

1978 Invocation to the Elements:

From the Pentalpha news letter. Another element from the 1978 wedding ceremony of Isaac and Selene.

1978 An Invocation Poem:

From the Pentalpha news letter. Another element from the 1978 wedding ceremony of Isaac and Selene.

1992 Wedding Ceremony:

Now, Andrea Davis held this service for Joe Bank's wedding in 1992, I believe, and posted it in the VAX Druid Notes conference in 1996, to the delight of Michelle Curtis and Ann Graham. It's very much a Wiccan ceremony, but it reminds me of the creative elements of the Carleton Grove in the 1987-1992 period.

1976 Suggestions for A Druid's Funeral:

Isaac Bonewits in 1976 for DC(E). Another example of how Isaac was trying to bring every aspect of religion into Reformed Druidism instead of vice-a-versa. Good ideas though.

1989 Further Suggestions for A Druid's Funeral:

Written by Emmon Bodfish as his health began to decline for various reasons. His death in the late 90s was tragic, but if anyone was wise and well-prepared for his sudden departure, then it was him. Unfortunately, although a memorial service was held for him, most of the suggestions in this article were not possible.

1998 A Sample Druid Funeral:

Steve Savitzky, a folk-singing computer worker, was AD of Carleton 1968-1969 and posted this on a web-conference in 1998. He chose to use the basic script of the Winter version of the Common Order of Worship, added a comment in the Consecration about new life, emphasized probably the "To thee we return this portion of thy bounty," added a eulogy for the Meditation, a piper's farewell, and further rebirth imagery in the Benediction. It's not a very elaborate change, but is reasonably somber and simple.

1998 Memorial for Beth Harlow:

This eulogy was written by Pat Haneke of the Akita Grove for the Grove member, Beth Harlow, who died in a tragic scooter accident in Seattle while working as a pizza delivery person. Beth was a real free spirit I met at the Minnesota State University of Akita in Japan. Her example freed many of the grove members of their inhibitions.

2004 Memorial for Robert Larson:

Written by Stephen Abbott on hearing of Robert Larson's death of August 5th on August 19th, he quickly threw together a service, that was coordinated with several of Robert's disciples

and friends in distant locations at the same time. He then had Tegwedd type it up and send it around, and is hoping to have another memorial service at Robert Larson's original Grove location in September.

2003 Baby Blessing

Another service by Pat Haneke of the Akita Grove, and meant to be inserted into a standard service. A new baby boy was born to Nozomi Kibou and Pat Haneke on February 8th 2003 and his name was Taiyo Kibou. There's an interesting story to this birth. During an icy snow storm, Nozomi's rather remote and inaccessible mountain shrine was snowed in and she didn't feel like skiing down the hill in her condition. Then the electrical power was interrupted for almost five days, in the midst of which labor began, of course. Little Taiyo (which means "Sun") is believed to have been conceived during the 2002 Beltane festivities according to plan, and an Oimele birth had been keenly desired, but babies will be born when they want to. Pat at least had the presence of mind to at least use the blessed candles from the Candlemas, so possibly the home-birth was a bit easier than expected, finishing in less than 10 hours, with no complications. Nozomi's sister and cousin assisted in the delivery, while Pat used the firewood to heat up water in the old bath-house. Nozomi's father and brother were away on business. Nozomi is apparently not releasing the movie rights, and visited the hospital a few days later for a check-up.

Section Nine: Solitary Services

2002 Ordination of Zero Order (Acorn) Druids

As mentioned before, this order came about after observing the difficulties with joining the first order for isolated Druids, and to get their "foot in the door" organizationally, until such time as they could make it to a grove.

1976 Order of Worship for a Protogrove:

This was one of Isaac's ideas from the mid to late 70s when he was setting up groves throughout the US. Probably 1977 to 1980 period. Such a ritual could be used by a group of people who wanted to be SDNA or NRDNA, but didn't yet have a Third Order Druid to hold the services. Isaac then went on long trips and ordained a Third Order For each Grove. Except for the Neo-Pagan leanings, which I don't really go for, I like them and they show a democratic approach to the service, without hierarchy. It's a pity David Fisher didn't go this route in the early years.

2002 Another Protogrove Service:

Due to the proliferation of proto-groves since the RDNAtalk conference on Yahooogroups.com, there was a need for more services, and this is one that Stacey came up with.

2001 The Quick Order Liturgy:

Pat has always kept a rather satirical eye on the liturgical services I provided, and once timed me and said it took too long, and that he needed one for "Druids on the go." So after some encouragement, this is what he came up with, for Druids by themselves with little in the way of paraphernalia, the essence of the ritual in a stripped down format.

2002 Daily Druid Devotional:

Pat of Akita Grove got this idea from the Catholic Church's daily optional readings and prayers.

2002 Optional Activities for Voluntary Simplicity:

It's nice to have someone just tell you not to do something, take it simple and relax a bit. Sometimes doing nothing is the most important thing.

2001 Prayer in the Work Place:

Apparently Ian Friesland got upset over Ashcroft dragging his personal religion into the lives and work schedule, and wrote this little piece in protest. I don't suppose it's been employed by anyone though.

2002 Sigil Construction 101:

I wrote this article as a result of running out of the Druid Sigil necklaces, and I was inspired by Ian's article on using the workplace as a source of magical goodies.

1978 Ritual Vestment for Druidic Services:

Written by Isaac, with his habit of imitating the Catholic church vestments. Probably beyond the means of any groves, although Carleton did have a reversible vestment back in the 60s.

1988 A Druid Staff:

One of Emmon's specialties was staff-magic, and Albion wrote this after reading the Four Salutations by Emmon in 1986, and Emmon's version of staff construction.

1988 The Staff:

After experimenting for a few years with staff work, this is his advice of gathering materials for a staff. Good staff is hard to find, you know.

1986 Four Salutations of the Day:

A rather interesting addition from Emmon's files, vaguely reminiscent of Tai Chi to me. I believe that Stacey continues to practice this one every day.

2002 The Fire Ceremony:

A little experience from the Big Ash Grove.

1992 Fire Building Fun:

Written by a young punky Michael, who was unusually interested in assisting the fire-preparations for the various Carleton services from 1990-1993. Posted on the Vax Conference, it's a summary of RDNA set-up customs at the time.

2004 Sweatlodge Traditions:

I had a terrible conundrum about writing up the extremely vaporous customs associated with the sweatlodge. Each was so unique, that to generalize was to do them an injustice. I was also worried about being accused of "robbing" Native American tradition, but I think that after 10 generations of Druids at Carleton since its adoption, that we do have a bit of a tradition of our own, and it's actually one of the most somber and respectful services that we ever did. I've forgotten a great deal of the smaller traditions that the 1985-1991 Druids extracted from the books I mentioned, but I'm sure that they can be rebuilt, by those who do the reading.

1977/1978 Norse Ritual Experimentation:

Hall Moe went on to join ADF and make more Norse liturgies.

2001 Sirona's Shower Shugyo:

One of the attractions to Nozomi's little mountain home is the 10 foot waterfall on the backside of a gully. It's a slippery as gooseshit, but members of the grove and local community often go to it for drinking water or to meditate under it's pounding force between April and October. In July, she once spent about 8 hours under one in the mountains, and was a bit sick for awhile afterwards.

2001 Hot Tub Healing:

More water shenanigans from the Akita grove.

2002 The Great Cailleach Search:

Akita Grove has wonderful forested mountains, that provides an inviting place to have a game of hide and seek. I believe Carleton Grove did a search for the Golden Frisbee in 2002 also. Lots of fun for the active members, and gets them into the woods.

1980 Druid Cross Tarot:

Stephan's specialty is the tarot, and ran a 1-800 line for awhile not too long ago.

1983 Creating a Wizard's Lite:

Emmon was naturally a bit interested in psychic phenomenon, and this began a long stream of articles on visualizing light and magic.

1983 Back to the Shadows Again:

How to mask one's presence by being aware of it yourself.

1984 Candle Staring:

Similar to the Wizard Lite article.

1988 Why Another Article on Scrying?

A little more on the subject.

2001 On Divination: Short Talk & Dialogue:

Written by Larry Press in a Socratic manner from the Live Oak Grove. Apparently Emmon's emphasis on this subject was passed on to Larry.

2004 Divination Techniques:

As you can see, I've grown more sober and mature since the Book of Ultimate Answers in 1994. I tend to avoid magical-like activities, but I see divination as a form of meditation and reflection, and since it is key to running a proper RDNA service; I added a few comments and suggested some alternative forms of divination. As far as I can tell weather forecasting, molten lead, wedding rings in loaves of bread, wind & lightning divination remain the most common forms at Carleton.

1994 Book of Ultimate Answers:

Originally in Part 9, I moved it here as it seemed better placed for divination. This was my own poke at divination during my saucy period of Druidism (1992-1997).

2000 Planting Your Own Grove:

How to plant acorns. The problem for a good acorn exchange with CA is that they have Sudden Oak Death virus in their valley.

2002 Winter Tree Care & Planting Tips:

A little follow up from Stacey who has spent a lot of time tending Emmon's grove site in Orinda.

2022 Creation of a Druid's Nemeton:

By Rhiannon, it is an interesting idea on how to set up stones and trees at a grove site.

2001 Tree Meditation:

ADF introduced the Tree Meditation to Druidism and it has grown quite popular, even showing up at Carleton in the 1980s after a few visits to Pagan Spirit Gathering.

1997 Michelle's Meditation:

This is one tree meditation by Michelle Hajder at Carleton's Vax conference not long before the conference ended. Similar meditations were used in sweatlodges and services in the early revival period at Carleton also.

Section Ten: Non-Liturgical Festival Activities

These were a small collection of ideas for spicing up the festivals by suggesting more ideas. Up to 2001, one rarely saw much discussion of adding some color and life to them outside the liturgy. This thread ran for about a year in the Druid Missal-Any section, and I'm sure you'll enjoy them. You aren't required to do any of them, but you might like to try them.

Section Eleven: Final Things

David's Final Mediation 1966 Written in May 1966 by Frangquist.

Original Introduction to Black Book by Fisher 1964 This was written by David Fisher on January 30th, 1964. It shows some of the hierarchical focus of Fisher, in that he only wanted Third Order Druids to keep it, although others could read it. This entry was probably made very soon after the first meeting of the Council of Dalon Ap Landu (January 27th, 1964) and so it's another early historical document to consider..

Final Points You Should Quickly Notice:

As you go through the different liturgies, you should note that the titles of the different liturgical sections vary greatly from one to the other. The invocation changes “these three sins” to “these three errors” depending on the Priest’s inclination. No one section of the liturgy is constant among all these liturgies and there is no need for your liturgies to be the same either.

Still Confused?

For more details on the liturgical customs see A General History of Reformed Druidism, or the Book of Customs in The Druid Chronicles (Reformed), or ARDAs Part Four. If that doesn’t help, look me up in the Carleton Alumni services and call me.

Enjoy and use this volume well,
Michael Scharding



**Figure 54 Steps to Enlightenment,
Japanese Garden, c. 2002**

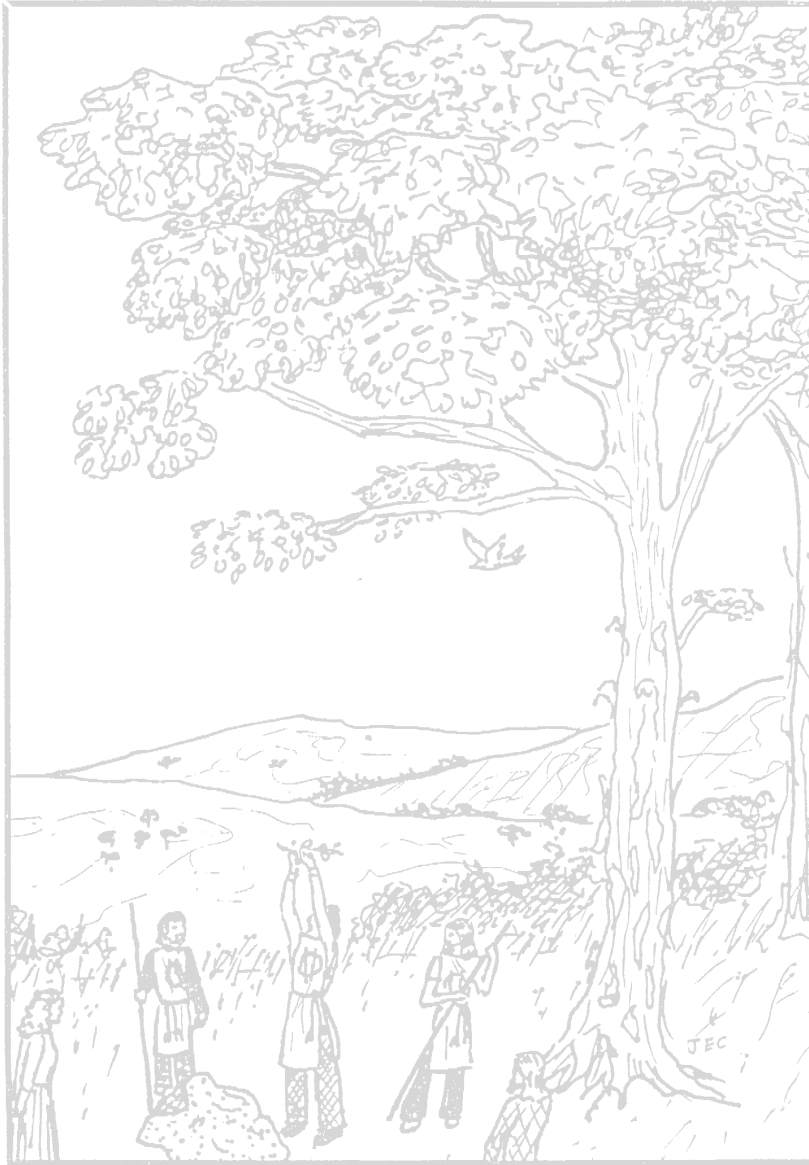


Figure 55 Druid at the base of the Hillside Prairie
in the Lower Arboretum, c. 1998.

So Ends
Part Three
Of ARDA 2

PART FOUR

TRADITIONS, CUSTOMS AND OTHER IRRELEVANT TRIVIA

2003 Introduction

The major changes to this section are moderate. There are more RDNA constitutions, Coalition Council materials, Pentalpha & Keltria & OMS By-Laws to show how other Druid Groups have organized, statistical updates, fresher update on the situation of the groves and orders, letter writing conventions and a lot more materials on Calendars. Most of which is not terribly useful unless you're doing heavy duty research, I agree. Many of the customs and practices may differ quite substantially in different groves, so take them more as a general rule-of-thumb. Take what seems of use to you.

Yours in the Mother,
Mike the Fool
Day 52 of Earrach, Y.R. XL
March 24, 2003 C.E.

1996 Introduction

We often notice the big differences between groups, but I believe that it's the smaller details that bring a group to life. Over the thirty or so years, the Reform has come up with its own peculiar laws, raiment's, ritual accessories, favorite books, titles, vocabulary, at least two sets of calendars, holiday customs, symbols and other traits. These are often the most difficult aspects for newcomers to learn and are often the first details that are forever lost when a group goes into abeyance. This is but a limited collection, but some of the more widespread and longevous traits of the Reform. Perhaps this is good, because they are only a sideline to the real search for religious truth. Do not get overly worked up over them, since most of us don't consider them very vital to the pursuit of Druidism, perhaps more of a decorative function. If you can come up with a better way of running your Druidism, feel free to forge ahead, rename things and so on. Just remember that you and I can speak for nobody's opinions and actions but our own.

Yours in the Mother,
Michael Scharding
Day 10 of Foghamhar, Year XXXIV of the Reform
August 10th, 1996
(The 1/3 Century mark of Reformed Druidism)
St. Cloud, MN

Drynemeton Press



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SECTION ONE:

RDNA Councils'

Documents

Record of the Council of Dalon Ap Landu

[While the words and instructions of the Council of Dalon Ap Landu (which is the collective body of the Third Order Druids), are not graven in stone, they are generally accepted statements about how the Reform, as a whole, is organized. An astute reader can find all kinds of loopholes, and that is okay, since many of the passages were made with the intention of allowing a liberal interpretation. Most of the decisions don't directly affect the average layperson, but rather mostly shape the duties and privileges of the Third Order. Bracketed words for gender inclusivity have been added by myself in 1994 and are warranted by the intentions of the legislation. -Scharding]

7 May 1964. Voted:

Patriarch

To elevate David H. Fisher to the office and order of the Patriarch of the Order of Grannos (the 4th healing springs).

Liturgy

To adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of North America.

26 May, 1964. Interpreted:

Higher Orders

- (a) that the purpose of the higher orders is to stimulate priests of the 3rd Order to continued spiritual inquiry, and are intended to honor achievement rather than tenure.
- (b) That the higher orders are equal in the sense that no shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs *[or Matriarchs]*).
- (c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch *[or Matriarch]* concerned.
- (d) That the ceremony of induction may be performed by any member of the order.

27 January, 1965. Voted:

Council

- (a) To declare in perpetuity that the Archdruid of Carleton shall be the Chairman Ex-officio of the Council of Dalon Ap Landu.
- (b) To reserve to all the priests, collectively in the Council of Dalon Ap Landu, the highest authority of the Reformed Druids of North America.

Priestesses

- (a) To delegate to the priest the right to individually consecrate priestesses to any order which they (the priests) may hold.
- (b) To allow priestesses to hold the office of Archdruid, provided that they have first vigiled and been granted the right to perform the ceremony by the Council of Dalon Ap Landu.

Interpreted:

Missions

- (a) That any priest has the right to conduct worship and receive members into the First and Second Orders.
- (b) That no one has the right to consecrate priests of the Third Order except the duly elected Archdruid of a legally constituted Grove, i.e., a Grove which has adopted a constitution and filled by election the offices of Archdruid, Preceptor, and Server.
- (c) That the ceremony for the consecration of a Third Order priest as adopted at Carleton may not be altered without the permission of the Council.
- (d) That the local Groves retain the right to organize themselves in any way which will best serve their needs.

Liturgy

- (a) That the waters-of-sleep shall be used during the winter half (Geimredh & Earrach) and the waters-of-life shall be reserved for the summer half (Samradh and Foghamhar), except when they are needed for healing or for the consecration of a priest. The priest shall wear the red ribbon when consecrating the waters-of-life, and he *[or she]* shall wear the white ribbon when consecrating the waters-of-sleep, both as the mark of the 3rd Order.
- (b) That the white robe is the mark of the Druid, and it may be worn by any member; except that a Patriarch *[or Matriarch]* may wear a black robe (in honor of the first Patriarch), but may not at the same time wear the mark of any high order of which he *[or she]* is not Patriarch *[or Matriarch]*.
- (c) That the first Patriarch *[or Matriarch]* of each higher order shall establish the ceremony and identifying mark of his *[or her]* order.
- (d) That the individual Groves retain the right to establish any such identifying marks for its officers as it sees fit, provided that they do not conflict with any other marks already adopted.

29 March, 1966. Voted: (by mail)

Priestesses

- (a) To grant automatically to all priestesses who have conducted a vigil the right to perform the ceremonies of Reformed Druidism.
- (b) To allow a priestess, while holding the office of Archdruid, to consecrate priests of the Third Order and priestesses unto the Order which she herself holds.

20 April, 1966. Voted: (by mail)

Council

- (a) To require the Archdruid of Carleton, upon their retirement from office, to prepare a report on the state of Reformed Druidism at Carleton, including such information on Reformed Druid activities elsewhere as they may have received, and including a list of Council members and Council resolutions; this report to be submitted to all members of the Council, the expense of the printing and distribution of said report to be fixed by him and charged to those who receive it.
- (b) To require each Archdruid to promptly forward to the Archdruid of Carleton notice of the formation of any Grove and the name and address of any priest consecrated to the Third Order in that Grove.

1 May, 1971 Voted: (by mail)

Priestesses

- (a) To subordinate all previous resolutions of the Council concerning priestesses to this one.
- (b) To allow a priestess who has conducted a vigil and who has been consecrated to the Third Order all prerogatives of the order, consecrate priests and priestesses to the Third Order. In token of this she is known as a priestess of the Third Order.
- (c) To allow a priestess of the Third Order who has been consecrated to a high order and whose consecration has been confirmed by the Patriarch of the given order all prerogatives of that order. Again, she is known as a priestess of the given order.
- (d) To abolish all restrictions other than those applying equally to priests on the number of high orders to which a priestess of the Third Order may be consecrated.

A Summary of How the Council of Dalon Ap Landu Kind of Worked

1996

1. All Third-Orders maintain a current address with the Carleton Archdruid.
2. All new groves are announced to the Carleton Archdruid.
3. The Carleton Archdruid prepares a report when they retire.
4. Vote proposals are forwarded to the Carleton Archdruid.
5. The Carleton Archdruid then writes to all the Third-Orders and starts a debate.
6. If a quorum of the Third Orders vote (say at least 1/8 or 1/3 or —, this is uncertain), and all agree, it passed.

It is unlikely that the Council will ever return, because the principle of grove independence is too strongly established and at least half of the Third Orders are without current addresses on record. It also seems that it is unlikely that any vote could gain unanimity.



The Coalition Council of Dalon ap Landu

1996 Introduction

By 1981, it appeared that Carleton had gone defunct, which it had from 1980-82 (and it was not doing so well 1983-85). The original Council of Dalon ap Landu had already proven to be a moribund institution for passing new legislation. The job of the Provisional Council of ArchDruids was essentially being done by The Druid Chronicler & Pentalpha magazines. Joan Carruth and Stephen Abbot were ArchDruids of the Berkeley grove during Isaac's sabbatical from 1979 to late 1981 (when the Death March on the Beach occurred and the Live Oak hived off). With the original RDNA either missing or seemingly determined not to pass new legislation, a number of NRDNA groves decided to form their own legislative body, called the Coalition Council of Dalon ap Landu (CoCoDAL). Their legislation would only affect those groves involved (primarily the Mother Grove of Berkeley, Live Oak Grove of Berkeley, Greenwood Grove of Seattle and the San Diego Grove). By late 1982, during the final phase of the Druid Diaspora marked by Isaac's short return & leaving to form ADF, it appears that the CoCoDAL was finished with its work and quietly faded away. I suspect that the leaders of CoCoDAL were just plain burnt out. It is uncertain whether the current NRDNA groves still follow these rules.

-Scharding

The Initial Letter of CoCoDAL

C. Early Summer 1981

To all ArchDruids & Solitary Thirds

Full Poop on the Higher Orders

The Higher Orders were originally started at Carleton. I believe they got as high as Belenos [*incorrect, they got up to Sirona*], before the original Carleton impetus petered out. After that, two main problems arose. One was that Patriarchs (there were no Matriarchs) were not permitted to resign, though they dropped out and ceased functioning as M/Patriarchs, so no new members could be Ordained. Problem #2 was that ALL Members of the Council had to vote on an issue before the council, and at some point, less than half of the Council could be reached, or would respond to a vote. Groups struggled on, castrated, unable to stay in touch, crippled by unchangeable rules, and with no access to Higher Orders.

What we have to do is start it again for ourselves. I propose retaining almost all of the original flavor: Third Orders only, given for achievement, not tenure; no special status outside themselves; not prerequisite in nature (you need not be 4th Order to join the 5th); Council of Nth Order elects first M/P of N+1 Order, etc. I propose that we declare this Reform as a coalition of Groves and solitary 3rds, since we cannot speak for all Reformed Druids, within the old framework, and that these rules and suggestions are therefore only applicable to Members of the Coalition. We will institute this Coalition on Autumn Equinox, 19 YR 1981 c.e, with those Groves and Solitaries who respond to join by that date. Please vote on the following Reforms, in this format:

Reform #1

for: Kerry P (full last name)

against: Paul M

Also, give your responses to the Suggestions. Please send your responses to Chris Sherbak, 2345 Post St #21, San Francisco CA 94115.

We don't want to set up a series of Bosses, or interfere with your Grove's autonomy. I'm not trying to ego-trip, or ask a whole lot of time or effort from people. "Drawing Down the Moon" has initiated a flood of interest, and it would be nice to see these organizational blocks cleared up so we could experience an expansion. I hope as many Groves & Solitaries as possible become part of this.

PLEASE RESPOND

Yours in the Mother

Joan Carruth, DAL

ArchDruid, Berkeley Grove NRDNA

Matriarch, Order of Diancecht

Issues for Voting by Coalition Council

1. PROPOSITIONS BEFORE THE ORDER OF DALON AP LANDU (and the Higher Orders) WILL BE CONSIDERED TO COME OUT ON A MAJOR HIGH DAY (Summer or Winter) (propositions to be in the mail to all members of the Coalition codal no later than said High Day) AND ARE TO BE PASSED BY 2/3 OF ALL THIRD ORDERS WHOSE REPLIES ARE RECEIVED BY THE NEXT MAJOR HIGH DAY (approximately 90 days). In essence we are saying that a Member may vote "for", "against", or "no vote", and issues will be decided by those who have an active vote.

2. THIS REFORM (which will permit both codal business, and the restarting of the Higher Orders) SHALL BE INSTITUTED BY A COALITION OF GROVES AND SOLITARY THIRDS (originally those who choose to join by Autumn Equinox, 19YR). ANY GROVE THAT WISHES TO JOIN THE COALITION MAY DO SO BY 2/3 VOTE OF ITS THIRD ORDER MEMBERS, DURING THE SUMMER. ANY GROVE WISHING TO RESIGN FROM THE COALITION MAY DO SO BY THE SAME METHOD. IN THE WINTER.

3. M/PS OF HIGHER (or special) ORDERS MAY RESIGN OR OTHERWISE BE REPLACED WHEN NECESSARY (as by illness or death) BY THIS PROCESS: IT IS TO BE HOPED THAT THE OLD M/P SUGGESTS A REPLACEMENT, WHO IS THEN CONFIRMED BY 2/3 OF THE COUNCIL OF THAT ORDER BY 90 DAY ACTIVE VOTE PROCEDURE.

IF THIS IS NOT DONE, OR NOT CONFIRMED, M/P OF N-1 ORDER (i.e., the Order below the one in Question) SHALL ACCEPT NOMINATIONS (90 days) OF AND BY MEMBERS OF N ORDER (not for oneself) AND COUNCIL OF N-1 ORDER WILL ELECT NEW M/P FROM AMONG THESE CANDIDATES.

4. WITH THE M/PS APPROVAL, ANY MEMBER OF THE ORDER, OR THE CANDIDATE'S ARCHDRUID (who shall then wear the emblem of that Order, whether a member or not - this follows from the RDNA custom that a Third may consecrate emergency Waters of Life in the Winter, but must then wear the red ribbon) MAY PERFORM THE ORDINATION OF A NEW MEMBER. This will permit there to be an active, functioning Order in every Grove. In Groves in which the M/P of the Order does not reside, Order members will elect (during the fall) one of their members to be Head of N Order for that Grove

for the next year. This person will be in contact with the M/P, organize meetings of the Order, etc.

5. A PERSON MAY BE A MEMBER OF MORE THAN ONE ORDER. A PERSON MAY BE M/P OF AN ORDER, AND OFFICER OF A GROVE. A PERSON MAY NOT BE M/P OF MORE THAN ONE ORDER.

6. ORDINATIONS FOR ANY ORDER SHALL BE DONE IN THE SUMMER, EXCEPT IN EMERGENCIES. RESIGNING M/P SHOULD DO SO IN SUMMER, BUT IF THIS IS NOT POSSIBLE, INVESTITURE OF NEW M/P SHALL BE CONSIDERED EMERGENCY BUSINESS. M/P REPORTS RESIGNATION TO M/P OF NEXT LOWER ORDER, AND THIS DOCUMENT BECOMES PART OF THE RECORDS OF THAT ORDER, AND SHOULD BE RETAINED. Old M/P should be sure to get Order Records to the new M/P, or to the M/P of N-1 Order, who will pass them along to the new M/P.

7. CHILDREN UNDER PUBERTY MAY NOT HOLD HIGHER THAN FIRST ORDER (and must, to be Members of Angus). NO ONE UNDER 18 SHALL HOLD THE THIRD ORDER, HENCEFORTH. Sorry, I don't feel there's any reason to rush such a step. If you're interested at 16, you'll be interested at 18, or you shouldn't have been Ordained. Also, all the original Carleton members were 18 or older.

Other Items to Vote on:

A: I (solitary) OR WE (Grove) CHOOSE TO JOIN THE PROPOSED COALITION.

B: JOAN CARRUTH (currently Matriarch of Dian Cecht, a Special healing Order) IS CONFIRMED AS MATRIARCH OF GRANNOS. Council of Grannos will be formed by Reordination of members of daincecht, and this Council will elect the M/P of Brachiaca.

Third Order Members please vote for, against, no vote on issues and mail by Autumn Equinox.

AD of Grove (or Preceptor) should record and send votes for all thirds in grove rather than grove thirds each mailing a response to Chris (this enables us to see what the grove activity as a whole is). Set up as shown on first page, on a sheet of paper. Date it, sign it, say what officer of what grove you are, and mail it to Chris.



Figure 1 Stephen Abbot & Joan Carruth, Berkeley AD in 1978.

Important News for CoCoDAL! AD's and 3rds Especially Note!

Druid Chronicler
Volume 4 Number 4
August 1981

We plan to restart the Higher Orders (4-10), Berkeley Grove and as many other groves as wish to participate. Groves should get a consensus (at least 2/3) of their 3rds on whether they wish to be part and inform Chris by Autumn Equinox!!! Berkeley really doesn't want all the M/Patriarchs, so send suggestions for 3rds in your grove who you think would be good M/Ps or members of any order, especially 4-7. Matriarch of ODC will probably become M of Grannos.

These orders will be for the purpose of inciting further inquiry among 3rds, and are granted for achievement, not tenure. They have no further "rights" outside themselves, and are not prerequisite in structure (i.e., you need not be 4th to be 5th) Council of N Order elects M/P of N+1 order. Any 3rd or higher may nominate a member, M/P of order confirms. Ordinations may be done with the M/P's approval, by any member of the Order, or candidates AD so if the M/P is in Olympia, people in Santa Cruz can still join the order) M/P s may resign. If selection is not approved by 2/3 of that order, council of next lower order elects new M/P. Here are my proposals. See what you think. "Est" means "established"

4-Grannos —healers (est) green ribbon (est) ODC will fold.

5- Brachiaca- altered states of consciousness- yellow maniple (est) parties?

6- Belenos- astrologers, scientist, teachers- yellow ribbon (est)

7 Sirona- earth activists, outdoors people, gardeners, etc.- blue ribbon with wave (est)

8-Taranis- warriors, armed and unarmed- orange ribbon

9- Llyr- Philosophers, thinkers, mystics, etc.- grey ribbon

10- Danu-Emeritus order for significant long-term service to the Earth Mother and RDNA. Nomination and selection to order by M/Ps of Order 4-9, by 2/3 consensus. M/P of 10th order confirms- brown ribbon.

Special Orders Must be 2nd order or above (except, of course the kids)

Oberon- Bards (est) Blue ribbon (est)- working order

Merddyn- Magicians (est) staff or wand (est) proposed (no leader)

Lugh — Craftspeople (est) purple ribbon (est) may or may not exist. There's no reason I can think of not to "restart" it anyway, and maybe the original matriarch will resurface.

Angus- Childrens (est) pink sash- to puberty rites. Proposed. No leader.

On our Autumn Equinox, Matriarch of ODC should be confirmed by 2/3 of 3rd. Of participating Groves as M of Grannos. Council of Grannos will be created by re-ordination of members or ODC. Grannos council will then select m/p of Brachiaca from all available 3rd candidates, present or by mail.

Please send info to Chris by Equinox. Let's do it!

Coalition Council of Dalon Ap Landu

Druid Chronicler Vol. 4, No. 5
Nov 1981

Members of the coalition:

Mother Grove
Live Oak Grove
Greenwood Grove
San Diego Grove

Rules Passed (precis)

1) Votes before the CoCoDAL will be voted on by those- who respond to the Clearinghouse Grove within 90 days of postmark.

2) Groves join in Summer by 2/3 vote of their Thirds; Groves may resign in Winter by the same process.

3) Matriarchs/Patriarchs (M/Ps) may resign. There is a Process for their replacement.

4) New members can be Ordained by their ArchDruid, or another member of the Order, by permission of the M/P

5) A person may be a member of more than one Order, but not M/P of more than one.

6) Resignation of M/P of N Order should be reported to the M/P of N-1 Order, whether or not they are immediately replaced.

7) Children under puberty shall not hold higher than 1st Order; no one under 18 shall be Ordained Third.

Other Business Passed:

A) Joan Carruth shall be the Matriarch of Grannos.

Live Oak Grove volunteered to be Clearinghouse for 20 y.r. Any Third Order member of the Coalition may originate a vote by sending a copy of the vote to all member Groves or Solitaries. and to the Preceptor of the Clearinghouse Grove.

Responses should be sent to the Clearinghouse, who will count them and resort the results in the next Chronicler. The address is Emmon Bodfish, 616 Miner Rd Orinda, CA, 945630 (*oops should be Leslie, but its 2 AM already*)

Rulings of the CoCoDAL are binding only to members of the Coalition. These rules are meant in no way to inhibit the autonomy of any member Grove or Solitary Third, but to facilitate the functioning of the Reformed Druid movement, and make the Higher Orders available once more. Each Third Order Coalition member has one vote in the CoCoDAL, whether solitary or a member of a Grove, though Grove Thirds should vote through their Preceptor or- AD, so Emmon will not get confused as to who's voted. If he gets the responses from all; the Thirds in a member Grove at once, it'll simplify his counting

More News on the CoCoDAL

Druid Chronicler
Samhain/Yule 20 y. r. (December 1981)
Volume 5 — Number 1

Live Oak Grove's official mailing address is: Live Oak Grove c/o Emmon Bodfish 616 Miner Road Orinda, CA 94563

Joan has revived the old Council of Dalon ap Landu, calling it the Coalition Council" of Dalon ap Landu (CoCoDAL). This council represents the Carleton Traditionalists, and claims to comprise all Groves and free Third Order Druids who have not officially resigned. Speaking on behalf of CoCoDAL, Joan informed me that:

1. No Groves have resigned from CoCoDAL. [This is not exactly true; Mother Grove is not officially participating in CoCoDAL, but has not yet tendered its resignation. —Elton]
2. There is no new business before CoCoDAL at this time.
3. Live Oak Grove is acting as Clearinghouse Grove (ChG) for CoCoDAL during 20 y.r. (1981-82). They can be contacted through Live Oak Grove's mailing address, given above.

According to Joan, any member of the Coalition may bring business before CoCoDAL by a four-step process:

1. Write a formal petition and send it to the ChG.
2. The ChG will mail a copy of the proposal to each member Grove
3. CoCoDAL will wait 90 days from the date of mailing for a reply to each proposal.
4. After the waiting period, the ChG will tally t responses yea and nay, then announce both the proposal and the result of the vote.

When she originally spoke to me, Joan informed me that the results of each vote would be printed in the next issue of the Druid Chronicler. I unfortunately had to tell her that this is not necessarily so; please see my comments about news and the printing thereof on page 7. I will try, but schedule and space constraints may prevent me. If this happens, I assure that she will make other arrangements; she was not sure when we talked.

Coalition Council of Dalon Ap Landu

A Druid Missal-Any
April 1982
Volume 6 Number 2

CoCoDAL has opened its shutters for business after a long, wet, miserable winter. We have nothing by way of old business pending. However, we have several pieces of new business.

One: we would like to encourage any Groove or solitary Third who has not already done so to join the Council,

Another: I have heard several proposals for streamlining the selection of Matriarchs/ Patriarchs of the Higher Orders. Some of them sound pretty good, but I have already put in enough of my opinions and proposals for a while, so if any of you would like to propose a change, please do so. Any Third Order who is a member of the Council, either as a solitary or as a member of a

member Grove, may propose a new rule or a change by sending it to Emmon Bodfish, Preceptor, Live Oak Grove, 616 Miner Rd. Orinda, Calif, 94563. He will publish it in the next MISSALANY and wait 90 days for responses from solitaires and Gerber Groves' Third Orders. Remember, such rules are decided by those who respond, so you cannot block a piece of legislation by not answering. Pros and Cons may be sent in by a postcard or letter to Live Oak Grove Address. We will publish the results.

Current CoCoDAL members: Live Oak Grove, Evergreen Grove, Michael "Tiki" Teague, Chris Sherbak

To the Council of DAL

By Emmon Bodfish
A Druid Missal-Any, Lughnasadh 1990

I propose at this season between Solstice and Lughnasadh, to make these changes in the RDNA/NRDNA ordinary, New Moon and Full Moon Services, the "Order of Common Worship," Services for Samhradh and Foghamhar and for Geimredh and Earrach.

I propose to change the "False Uncil" script titles in the written text, (not spoken,) from "Catechism" to "Libation," and from "Communion" to "Connexus." This eliminates an obvious borrowing, and the bad memories that cling to such for many modern people. It installs in place of each a new title of Pagan lineage.

I propose adding to the RDNA/NRDNA ordinary New Moon and Full Moon Services, the same "Order of Common Worship" Services, for Samhradh and Foghamhar and for Geimredh and Earrach, the practice of pouring out offerings to the trees. This has been tried and practiced and found to be successful at Live Oak Grove, and now at Orinda Grove Site.

It is inserted in the Services after the "Communion" ("Connexus") and before the "Meditation." After the Waters-of-Life have been shared and the final portion poured out into the fire and or the earth, the officiating Third Order Druid/ess hands the Grove Chalice back to the Server and receives from the Server the Tree Chalice. This is a ceramic or precious metal cup preferably in the shape of the Sutton Hoe cup or of Greek, Roman or Indo-European libation cups.

It is filled with pure water and blood meal fertilizer* (Which is available in the plant food section of any nursery or garden shop) in the summer half of the year, the Season of Life, and with pure water in the winter half of the year, the Season of Sleep.

The officiating Third Order Druid/ess walks Sunwise (clockwise) around the Grove altar circle, stopping before each tree, calling its name in Gaelic, Gaidhlig, or English, (Ex. "Ah Bheithen!" or "Birch!") and pouring out part of the blood meal as offering to the tree. The last of the libation is saved and offered to the earth in the Offering Shaft, if the Grove has one, or one the ground to the right of the altar. The Third Order Druid/ess then passes the Tree Chalice back to the Server, who replaces it beside the Grove Chalice. Then the "Meditation" begins.

Note: It is not known if there were any replies to this proposal.

SECTION TWO:

RDNA Constitutions

This is the format of most constitutions used in RDNA up to the late 1970s. It is in the format normally used in student organizational charters at Carleton. The Jan 27, 1965 vote requires official groves to have a constitution, but doesn't say what to put in them. In practice, most groves don't make or submit them. — Scharding



Figure 2 A Grove is a changing mixture of permanence and living elements.

Carleton Constitution

1965, with possible revision in 1970.

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I

The name of this organization shall be the Reformed Druids of North America at Carleton College.

ARTICLE II

Any student at Carleton College may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

ARTICLE III

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

ARTICLE IV

There shall be three officers of the Reformed Druids of North America:

- 1) The Archdruid must be at least a third-order North American Reformed priest. He [*or she*] shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of the Reformed Druids of North America.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

ARTICLE V

Elections for the posts of Archdruid, Preceptor, and Server shall be held annually, in May. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

ARTICLE VI

This Constitution may be attended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers, must be present at both meetings.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at Carleton College, read and approved at two consecutive meetings by all members present.

-David Fisher

Constitution of the Reformed Druids of North America at The University of South Dakota

We, the Reformed Druids of North America at the University of South Dakota, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I

The name of this organization shall be the Reformed Druids of North America at the University of South Dakota.

ARTICLE II

Any student at the University of South Dakota, or any resident of Vermillion, South Dakota, may become a member of this organization upon presentation of a petition, which may be oral, stating that he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

ARTICLE III

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the objects of creation, is important to man's spiritual quests.

ARTICLE IV

There shall be three officers of this Drynematum of the Reformed Druids of North America:

- 1) The Arch-Druid must be at least a third-order North American Reformed priest. He shall preside over all services and meetings of the Drynematum.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principle officer in the secular arm of the Reformed Druids of North America at the University of South Dakota.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

ARTICLE V

Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in September. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

The Arch-Druid shall have the right to appoint any qualified member to fill an unexpired term, and may appoint any qualified member to serve in his place as Arch-Druid *pro tem*.

ARTICLE VI

This Constitution may be attended by a majority vote in two consecutive meetings of the University of South Dakota Drynematum. A quorum, which shall be one-eighth of those

known to the officers to be current members, must be present at both meetings.

Approved this 23rd day of April, 1966, in the third year of the worship of the Earth-Mother, by the Drynematum of the University of South Dakota.

Norman E. Nelson, 5P, Arch-Druid.

Constitution of the Berkeley Grove Of the Reformed Druids Of North America

1968

We, the Berkeley Grove of the Reformed Druids of North America, in order to make our existence more fruitful, do hereby enact this constitution.

Article the First

The name of this organization shall be the Berkeley Grove, Reformed Druids of North America.

Article the Second

Any person may become a member of this grove upon presenting a petition, which may be oral, stating that he believes in the basic tenets of Reformed Druidism (see Article the Third).

Article the Third

Now, the basic tenets of Reformed Druids are these:

The object of the search for religious truth may be found through the Earth-mother, who is Nature; but this is only one way among many.

Nature, as one of the objects of creation and as something with which our lives are spent, is of great spiritual importance.

Article the Fourth

The basic tenets of Reformed Druidism may also be phrased in the time-honoured three-fold manner, thusly:

1. NATURE is good.
2. Nature IS good.
3. Nature is GOOD.

Article the Fifth

The officers of the Berkeley Grove shall be:

The Arch-Druid, who must be a third order priest of the Reformed Druids of North America.

The Preceptor, who must be at least a second order Reformed Druid.

The Server, who must be at least a first order Reformed Druid.

Article the Sixth

The duties of these officers are as follows:

The Arch-Druid shall preside over meetings and is the spiritual head of the grove. If, for any reason, he is unable to attend a meeting, he shall appoint another third order priest to preside over the meeting.

The Preceptor shall assist in services and is the secular head of the grove and its treasurer. If, for any reason, he is unable to attend a meeting, he shall appoint a qualified person to serve in his stead.

The Server shall assist at services and in any other ways the Arch-Druid or Preceptor request.

Article the Seventh

Other officers may be added as necessary with the consent of the Berkeley Grove.

Article the Eighth

Elections for the officers of the Berkeley Grove shall be held annually in the season of Foghmhar, near the time of the autumnal equinox. Elections will be held by voice vote, unless there is an objection. Only qualified druids will be nominated for officers.

Article the Ninth

There shall be two kinds of members of the Berkeley Grove.

An active member shall be a member who has agreed to the basic tenets, partaken of the waters-of-life, and attended at least half of the meetings in the previous quarter.

An inactive member shall be any member who has not attended at least half the meetings in the previous quarter, unless a good excuse is given, such as sickness or death, and who has not formally notified the Arch-Druid or Preceptor that he is leaving the grove.

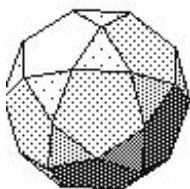
Article the Tenth

This constitution may be amended by a majority vote in two consecutive meetings of the Berkeley Grove. A quorum, defined as one half of the active members of the grove, must be present at both meetings.

Article the Eleventh

The officers of the Berkeley Grove and the Reformed Druids of North America disclaim any responsibility for any mind-warping experiences at any meeting, official or unofficial, of the Berkeley Grove. They DO, however, claim credit for any spiritual enlightenment which may be forthcoming, unless the one enlightened denies them such credit.

Fall Equinox, 1968



Reformed Druids of North America Chicago Grove

24 July, 1970

Constitution of the Chicago Grove of the Reformed Druids

Article I The name of this organization shall be the Chicago Grove of the Reformed Druids of North America.

Article II Any resident of the Chicago area may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the Basic Tenets of North American Reformed Druidism as set forth in this constitution.

Article III The Basic Tenets of North American Reformed Druidism are these:

North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found through Nature, the Earth-mother.

North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

Article IV There shall be three officers of this organization:

The Arch-Druid must be at least a third order North American Reformed Druid priest. He shall call for all services.

The Preceptor must be at least a second order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of this organization.

The Server must be at least a first order North American Reformed Druid, and shall assist in services.

The Arch-Druid shall appoint, or cause to be appointed, such other officers as may be necessary to preside at services, as directed in the by-laws.

Article V Election of officers shall be held in October at a date set by the officers, by secret ballot. Only those qualified to hold the posts may be nominated for them. The term of office is as follows:

The term of office shall extend for one year, from October 31 to October 31, investiture to take place immediately before the Samhain service.

Should an office fall vacant, it shall be filled as provided in the by-laws.

No officer may serve more than two consecutive terms in the same office.

Article VI Secular Business:

A meeting shall be considered secular, while a service shall be considered spiritual. A meeting shall be called by the Arch-Druid. A quorum shall consist of one quarter of the members of the Grove.

Any member of this organization may vote in secular matters such as the amendment of the constitution, the election of officers, the enactment of by-laws, and such other matters as may be provided for in the by-laws.

The business meetings of this organization shall have control over all secular matters and shall direct the Preceptor in the execution of such matters. The meeting may, by simple

majority, enact by-laws to govern any phase of secular activity; such by-laws to be subordinate to the constitution, as interpreted by the Arch-Druid, Preceptor, and Server of the Grove.

Article VII Spiritual Business:

Spiritual Business shall be controlled by the High Council, subject only to the authority of the Council of Dalon ap Landu.

All third order Druids of the Grove shall be voting members of the High Council, meetings of which must be called and presided over by the Arch-Druid.

The Arch-Druid shall decide if a quorum is present at a meeting of the High Council and he shall hold veto power over all acts of the High Council.

The Arch-Druid shall appoint some voting member of the High Council to keep The Book of the Worship of the Earth-mother, which shall consist of a record of all matters of doctrine and ritual as decided by the High Council.

Article VIII Amendments to the Constitution must be passed by _ vote of the entire organization at two meetings not less than one week apart; such voting to be carried out under the direction of the Arch-Druid.

Article IX This grove shall be considered as having been formed when three or more Druids of the Chicago area adopt this Constitution and elect an Arch-Druid, a Preceptor, and a Server. Subsequent election of officers shall be as directed in Article V.

I certify the above to be a true and accurate copy of the Constitution of the Chicago Grove of the Reformed Druids of North America, read and approved at two consecutive meetings.

Glenn McDavid, Arch-Druid

The Constitution of the Reformed Druids of the Grove of Ann Arbor

Any person may become a member of the Grove upon his or her making a petition which shall be a declaration of his or her subscribing to the Basic Tenets of the Reformed Druids of North America. Said petition shall be made in writing or in speech to the Arch-Druid of the Grove.

There shall be elected three officers of the Grove:

the Arch-Druid, who shall be a priest of the third order of the Reformed Druids of North America;

the Preceptor, who shall be of the second order of the Reformed Druids of North America;

the Server, who shall be of the first order of the Reformed Druids of North America.

These officers shall be elected by a simply majority of the members of the Grove. ["annually in October." –Amended 9 July 1976]

This Constitution may be amended by a majority of votes of at least one third of the members of the Grove at two consecutive meetings of the Grove.

["This Constitution may be amended by a majority vote at two consecutive meetings of the Grove, provided each is attended by at least one-third of the members"–Amended 9 July 1976]

Unanimously approved this 88th day of Samradh, 11th year of worship.

I certify that this is a true and accurate copy of the constitution of the Reformed Druids of the Grove of Ann Arbor.

Ellen Shelton, Archdruid

27 Jul 1973

The SDNA Constitution

Here is a generic Grove constitution from 1975, as envisaged by Isaac Bonewits for future groves in the SDNA & HDNA (and possibly in some NRDNA groves). It is uncertain whether any grove besides the Hasidic Druid of North America and the Twin Cities Grove ever adopted this constitutional format. As you can tell, it is more complex and explicit about it's terminology than the Generic Carleton constitution. Scharding

CONSTITUTION OF THE _____ GROVE OF THE _____ _____ DRUIDS OF NORTH AMERICA

We, the _____ Druids of North America, living in the vicinity of _____, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE ONE

The name of this organization shall be The _____ Grove of the _____ Druids of North America and it shall be an autonomous Grove within the Branch of the Reform known as _____ Druidism.

ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the Basic Tenets of North American Druidism, as set forth in The Book of Law in The Druid Chronicles, and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

ARTICLE THREE

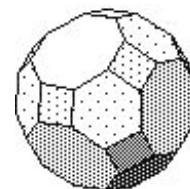
The Basic Tenets of North American Druidism, as set forth in The Book of Law, are these:

1) The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

2) And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

ARTICLE FOUR

The self definition of the Branch of the Reform to which this Grove shall belong, which is the _____ Druids of North America, is as follows _____



ARTICLE FIVE

There shall be at least five officers of the Grove:

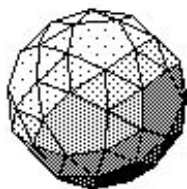
- 1) The Archdruid/ess must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services and shall be a member of the Provisional Council of Archdruids. She or he shall perform those functions usually performed by a Pastor in other religious organizations.
- 2) The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall be the principal officer for secular matters, including the handling of the Grove's treasury, if any.
- 3) The Server must be at least a First Order Druid/ess and shall assist the Archdruid/ess insofar as he or she may be called upon to do so, including those function usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.
- 4) The Chief Bard must be at least a Second Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all Bardic matters within the Grove. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold one of the other posts at the same time; but need not be present for the founding of this Grove.
- 5) The Assistant Archdruid must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold the office of Preceptor, Server or Chief Bard at the same time; but need not be present for the founding of this Grove. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Archdruid/ess.
- 6) Other officers may be added from time to time as the Grove shall decide when they are needed.

ARTICLE SIX

Elections for the posts of Archdruid/ess, Preceptor, Server, Bard and any other officers decided upon shall be held annually during the period of Foghamhar, except for the first election for each post. Unless a member of the Grove shall object the post shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by majority vote or secret ballot.

Only members of the Grove may vote for the officers of the Grove and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Grove may vote upon the amount, if any, of dues to be paid by all members of the Grove; said dues to be used strictly for the expenses of the Grove and to be kept by the Preceptor.



ARTICLE SEVEN

A member of this Grove shall be defined as one who:

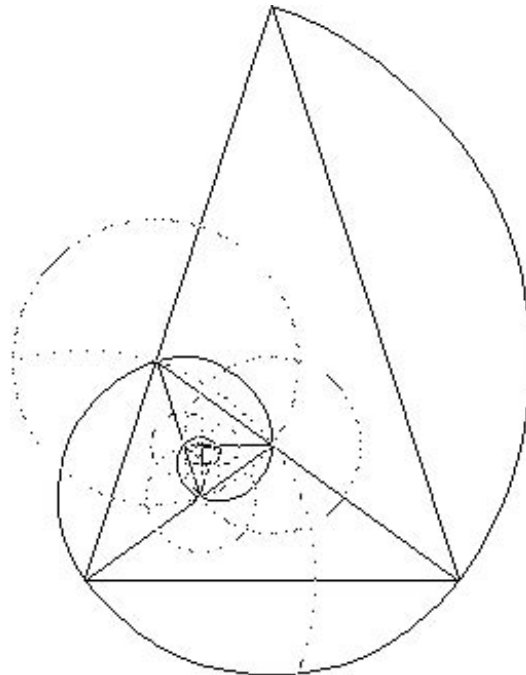
- 1) Is at least a First Order Druid/ess
- 2) Has asked that her or his name be placed in the Grove Records as being a member of the Grove.
- 3) Has attended at least one-third of all services held by the Grove during the time since attaining initial membership as defined in section (1) and (2) of this Article; save that the Grove may, by majority vote, suspend this rule for any former member who, by reason of illness, require extensive travel or other emergency has been unable to attend services as desired.
- 4) Has kept current with whatever dues the Grove may vote in during the annual election.

ARTICLE EIGHT

This Constitution may be amended by a majority vote of the members of this Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Grove. All members of the Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this _____ day of _____, in the Year of the Reform, being the date of _____ in the Common Era, by



Constitution of the Reformed Druids of North America at Carleton College

1977

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I. The name of this organization shall be the "Reformed Druids of North America at Carleton College".

ARTICLE II. Any person may become a member of this organization upon presenting a petition, which may be oral, to the Arch-Druid stating that he believe in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

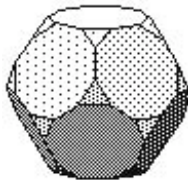
ARTICLE III. The basic tenets of North American Reformed Druidism are these: 1) North American Reformed Druids believe that one of the many ways in which the object of one's search for religious truth can be found is through Nature, the Earth-mother. 2) North American Reformed Druids believe that Nature, being one of the Objects of Creation, is important to one's spiritual quests.

ARTICLE IV. There shall be three officers of the Reformed Druids of North America: 1) The Arch-Druid must be at least a Third-Order North American Reformed priest. He shall preside over all meetings. 2) The Preceptor must be at least a Second-Order North American Reformed Druid, shall assist in services, and shall be the principle officer in the secular arm of the Reformed Druids of North America. 3) The Server must be at least a First-Order North American Reformed Druid, and shall assist in services.

ARTICLE V. Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in May. The posts will be filled by a majority vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

ARTICLE VI. This Constitution may be attended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-third of those members known to the officers, must be present at both meetings.

Adopted May, 1977
-Donald M. Morrison



The Constitution of the "Big River Grove" of the Reformed Druids of North America at Saint Cloud State University

By Scharding, 1995

ARTICLE I NAME

The name of this organization shall be the Big River Grove of the Reformed Druids of North America at Saint Cloud State University. We are loosely affiliated with the international Council of Dalon ap Landu, the chief legislative branch of the Reformed Druids of North America, as headed by the current Arch-Druid of Carleton College in Northfield Minnesota.

When the club consists of less than 3 members, it is called a "protogrove". When the club consists of 3 or more members, it is called a "grove".

Our name is generally shortened to "RDNA" or "Druids" in non-official literature.

ARTICLE II PURPOSE

We, the Reformed Druids of North America at Saint Cloud State University, in order to make our search for personal spiritual truth more fruitful, do hereby enact this, our Constitution.

ARTICLE III MEMBERSHIP

Any student, faculty, staff member, university employee or their friends at Saint Cloud State University may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the **many** ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

There will be no restriction on membership or participation because of sex, gender, age, race, colour, religion, creed, philosophy, place/nation of origin, sexual preference, physical/mental ability or politics. Nor will this organization discriminate against any non-member student, faculty, staff member or university employee for the above reasons. The only notable restriction is that voting & holding office is only permitted for currently enrolled students of Saint Cloud State University.

There are no membership dues.

ARTICLE IV

There shall be three officers of the Reformed Druids of North America, if there are sufficient numbers of members. The role of Preceptor and Server may be left vacant if there is insufficient work for them to do, or if none wishes to fill their role. The officer(s) must be full-time enrolled students at Saint Cloud State University. Their job description is as follows:

- 1) The Arch-Druid must be at least a third-order North American Reformed Druid. He or she shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of the Reformed Druids of North America.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in activities.

ARTICLE V ELECTIONS & VOTING

A. Elections for the posts of Arch-Druid, Preceptor, and Server shall be held biannually, in May and November. A vacancy in the Archdruidcy will necessitate an election within 2 weeks, vacancies in the Preceptorship or Servership may wait until May or November. An election can be called within 2 weeks by 10% of the membership or 2 members, whichever is less.

B. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only current students of Saint Cloud State University may vote. Only those qualified to hold the posts may be nominated for any post. Entry to all orders is accessible to all possible members of the Grove. The candidate with the majority of cast votes will win elections.

C. This Constitution may be amended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers, must be present at both meetings.

D. All other operating decisions (including choosing a faculty advisor) will be determined by the same methods as in section C immediately above, as the situation arises.

ARTICLE VI EXPULSION

Members are welcome to disagree with each other and still be members. There is no current process for expulsion in our group. Rather, let us work out our problems instead of avoiding them.

ARTICLE VII AUTHORITY

In the event that there is a conflict between the Council of Dalon ap Landu record of legislation and the club constitution, the club constitution shall supersede the Council's rules. We are, after all, only voluntarily connected with them.

In the event that there is a conflict between our club's constitution and the general guidelines of the authorities-that-be at Saint Cloud University, the group will obey the wishes of the University.

The club will follow all local, state & national laws.

Amon Sul Grove Constitution

2001

The summer solstice was celebrated by observing the sunrise and sunset at the Sacred Circle. The Water of Life was consumed on a regular basis during and between the two ceremonies. The Grove has adopted the following tenets:

The Amon Sul Grove is devoted to the worship of nature.

We believe that all Druids are equal and consequently we do not recognize any hierarchical structures or "Orders".

All members are authorized to conduct any and all rites and rituals related to Druidism.

All offices are strictly functional and do not carry any status beyond conducting necessary organizational tasks of the Grove. The Arch-Druid shall publicly represent the Grove. The Scribe shall be responsible for Grove correspondence. The Purser shall be responsible for handling the Grove's finances.

Anyone wishing to be a member of the Grove shall inform the Scribe of such intent.

Visit the Grove's web site at: http://geocities.com/gandalf4_geo.

Contact the grove by sending an email to Gandalf952@cs.com.

Eurisko Grove Constitution

Aug 2002

The Eurisko Grove is in Hampton, VA and we can be reached at gwydionream@aol.com. "Eurisko" in Greek means "I discover things" which is the general approach we have to our Druidry. We are all previously Wiccan trained and studying under ADF.

Five members in total; three humans (Mike "Gwydion" Ream, Jacquie Ream, Vonn Gants), one dog (Apollo), and one cat (Agnes).

Our length of office is generally one year from Yule to Yule.

Mike and Jacquie Ream = co-senior druids

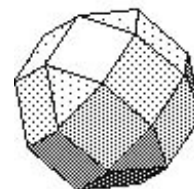
Vonn Gants = student

Apollo = head of security

Agnes = keeper of mysteries

Our basic tenets are:

- 1) Nature is good
- 2) When in doubt consult your nearest tree
- 3) Question authority
- 4) Each member of Eurisko Grove is encouraged to study under different teachers
- 5) Suggested titles of recognition; protégé, contemporary, and mentor
- 6-10) to come as we think of them



SECTION THREE:

Evolution of Modern Druidic By-Laws

Included here to show how other members of the modern Druid movements have chosen to organize themselves far beyond the simple RDNA's roots.

Articles of Association and By-Laws of Pentalpha

By Isaac Bonewits
Pentalpha Journal Dec 1978

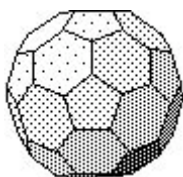
Editor's Note: *Pentalpha was something Isaac formed with Selene to experiment with a new umbrella organization, since he felt that the RDNA was not adaptable for that purpose. After a few productive years, Pentalpha folded as a legal organization, and then a few years later, ADF was begun in 1983. As a result, I prefer to see Pentalpha as a test-run for ironing out the organizational aspects of ADF. -Scharding*

As promised in the last issue here are the Articles of Association and By-Laws of Pentalpha, along with our statement of philosophy.

Philosophy

Pentalpha: The Association for the Advancement of Aquarian Age Awareness is a religious, educational and charitable association devoted to seeking and sharing the many paths by which the Aquarian Age may be entered. We are a religious group because we seek to be among those spiritual midwives who are helping with the painfully slow birth of a new consciousness that is gradually transforming humanity. We are an educational organization in that we seek to assist people in discovering and/or creating their own paths to physical, psychic, emotional, mental and spiritual growth. We are a charitable institution in that we seek to collect and disburse funds to those Aquarian age organizations and individuals most in need of support for their Aquarian research and activities.

Among the many organizations and systems of growth that are now beginning to blossom, there exist several Minority Belief Systems that are less "respectable" and that receive less support from the spiritual growth movement. Although we work with individual and groups from many mystical, magical, artistic and scientific backgrounds, we have chosen to place a special emphasis on the unfashionable spiritual movements of the Aquarian Age, such as Neopaganism, Witchcraft, Vodoun and Ceremonial Magic. We believe that the insights to be gained from these neglected faiths may inject fresh life and joy into the Aquarian movements in particular and human evolution in general.



ARTICLES OF ASSOCIATION of a Religious Group to be known as

PENTALPHA:

The Association for the Advancement of Aquarian Age Awareness

The undersigned, a majority of whom are citizens of the United States, desiring to form a religious association in California, U.S.A., declare

FIRST. The name of the Association shall be **Pentalpha: The Association for the Advancement of Aquarian Age Awareness.**

SECOND: The place in this State where the principal office of the Association is to located is the City of Oakland, Alameda County

THIRD: Said Association is organized exclusively for charitable, religious and educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

FOURTH: The names and addresses of the persons who are the Initial Trustees of the Association are as follows:

Deborah Selene Bonewits and
Philip Emmons Isaac Bonewits
5543 Claremont Avenue, no.2
Oakland, CA 94618

Deborah Lowe
475 Sanchez Street
San Francisco, CA 94114

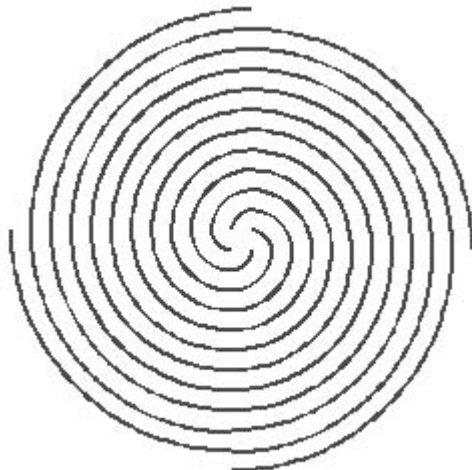
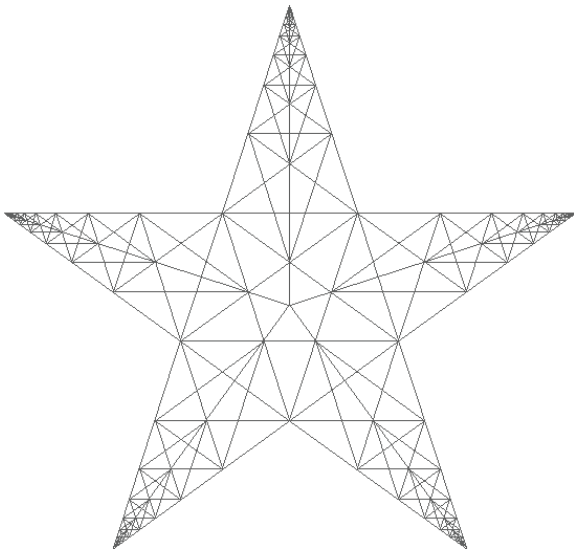
FIFTH: No part of the net earnings of the Association shall inure to the benefit of, or be distributable to, its members, trustees, officers, or other private persons, except that the Association shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article Third hereof. No substantial part of the activities of the Association shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Association shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of the articles this Association shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Association

SIXTH: Upon the dissolution of this Association, the Board of Trustees shall, after paying or making provision for the payment of all the liabilities of the Association, dispose of all the assets of the Association exclusively for the purposes of the Association in such manner, or to such organization or organizations organized and operated exclusively for charitable, educational or religious purposes as shall at that time qualify as an exempt organization or

organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as the Board of Trustees shall determine. Any of such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Association is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The undersigned, being the Initial Trustees of the above Association, being duly sworn, upon their oaths did each say that the statements and matters set forth herein are true and in witness whereof, we have hereunto subscribed our names this 7th day of November, 1978.

signed,
Deborah Selene Bonewits
Philip Emmons Isaac Bonewits
Deborah Lowe



BY-LAWS OF PENTALPHA

Article 1: Offices

The principal office of the Association in the State of California shall be located in the City of Oakland, County of Alameda. The Association may have other such offices, either within or without the State of California, as the Board of Trustees may designate or as the business of the Association may require from time to time.

Article 2: Meetings of the Members of Record.

The annual meeting of the members of record of this Association shall be held at its principal office, 5543 Claremont Avenue, no.2, in the City of Oakland, State of California, at 3:00 PM on the first Monday in August, at which time they shall transact such business as shall properly come before them. Members of record for voting purposes are those members who

- (a) have attended a minimum of twelve church services during the preceding year;
- (b) are up to date with church dues;
- (c) who have not voluntarily withdrawn from the church nor been excommunicated by the Board of Trustees;
- (d) are members of record on July 1st of the year of the meeting in question;
- (e) have signed a statement indicating that they have read, understood, and accepted these by-laws.

Each member of record shall have one vote. There shall be no proxy votes. There shall be mailed to each member of record at his or her last known address, at least ten days prior to the annual meeting, a notice setting out the time and place of the annual meeting. In case a quorum be not present at the annual meeting, those present may adjourn to such day as they shall agree upon, and notice of such adjournment shall be mailed to each member at least ten days before such adjourned meeting; but if a quorum be present, they may adjourn from day to day and no notice need be given. A special meeting of members may be called at any time at the request of a trustee or of one-third of the members of the Association. Such meeting shall be called by the secretary, who shall mail a notice, stating the object of the meeting, to each member at least ten days before such meeting.

Article 3: Election of Trustees.

The Initial Trustees of this Association having been chosen by Divine Selection as such, shall serve in perpetuity. They may elect to their ranks from time to time such other persons as they shall unanimously agree are also divinely called to serve as trustees. Such secondary elections shall be for periods of a year and a day each, and shall require unanimous agreement of the Initial Trustees upon each occasion of re-election. Such additional trustees shall exercise equal powers and responsibilities with the Initial Trustees, save where otherwise stated in these by-laws.

Article 4: Meetings of Trustees.

The trustees shall hold regular meetings on the first day of each month at 7:00 PM, at the office of the Association in California or at other such time as they shall appoint. Special meetings may be called by the president by giving one day's notice to each trustee. A majority of the trustees shall constitute a quorum. The trustees

shall have the general management and control of the business and affairs of the Association and shall exercise all the powers that may be exercised or performed by the Association, under the statutes, the articles of association and the by-laws.

Article 5: Executive Committee.

The trustees are authorized in their discretion to appoint from their number an executive committee of three members, Who shall be vested with the powers of the Board when the same is not in session.

Article 6: Officers.

The officers of this Association shall consist of a president, secretary, treasurer, and other such officers and agents as may from time to time be chosen. The president shall preside at all meetings of the trustees and members, and shall have general control over the affairs of the Association, subject to the trustees. The secretary shall keep a record of all votes and minutes of the proceedings of all meetings, and shall give notice as required in these by-laws of all meetings. The treasurer shall sign all checks, drafts, contracts and other instruments for the Association, and shall have the custody of all moneys of the Association received or disbursed, and shall deposit all moneys and valuables in the name of and to the credit of the Association in such banks or depositories as the trustees shall designate. All these officers shall be selected by the Board of Trustees.

Article 7: Vacancies.

In the case of the death, disability, resignation or otherwise of one or more of the officers or trustees, the remaining trustees, although less than a quorum, shall fill the vacancies for the unexpired term.

Article 8: Amendments of By-Laws.

Suggestions for amendments of these by-laws may be made by majority vote of the members of record at any annual meeting, or at any special meeting called for the purpose, but shall not take effect without the unanimous consent of the Initial Trustees of this Association.

Article 9: Fiscal Year.

The fiscal year of the Association shall begin on the first day of January and end on the thirty-first day of December in each year.

The above by-laws were adopted by the unanimous consent of the Initial Board of Trustees of Pentalpha: The Association for the Advancement of Aquarian Age Awareness, on the 7th day of November, 1978, a quorum then being present.



Unofficial Introduction to ADF By-Laws

*Ar nDraocht Fein (ADF) is **not** officially related in any way to the Reform. However, because it was founded by Isaac Bonewits, not long after his attempts at Reforming the NRDNA, it may provide some idea of the type of national organization that Isaac was dreaming of during the Isaac debates of the 1970s and the experiment with the Pentalpha organization. By analyzing the ADF, you might better understand the experimentations of the SDNA from 1974-79, which in retrospect looks like the training grounds for what would be ADF in 1983. It should be remembered that ADF was not just Isaac's project, but the work of many individuals. Since Isaac stepped down in the mid-90s as Archdruid, yet more changes have occurred in the ADF, and newer editions of their by-laws should be referenced.*

By-Laws of Ár nDraíocht Féin:

A Druid Fellowship, Inc.

as of November 1st, 1994 c.e.

ADF Preamble:

- 1) Ár nDraíocht Féin: A Druid Fellowship, Inc., also known as "A.D.F.," is the legal structure for a Neopagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people. We are a nonprofit religious, scientific, educational, artistic, and charitable corporation, organized to practice the full spectrum of legal activities practiced by any religious organization.
- 2) As we define it, Neopagan Druidism is a polytheistic, nondualist, nonsexist, nonracist, scientific, holistic, and ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.
- 3) The following bylaws are intended to help us achieve these ideals and all future bylaws and amendments shall be similarly intended.

ADF Article 1: Purposes

- 1) To accomplish the goals outlined in the Preamble, A.D.F. advocates and practices, as an integral part of our faith, many sciences, arts, and disciplines, both mainstream and alternative, within a nondogmatic, pluralistic context, in order to change ourselves, each other, and the world around us.
- 2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, A.D.F. advocates and practices, as an integral part of our faith, open, inclusionary, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.
- 3) Since the ancient Druids were the intellectuals of their tribes, A.D.F. advocates and practices, as an integral part of our faith, scientific and scholarly research and debate about the ancient Druids, the Indo-Europeans, comparative religion,

folklore, ethnomusicology, and every other relevant field of human knowledge.

- 4) In keeping with our reverence for and worship of the Earth Mother, A.D.F. advocates and practices, as an integral part of our faith, ecological and environmental research, education, and activism.
- 5) Since the ancient Druids were the artists of their tribes, A.D.F. advocates and practices, as an integral part of our faith, a wide variety of auditory, graphic, movement, dramatic, liturgical, and other arts and crafts.
- 6) Since the ancient Druids included many healers in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 7) Since the ancient Druids included diviners in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the use of the divinatory arts and sciences as tools for spiritual counseling and liturgical guidance; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 8) Since the ancient Druids included counselors, mediators, and judges in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of counseling arts and methods, both mainstream and alternative, as well as techniques of mediating disputes and judging conflicts between organizations and/or individuals in the Neopagan community; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

ADF Article 2: Offices

- 1) The principal office of the Corporation shall be located in the City of Newark, County of New Castle, in the State of Delaware, USA. The Corporation may have other such offices, either within or without the State of Delaware, as the Directors may designate or the business of the Corporation may require from time to time.

ADF Article 3: Calendar

- 1) The eight High Days of the Druidic calendar, as referenced in these bylaws and all legal documents of A.D.F., are as follows: Samhain, Winter Solstice, Oimeic, Spring Equinox, Beltane, Summer Solstice, Lughnasadh, and Fall Equinox.
- 2) For legal purposes, each High Day shall commence at sunset in Delaware on the days preceding the following dates: Samhain = Nov. 1st, Winter Solstice = Dec. 21st, Oimeic = Feb. 1st, Spring Equinox = March 21st, Beltane = May 1st, Summer Solstice = June 21st, Lughnasadh = Aug. 1st, and Fall Equinox = Sept. 21st.
- 3) For ceremonial purposes, however, each High Day may be celebrated upon either the legal date, the astronomical date, or upon a date mutually convenient to the participants of the particular celebrations involved.
- 4) Since the Druidic year traditionally runs from one Samhain to the next, the legal and ceremonial Druidic years shall run according to the legal and ceremonial dates for Samhain described previously in this Article.
- 5) The fiscal year of the Corporation shall begin on the first day of January and end on the thirty-first day of December in each civil year.

ADF Article 4: Categories of Membership

- 1) "Regular," "Supporting," and "Sustaining" members of A.D.F. are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all A.D.F. publications meant for the general membership.
- 2) "Family" members are those individuals, annually paying a lesser amount than regular dues, who reside with regular members and who are relatives, spouses, or unmarried partners to them. They will not receive separate mailings of most A.D.F. publications.
- 3) "Lifetime" members are those individuals making large donations of money or service to A.D.F., as shall be determined by the Mother Grove. They are entitled to receive all A.D.F. publications meant for the general membership, and shall be considered current with their dues for the rest of their lives.
- 4) "Prisoner" members are those individuals currently incarcerated in correctional institutions, who may pay a lesser amount than the regular dues. They are entitled to receive all A.D.F. publications meant for the general membership, except that the Membership Directory and other publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system shall be withheld. Prisoners may not run for office, except within a local prison-based grove.
- 5) "Exchange Editor" members are those individuals, annually paying a lesser amount than regular dues, who publish periodicals with which A.D.F. has an exchange subscription arrangement. Like family members, they will not receive separate mailings of most A.D.F. publications.
- 6) "Complimentary" members are those individuals whom the Mother Grove has decided should receive mailings of the general A.D.F. publications in order to keep them informed of our activities, and who pay no dues at all. They may not be voting members and may not run for office.
- 7) From time to time the Mother Grove may institute other categories of membership, including combinations of categories, and shall define their characteristics as needed.
- 8) Children under the age of 18 must have the signed and notarized permission of at least one parent or legal guardian in order to become a member of A.D.F., unless the Mother Grove shall rule otherwise.

ADF Article 5: The Voting Members

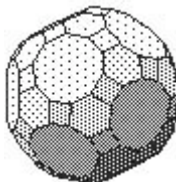
- 1) "Voting" members, also known as the "members of record," are those members of A.D.F. who: (a) belong to one of the dues-paying categories listed in the preceding sections of this article; (b) are up to date with their A.D.F. membership dues; and (c) have not resigned from A.D.F., nor been expelled.
- 2) Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she remains a voting member.
- 3) A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the Registrar shall grant such petitions under most circumstances. If the gap be longer than three years, or if the former member claims an inability to pay said arrears,

or for any unusual conditions concerning the petitioner, the Registrar shall present the petition at the next Mother Grove meeting. The Mother Grove may then decide whether or not to reinstate the lapsed member's initial membership date.

- 4) Except as may be noted elsewhere in these bylaws, all references to voting by the voting members assume these multiple votes.
- 5) Except as otherwise mentioned in these bylaws, a quorum for voting purposes shall consist of those voting members representing twenty-five percent of the total number of votes available to be cast.
- 6) Proxy votes may be assigned to voting members who are to be present at an annual or special meeting, through the signing of the proxy statements issued by the Mother Grove, and are valid only for the annual or special meeting marked thereon.
- 7) If election or referendum choices are combined with a proxy statement, the person receiving the proxy must cast those votes given him or her according to any electoral choices marked on the combined ballot/proxy statement. If a given member sending in such a proxy has not made any such electoral choices, the person receiving the proxy may cast those votes according to his or her best judgment.
- 8) Voting members may attend annual or special meetings via electronic communications devices if such are available.

ADF Article 6: The Annual Meeting

- 1) The annual meeting of the voting members of A.D.F. shall be held during the annual International Druid Festival, the time of which shall be decided by the membership at the previous annual meeting.
- 2) There shall be mailed to each voting member at her or his last known address, by first class mail or overseas airmail, at least six weeks prior to the annual meeting, a notice setting out the time and place of the annual meeting, and including a combined proxy statement and ballot to be signed by those voting members so desiring. Said notice and proxy/ballot may be incorporated into an A.D.F. newsletter published at the appropriate time, which must be mailed out by first class mail or overseas air.
- 3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is within the current International Druid Festival, verbal notice to those voting members present at the A.D.F. shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and
- 4) Alternately, if a quorum is not present at the annual meeting, those present may decide by majority vote to hold the annual meeting without binding votes upon any subject other than the election of a new Members' Advocate, who may be elected as described elsewhere in these bylaws. If the office of Archdruid is up for election at that time, this election shall take place as well, as described elsewhere in these bylaws.
- 5) If a quorum is present, elections for all Officerships open shall be held as described elsewhere in these bylaws.



ADF Article 7: Special Meetings & Referenda

- 1) A special meeting or a referendum of the voting members may be called by the request of a majority of the Mother Grove, or by a petition representing one-third of the membership votes. Such a special meeting shall be held sixty to ninety days after the Board meeting at which such request or petition is received, at a location to be selected by the Mother Grove. Notice of such a special meeting, stating its particular purpose, shall be mailed to the voting members as with the annual meeting, including the provision of proxy statements.
- 2) The Mother Grove may decide to hold a referendum through the mails at any time, and such referendum may be instead of a special meeting, should the topics under consideration lend themselves to such treatment. Ballots for a referendum shall be mailed out with the next issue of the A.D.F. newsletter, which shall include brief arguments presenting all sides of the topics involved. Voting shall be considered to be closed sixty days after the issue has been mailed.

ADF Article 8: Elections of Officers and Directors

- 1) At the annual meeting held in 1993 c.e., all Officers, except the Archdruid, shall stand for re-election. At that and every third following annual meeting, the voting members shall vote to fill all expiring Officerships in the Mother Grove and may choose to add Non-Officer Directors to the Board as well.
- 2) At every annual meeting the voting members shall elect, by simple majority vote of those participating, with no quorum required, a Members' Advocate who shall thus be elected to the Mother Grove as well.
- 3) Nominations to the Board may be made by the standing Board, as well as by any group of twenty or more voting members or any group of voting members having a total of fifty or more votes, who shall sign a petition nominating a qualified candidate, and submit said petition at least sixty days before the elections are to be held.
- 4) Any voting member of A.D.F., save a prisoner, may run for election as a Officer or Non-Officer Director, or be selected as a Non-Officer Director. All candidates must have passed their 18th birthdays and fulfill the requirements for office listed elsewhere in these bylaws.
- 5) After verification of membership status of all candidates and nomination signatories by the Registrar, the names of the candidates shall be published, along with brief statements by the candidates (if provided), in the ADF newsletter.
- 6) Brief rebuttals (if desired), as well as ballots, shall be mailed to all voting members along with proxy statements, six weeks prior to the elections. Such mailing may be combined with an issue of the ADF newsletter.
- 7) Plurality of votes cast for a given Office shall be sufficient to elect an Officer other than the Archdruid. Non-Officer Directors shall be elected by receiving at least 25% of all votes cast.
- 8) Any member may split his/her available votes between the various candidates for any given Office. Any member may split his/her available votes between the various candidates who wish to become Non-Officer Directors, but may not cast more than his/her available total for all such candidates together.
- 9) Should there be no quorum achieved for the elections (which shall be defined as being the same as for the annual meeting), by presence or proxy, then all incumbent candidates shall be deemed to have been reelected.

- 10) At the end of every tri-annual election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.
- 11) All Directors, whether elected or selected, shall exercise equal powers and responsibilities, save as otherwise noted in these bylaws.
- 12) Missing three consecutive Mother Grove meetings, whether regular or special, shall constitute an offer of resignation from the Mother Grove by that Director. The rest of the Mother Grove may accept or decline that offer.
- 13) Any Director, Officer or Assistant Officer of the Mother Grove, other than the Archdruid, may be removed for nonfeasance or malfeasance of office, by a three-quarters vote of the Directors (not counting the subject of such action if he/she be a Director). No such removal may be made without written notice by registered mail to the last known address to the subject, giving 30 days to respond. Failure to respond constitutes acceptance of the removal. In an emergency, the Archdruid may suspend an Officer subject to the approval of the Mother Grove at the next meeting. An elected Archdruid may not be removed thusly but may be recalled by the membership as detailed elsewhere in these bylaws.
- 14) In the case of the death, removal, expulsion, resignation, or permanent incapacitation of any Director or Officer other than the Members' Advocate or the Archdruid, who shall be replaced as described elsewhere in these bylaws, the remaining Directors may, at any time thereafter, elect a qualified voting member to finish out the departed Director or Officer's term.
- 15) All Officers and Non-Officer Directors elected or selected at the annual meeting, including an elected Archdruid, shall take office as of the second High Day following that annual meeting.

ADF Article 9: The Mother Grove

- 1) The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F.
- 2) The members of the Mother Grove may exercise all the duties, responsibilities, and privileges normally held by the Directors of other nonprofit religious corporations.
- 3) The Mother Grove shall hold regular meetings at least once between each Solstice and Equinox at the offices of the Corporation in Delaware, or at such times and places as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each Director.
- 4) Regular or special meetings of the Board or any committee may be held in person, via electronic communications devices, or through the mails. These may include: telephone conference calls, a telephone or postal polling of Board Members by the Archdruid or another Officer at the Archdruid's request, the use of a computer bulletin board, etc.
- 5) A majority of the Mother Grove shall constitute a quorum. Each Director, as such, shall have one vote. Except as otherwise stated in these bylaws, a simple majority shall carry all motions.
- 6) At the Archdruid's choice, consensus decision making or Roberts Rules of Order may be adopted for all or part of any given meeting.
- 7) The Mother Grove shall have the general management of the business and affairs of the Corporation, subject to the veto of the Archdruid, which may be overruled by a three-quarters vote of the other Directors.

- 8) The Mother Grove shall exercise all the powers that may be exercised or performed by the Corporation under the statutes, the Articles of Incorporation, and the bylaws.
- 9) Minutes of every meeting of the Mother Grove shall be taken by the Scribe. Abbreviated versions shall be edited by him or her to eliminate meandering and/or possible violations of members' privacy, and published in the regular A.D.F. newsletter. Any member of A.D.F. may see the unabbreviated versions of the minutes by consulting the archives or by paying for any copying and mailing expenses.
- 10) On those occasions when the Mother Grove is meeting with a majority of the Directors physically present in one location, such meetings shall be open to attendance by any voting members who may happen to be in the vicinity, unless matters of extreme delicacy or personal privacy may be involved, or in the case of a spiritual retreat being held by the Mother Grove. When Mother Grove meetings are being held via electronic communications devices, the Archdruid may invite one or more individuals, whether voting members or not, to attend as guests.
- 11) Any voting member may, through the Members' Advocate, request a position on the agenda of a Mother Grove meeting, for the discussion of matters of concern to her or him. If she or he is an electronic guest or a physical visitor to a Mother Grove meeting, said member may then address the Directors on the issues involved.
- 12) The Directors are authorized at their discretion to appoint from their number an executive committee of two or more persons, one of whom shall be the Archdruid, who shall be vested with the powers of the Mother Grove when the same is not in session.
- 13) The Mother Grove is the supreme authority in the Corporation and may, if necessary, overrule the decisions, policies, and practices of all other groups within A.D.F., including guilds, councils, special interest groups, committees, and local groves. In order to facilitate creativity, communication, and spiritual growth for all members, however, said authority is to be used lightly and rarely.
- 14) The maximum number of Directors shall be twelve. The minimum shall be eight.
- 15) Any Director may pass her/his proxy onto another for a particular meeting for one or more particular issues (but not a general proxy), verifying such in writing to the Scribe within three weeks following the meeting.

ADF Article 10: Incapacitation

- 1) A two-thirds majority of the Mother Grove may request any member of A.D.F. in any position of responsibility or trust, including any Director, Officer, or Archdruid, to submit to evaluation by two or more appropriate medical or psychological specialists, who shall be chosen by the Mother Grove and paid for by the Corporation. A member of the Mother Grove shall be selected to consult with said specialists and shall make a written and verbal report of the specialists' findings and her or his own.
- 2) Upon receipt of this report, the Mother Grove may then declare that the person so evaluated is temporarily or permanently incapacitated. Said person shall then be immediately removed from all positions of responsibility either temporarily or permanently, depending upon the declaration.
- 3) Restoration of her or his previous positions, whether through election, selection, appointment, or simple resumption of duties shall be contingent upon a statement by the same or other acceptable specialists that she or he is once again fit to execute her or his responsibilities.

ADF Article 11: The Archdruid

- 1) The Archdruid shall preside at all meetings of the Mother Grove and voting members; shall be a member, whether participating actively or not, of all committees organized by the Mother Grove; shall have normal executive control over the affairs of the Corporation; may perform all those other duties that would otherwise be performed by a corporate President; and shall be responsible for articulating the spiritual vision of A.D.F. He or she shall not be considered to be impeccable nor infallible on any topic.
- 2) The initial Archdruid of A.D.F., having been chosen by Divine Selection as such, and having been the original Incorporator of A.D.F., shall serve in perpetuity — i.e., until his death, retirement, or permanent incapacitation.
- 3) After the death, retirement, or permanent incapacitation of the initial Archdruid, the Vice Archdruid shall become the Acting Archdruid, and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid until the second High Day following the next annual meeting.
- 4) At said annual meeting, a new Archdruid shall be elected by a two-thirds majority of the available votes held by those members participating, with no quorum required. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and this process shall continue until only one candidate is left or a candidate has won two-thirds of the votes.
- 5) Any of the following shall be eligible to be a candidate for the office of Archdruid: (a) the Acting Archdruid; (b) one person chosen by a majority vote of the Mother Grove; (c) one person chosen by a majority of those members of the Council of Senior Druids who are not also members of the Mother Grove; and (d) any person or persons presenting a nomination petition to the Mother Grove signed by at least fifty voting members of A.D.F. There may thus be from one to three or more possible candidates. All candidates for the office of Archdruid must be individual voting members of A.D.F. in good standing, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path.
- 6) The first Archdruid elected in this manner shall take office on the second High Day following that annual meeting; and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid for nine years, at which point she or he must relinquish the office to another chosen in the same manner through an election held at the annual meeting immediately preceding the end of her or his term.
- 7) The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two terms in a row, except that if a Vice Archdruid finishes out the term of an elected Archdruid, as described later in this article, for a period of less than three years, she or he may be elected for the next full term.
- 8) An elected Archdruid may be recalled by a three-quarters vote of all voting members of A.D.F., at a special meeting or referendum called for that purpose.
- 9) An elected Archdruid who relinquishes his or her duties to the Vice Archdruid for more than three months at one time, or for more than a total of twenty-seven months in his or her term, shall be deemed to have offered to retire. The Mother Grove may accept or decline this offer.
- 10) If an elected Archdruid is recalled, retires, dies, or is permanently incapacitated, the Vice Archdruid shall become the new Archdruid and shall finish out the term of her or his predecessor. References in these bylaws to "elected" Archdruids shall then include such a person.

- 11) The original Archdruid upon his retirement may take the position of Archdruid Emeritus which shall entitle him to attend and speak, but not vote; at all Board and committee meetings he may choose, and to publish his thoughts in any Mother Grove publication.

ADF Article 12: The Other Officers

- 1) The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Pursewarden, a Registrar, a Chronicler, a Preceptor, a Members' Advocate, and other such officers and agents as may from time to time be chosen.
- 2) The Vice Archdruid shall exercise the functions of the Archdruid in her or his absence; shall replace the Archdruid in the event of her or his recall, death, retirement, or permanent incapacitation, as described elsewhere in these bylaws; and may perform all those other duties that would otherwise be performed by a corporate Vice President. Candidates for the office of Vice Archdruid shall each be a willing member of one of the two innermost Circles then populated of an official Druidic study program, as verified by the Council of Lore.
- 3) The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings of the Mother Grove and voting members; shall give notice as required in these bylaws of all meetings; shall send proxy statements and/or mail ballots to all voting members as described in these bylaws; shall organize all incoming correspondence for reply; and may perform all those other duties that would otherwise be performed by a corporate Secretary. Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding A.D.F. history, policies, polytheology, etc.; and shall have access to a computer with which to perform their duties.
- 4) The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation's financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. Candidates for the office of Pursewarden shall have bookkeeping and/or accounting skills.
- 5) The Registrar shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. Candidates for the office of Registrar shall have database management skills, and shall have access to a computer with which to perform their duties.
- 6) The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove

publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. Candidates for the office of Chronicler shall have editing and desktop publishing skills, and shall have access to a computer with which to perform their duties.

- 7) The Preceptor shall function as the head of the Council of Lore; shall supervise the creation and operation of A.D.F.'s Druidic study programs; and shall be responsible for monitoring and recording the progress of individual members of A.D.F. through the Study Programs. She or he shall investigate the legal and academic requirements for creating and operating accredited institutions of higher learning, and shall use this information to help create and operate the College of Druidism. Candidates for the office of Preceptor shall be persons holding an earned Masters Degree or higher from a regionally accredited institution and having at least five years' experience in the design and/or administration of programs for adult learners leading to accredited degrees, professional certification, or recognized recertification credits for occupations requiring registration, licensure, or certification.
- 8) The Members' Advocate shall represent individual members of A.D.F. at large, with special attention to the needs of minority factions not otherwise represented. She or he shall function as an ombudsperson, and shall be a member (whether active or inactive) of every committee organized by the Mother Grove. The Members' Advocate shall be elected on an annual basis by the voting members, as described elsewhere in these bylaws. No person may serve as Member's Advocate more than three years in a row. In the case of the death, removal, expulsion, retirement, or permanent incapacitation of a Members' Advocate, a new Members' Advocate shall be elected to fulfill her or his term by a mail election, unless there are less than three months remaining in her/his term, with a simple majority vote of those responding being sufficient for election.
- 9) The normal term of office for all officers, save the Archdruid and the Members' Advocate, shall be three years.
- 10) In the event of a departure of an officer from the Mother Grove, as described elsewhere in these bylaws, any two offices may be temporarily held by one person simultaneously, save that the same person cannot be both the Archdruid and Vice Archdruid and that the Members' Advocate shall not hold any other office. Such dual officership shall be only until another Director with the proper qualifications shall be available to take over the duties of the departed Officer.
- 11) All Officers described in the above sections of this article shall be Directors. Additional officerships of a lesser nature, such as Bookkeeper, Assistant Chronicler, etc., may be created by the Mother Grove at their discretion, and said lesser officers need not be Directors. Lesser officers who are not Directors need not be over 18 years of age if they will have no legal responsibilities for A.D.F. If under 18, they must have the signed and notarized permission of at least one parent or legal guardian.

ADF Article 13: The Board of Advisors

- 1) The Board of Advisors shall consist of those members of A.D.F. who are leaders in the various arts, crafts, and sciences practiced within A.D.F. They may be appointed by the Archdruid or be approved by the Mother Grove after an election by members of A.D.F. concerned with their field of expertise.
- 2) Appointees to the Board of Advisors shall serve until removed by the Archdruid. Approved Advisors shall serve until

replaced by their successors. Any Advisor may be removed by a two-thirds vote of the Mother Grove.

- 3) The Board of Advisors shall individually and/or collectively advise the Archdruid, the Mother Grove, and the general membership of A.D.F., on matters relating to their fields of expertise, but shall have no political function save within the guilds or other special interest groups which may have elected them.

ADF Article 14: The Council of Lore

- 1) The Council of Lore shall be a standing committee, headed by the Preceptor. Its membership shall include those Directors who wish to participate, those willing members of the Board of Advisors competent to provide educational guidance, and other such members of A.D.F. as the Preceptor shall nominate and the Mother Grove shall approve.
- 2) Since the primary purpose of the Council of Lore shall be to provide educational guidance to those members of A.D.F. working their way through the Druidic study programs, members of the Council shall be expected to have and maintain demonstrable knowledge and skills relevant to their areas of responsibility. Whenever possible and applicable, the possession of advanced academic degrees is preferable to the lack thereof

ADF Article 15: Other Standing Committees

- 1) In addition to the Executive Committee and the Council of Lore, the Mother Grove shall create and staff the following committees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee.
- 2) Every standing committee shall be headed by a Director, usually an officer with related duties.
- 3) The Directors may at their discretion create other committees, both standing and ad hoc.

ADF Article 16: Local Groves

- 1) The Mother Grove shall act upon all requests for the chartering of local congregations, to be known as "groves," and shall issue appropriate regulations as needed for their proper functioning.
- 2) In order to prevent confusion with other organizations calling their local groups "groves," all local groves of A.D.F. shall use the naming convention of "_____ Grove, A.D.F." or "Grove of _____, A.D.F." or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.
- 3) All local groves shall comply with all relevant federal, state/provincial, and local laws regarding the operation of branch congregations of larger religious organizations; unless specifically directed by the Mother Grove to test a law in the courts.
- 4) All local groves of A.D.F. are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of A.D.F. as a whole.
- 5) Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local Native American traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.
- 6) Every local grove is expected to provide open public or semipublic worship opportunities on a regular basis, including all eight High Days. The overwhelming majority

of local grove activities are to be open and inclusionary. Smaller groups may be formed within a grove, and may engage in closed activities, provided that no such group includes more than half of the grove's members.

- 7) Only those persons who would qualify as voting members of A.D.F., as described in Article 5, Section 1, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Senior Druid, Scribe, and Pursewarden, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.
- 8) The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.
- 9) The Archdruid shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

ADF Article 17: Rank

- 1) Rank within the membership as a whole shall be a function of progress within one or more Druidic Study Programs of Circles within Circles, as shall be determined by procedures to be instituted by the Council of Lore with the approval of the Mother Grove. All such study programs shall be grounded in the attainment and maintenance of demonstrable knowledge and skills.
- 2) Since it is envisioned that clergy and other leaders in A.D.F. will be only a fraction of the total membership, no pressure is to be placed on members to participate in any of the Druidic study programs.
- 3) Any person claiming a rank related to a Druidic study program may be politely challenged to demonstrate his or her knowledge and/or skills, either by one or more examiners from the Council of Lore, or by any member of A.D.F. being asked to extend rights or privileges to said person based on his or her claimed rank.

ADF Article 18: Discrimination

- 1) Membership and rank in A.D.F., attendance at public or semipublic A.D.F. activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation, but may be denied to individuals practicing creeds inimical to Neopagan Druidism.
- 2) Membership within the Mother Grove, the clergy, and other such positions of responsibility and trust as the Mother Grove may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to Neopagan Druidism.
- 3) As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, racialism, or other such faiths, as shall be determined by the Mother Grove.
- 4) Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from A.D.F., as described elsewhere in these bylaws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.
- 5) All organizers of public and semipublic A.D.F. activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the relevant qualifications previously determined for said rank or position, unless the Mother Grove shall rule otherwise in a particular instance.

ADF Article 19: Suspension, Expulsion and Resignation of Members

- 1) The Mother Grove may, by a two-thirds vote, suspend or expel any member confessing to or found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or for proven and documented disruptive or abusive conduct which works directly against the aims, activities or welfare of A.D.F. or its members.
- 2) If a member under consideration for suspension or expulsion is a Director, he or she may be suspended or expelled only by a two-thirds vote of the remaining Directors. The initial Archdruid cannot be suspended or expelled. An elected Archdruid can be suspended or expelled, but only after being recalled as described elsewhere in these bylaws.
- 3) "Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of A.D.F. or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.
- 4) Disruptive or abusive conduct does include: the spreading of slander or libel against A.D.F. or its leadership; bigoted communication or behavior as described elsewhere in these bylaws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.
- 5) In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.
- 6) Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin A.D.F. at a later date. Any member whose membership dues lapse for a period of three months or more shall be deemed to have resigned. If a resigned member should decide to rejoin at a later date, her or his votes shall be calculated from that later date.
- 7) Suspended, expelled or resigned members may not hold office or act in any way as representatives of A.D.F. Expelled or resigned members have no right to receive A.D.F. publications, and may not continue to participate in Druidic Study Programs administered by A.D.F.
- 8) Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending A.D.F. activities, including public worship. Such bans shall be published immediately in A.D.F. publications. They may be published elsewhere in the case of very serious crimes.

ADF Article 20: Open Financial Records

- 1) All members of A.D.F. are entitled to see the accounting records. The Pursewarden shall make these available at a nominal fee for reproduction and mailing. Balance sheets and other similar summary reports shall be regularly published by A.D.F.
- 2) Pursewardens in local groves shall make quarterly financial reports to the Mother Grove, accounting for all income and expenses, and shall make these reports available to local grove members in a similar fashion.

ADF Article 21: Amendment and Replacement of By-Laws

- 1) Amendments to these bylaws may be made at any annual or special meeting or referendum, as described elsewhere in these bylaws, by a two-thirds vote of the entire voting membership; or by a two thirds vote of the Directors at any regular or special meeting of the Mother Grove.
- 2) The initial Archdruid's lifetime term of office and immunity from recall and/or expulsion; the requirement in this article for all future sets of bylaws to contain similar language concerning replacement of bylaws; and this section of this article; may not be amended without the consent of the initial Archdruid.
- 3) Every twenty-seven years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote whether to retain the current set of bylaws. Said decision shall be made after all other electoral matters have been settled.
- 4) Should the results be negative, a By-Laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Board of Advisors who are not Directors, and the Senior Druids of three local groves. The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body or proxy.
- 5) The By-Laws Revision Committee shall have one year to produce a proposed new set of bylaws. Halfway through that year, an early draft shall be published in the A.D.F. newsletter for comment by the membership.
- 6) At least six weeks prior to the following annual meeting, the By-Laws Revision Committee shall publish and distribute to the voting members a proposed new set of bylaws. At that annual meeting, alterations to the proposal shall be debated and passed by a majority vote of those participating in body or proxy. The final set of proposed new bylaws shall then be voted upon as a whole, with a three-quarters vote of the entire voting membership necessary for passage. The quorum for this vote shall therefore be seventy-five percent of all votes available to be cast.
- 7) Should there not be such a quorum available in body or proxy at said annual meeting, the final set of proposed new bylaws shall be submitted by the Mother Grove, by first class or overseas airmail, to the voting membership as a referendum within three weeks after the annual meeting concludes, with a six week deadline for reply. Again, a three-quarters vote of the entire voting membership shall be necessary for passage.
- 8) Should the new bylaws not be passed at either the annual meeting nor a referendum as just described, the old bylaws shall continue in effect for the next twenty-six years.
- 9) Should the new bylaws be passed at either the annual meeting or the referendum, they will take effect upon the following Samhain, completely replacing the previous set of bylaws at that time. It shall be the duty of the existing Directors to notify all appropriate civil authorities and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new bylaws.
- 10) All new sets of bylaws must contain an article equivalent to this one, allowing for their complete replacement every twenty-seven years at the will of the membership.

DF Article 22: The Council of Senior Druids

- 1) All Senior Druids of provisionally or fully chartered groves shall be members of a Council of Senior Druids. Protogrove organizers and former Senior Druids may participate as non-voting members.
- 2) The Archdruid shall be an honorary member of said Council and shall be entitled to attend its meetings, receive copies of its meeting minutes and other publications, etc. She/he shall not have a vote in said Council, however, unless she/he is simultaneously the Senior Druid of a chartered grove, or unless a tie-breaking vote is needed.
- 3) Said Council shall be organized and run by its members and may establish its own goals and priorities, and take action to achieve them, subject to the bylaws of A.D.F.

ADF Article 23: Non-Profit Nature of the Corporation

- 1) No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Preamble and Article I of these bylaws.
- 2) No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
- 3) Notwithstanding any other provisions of the Articles of Incorporation or these bylaws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.
- 4) Upon the dissolution of this Corporation, the Mother Grove shall, after paying or making provision for the payment of all the liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the Mother Grove shall determine.
- 5) Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The preceding bylaws were originally adopted by the Mother Grove of A.D.F., Inc. on July 15, 1990 c.e. They have been amended and corrected since. This edition is current as of November 1, 1994 c.e. For later versions, send an SASE (2oz.) to: ADF, Box 516, E. Syracuse, NY, USA 13057.

BY-LAWS OF THE HENGE OF KELTRIA

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2003 Editor's Introduction

The Henge of Keltria broke off from ADF in 1986, to follow a more specifically Celtic Path, and due to a number of issues and controversies (some of them liturgical) that plagued the early years of ADF (many of which have been patched up). Intended as a "private" organization, rather than holding public services, it has never become as large as ADF. Keltria has been a Mid-Western phenomenon with a handful of Henges, and a newsletter, annual reunions, study course and a web-page to bind them together. One of their founding groves was in Minneapolis, so their interaction over the years with the Carleton Grove has been sporadic, but rewarding.

-Scharding

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ARTICLE I - NAME

1.1. The name of this Corporation shall be THE HENGE OF KELTRIA.

1.2. The address of the Corporation shall be: C/O Henge of Keltria, P.O. Box 17969, Long Beach, CA 90807 or such other location as the Board of Trustees may, from time to time, establish by resolution and place on file with the Secretary of State of the State of Minnesota.



ARTICLE II - CORPORATE PURPOSES

2.1. This organization is formed exclusively as a religious and/or Church Corporation and is not organized for the private gain of any person or persons.

2.2. The Corporation has a specific and primary purpose to foster and practice the spiritual and cultural teachings of Celtic Earth-based religions, to facilitate communications with and between different Celtic Earth-based Religions.

2.3. The Corporation shall have power to establish, modify or dissolve schools and other affiliated religious orders, lodges, groves and groups.

2.4. The Corporation shall have power to authorize, bestow, convey, grant, issue or revoke certificates, charters, degrees, credentials, diplomas, franchises, licenses, memberships, or ordinations through the church corporation, or any subsidiary corporation created by this church Corporation, including cemeteries.

2.5. The Corporation shall have power to publicize, publish, promote, celebrate, teach, research, and explore any and all material which may bear upon its beliefs, philosophies, theology, and religious history, ancient or modern.

2.6. The Corporation shall have the power to apply for and receive grants, accept bequests and to establish and maintain an endowment fund.

2.7. The Corporation shall have the power to own property, for the purpose of carrying out the above.

2.8. Notwithstanding the above statements of purpose and powers, the corporation shall not engage in activities that in themselves are not a furtherance of the purposes set forth in this article.

2.9. The Corporation shall conduct its activities in accordance with Section 501 (c) (3) of the Internal Revenue Code or the corresponding section of any future federal tax code.

ARTICLE III - PECUNIARY GAIN

3.1. No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article II hereof. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

3.2. Notwithstanding any other provision of these articles, the Corporation shall not carry on any other activities not permitted to be carried on by a corporation exempt from Federal income tax

under Section 501 (c) (3) of the Internal Revenue Code or the corresponding section of any future federal tax code.

ARTICLE IV - DURATION

4.1. The period of duration of this Corporation shall be perpetual.

ARTICLE V - PERSONAL LIABILITY

5.1. Upon the dissolution of the Corporation, the officers and/or Board, after paying or making provisions for the payment of all the liabilities of the Corporation, the remaining Church Corporation properties and assets shall be distributed for one or more exempt purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code, or the corresponding section of any future federal tax code. Said distribution shall be in keeping within a basic harmony of the Church Corporation beliefs.

5.1.1. Any such assets not so disposed of shall be disposed of by a Court of Competent Jurisdiction of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are operated exclusively for such purpose.

5.2. The Members, Officers, Trustees and Founders of the Corporation shall have no personal liability for the debts of the Corporation.

ARTICLE VI - CAPITAL STOCK

6.1. The Corporation shall have no capital stock and shall have no authority to issue shares.

ARTICLE VII - COUNCIL OF ELDERS

7.1. All theological direction for the Henge of Keltria shall be from the Council of Elders. Members of the Council are from active members of the Ring of the Oak. The Council of Elders supersedes and overrides all secular offices and officers in matters that are deemed by the Council Elders to be of a spiritual nature or may inappropriately impact the beliefs and philosophies of the Henge of Keltria. The Council of Elders shall consist of no more than nine members of the Rings of the Oak. Election of Council members is from the active membership in the Rings of the Oak. A simple majority of affirmation from the total Oak Ring membership is required for appointment to be carried. Abstention of a vote does not apply to the majority of assent needed for election. The duration of appointment is nine years. There is no limit to the number of consecutive appointments. The Council of Elders is empowered to remove any member from the membership roles for cause as stated in these Bylaws.

7.2. The number of members of the Council of Elders shall be based upon the number of the Ring of the Oak. The number, election, and appointment process to the Council of Elders shall be described in the Council's working documents.

7.3. The primary authoritative spokesperson for the theological direction of the Henge of Keltria shall be known as the Arch-

Druid. The Arch-Druid shall be selected from the Council of Elders by the Council of Elders and shall hold the position for as long as she or he remains on the Council. The Arch-Druid shall preside over meetings of the Council of Elders.

7.4. The Council of Elders may, on a case by case basis, approve waivers to requirements for Levels of Achievement when it believes that such a waiver is in the best interests of the Individual, their Grove, and/or the Henge.

ARTICLE VIII - BOARD OF TRUSTEES

8.1. The initial board of Trustees will consist of the founders being appointed for a period of nine (9) years and one trustee elected from the membership for two years with subsequent elected terms of three (3) years. This to provide a consistent direction during the early years of the church. At the end of nine (9) years, Board tenure will convert to a Board of Trustees consisting of at least three (3) members of the Corporation, each elected for the term of three (3) years at the regular annual meeting of the Corporation. No more than two thirds of the Board may be elected at any one given annual meeting.

8.1.1. The first Board of Trustees:

Nine year term:

a. "Tony" Taylor

The remaining two Trustee positions are now elected.

8.1.2. Trustees may serve concurrently as Officers with one vote per person, not per seat. There is no limit to the number of terms a Trustee may serve.

8.1.3. The business of the Henge shall be conducted by a Board of Trustees. The size of the initial board has seven seats. The corporate officers: President, Vice-president, Secretary, and Treasurer and three (3) Trustees. The terms of office for the Trustees shall be staggered so that no more than two-thirds of Trustees shall be elected in one election. Increases in the number of Trustees may increase with membership.

8.1.4. The board shall have the responsibility of establishing policy to achieve the objectives of the Henge as stated in Article II of these bylaws.

8.2. The Board of Trustees shall meet at least bi-annually.

8.3. A simple majority of Board members shall constitute a quorum for conducting business at any meeting of the Board of Trustees. Teleconferencing is acceptable to create a quorum.

8.4. Board members shall receive electronic notice, written notice, or a telephone call from the secretary informing them of each Board meeting. Notice shall be given no less than ten (10) days prior to each meeting.

8.5. The Board shall hold such meetings as may be necessary for conducting business of the Corporation. Meetings of the Board may be called by the President, in his/her absence, by the Vice-president and any two Trustees.

8.6. The Board of Trustees shall be empowered to employ or dismiss an Executive Director whose duties will be determined by the Board of Trustees in a written policy and duty statement. The Executive Director may hire staff to carry out the goals and policies of the Board of Trustees.

8.7. The Board shall appoint members of the Henge to fill an unexpired term which may become vacant on the

ARTICLE IX - OFFICERS

9.1. The Officers of the Henge shall be a President, a Vice-president, a Secretary, and a Treasurer.

9.2. Officers, with the exception of the Treasurer, shall be elected by the membership and shall serve terms as established in the Corporation's By-laws. Any officer may be removed for cause by the Board and, upon any vacancy, the Board may fill such vacancy by a majority vote for the unexpired term of the Officer.

9.3. The Officers with the Board of Trustees shall manage the affairs of the Henge, subject to such regulations and restrictions as may be prescribed by the Henge and within these Bylaws.

9.4. The Officers, with the exception of the Treasurer, and the Board of Trustees shall be elected at the annual meeting by ballot of the membership, for a two-year term with three consecutive terms as a limit, and shall hold office until their successors have been elected. No person shall hold the same office of President, Vice-president, or Secretary, for more than three consecutive terms. In case of vacancy arising in any office it may be filled for the remainder of the unexpired term through selection by the Board of Trustees.

9.5. The retiring President of the Henge shall automatically become an ex-officio member of the Board of Trustees (non-voting) to act in an advisory and consultative capacity for a two-year period. The retiring President may also be elected to a voting Trustee position.

9.6. The Treasurer is to be appointed by the Board of Trustees. There shall be no limitation to the length of term the Treasurer may serve, if so appointed.

9.7. Elections will be held at the annual meeting and will be done by ballot.

9.8. The HENGE OF KELTRIA is and shall be an equal opportunity employer. It does not discriminate based on race, color, age, national origin, marital status, disability, creed, religious or political affiliation, sex or sexual preference. All vacancies whether paid or volunteer will be filled on the basis of qualifications the applicant has in relation to the job requirements.

9.9. Duties and Qualifications of Henge Officers:

9.9.1. The President shall preside at all meetings of the Henge and its officers. If the President is absent at any meeting, the Vice-president shall assume his/her duties. The President will act as the liaison between the Board and the Executive Director. The President with the help of the Executive Director shall determine the agenda for all meetings. Must be capable of administering the workings of the entire church Corporation, including but not limited to the following:

i. act as Chairperson of the Board of Trustees:

ii. act as Chairperson of the general membership meeting;

iii. administer operations of the entire church Corporation;

iv. delegate responsibility to ensure smooth operation of the Corporation as a whole;

v. issue an annual State of the Henge Report to the membership;

vi. orchestrate the planning and scheduling for the implementation and operation of all major Corporate projects;

vii. oversee the disbursement and use of all Corporate funds and

viii. all other powers and duties delegated by the bylaws.

9.9.2. The Vice-president shall assume the office of President should the President be unable to execute his/her duties. The Vice-president shall also be in charge of activities directly related to the membership, i.e., programs for the membership and membership recruitment. Must be able to take over the administration of the church Corporation in the event that the President is unable to continue in that capacity, and;

i. substitute for the President at any corporate event, meeting, or function in the event the President is unable to attend; and

ii. any other duties or responsibilities as delegated in the By-laws or by the Board of Trustees.

9.9.3. The Secretary shall keep the minutes of all meetings of the Henge and of the Board of Trustees. The Secretary shall keep a roll of the members, and give a report on both at the annual meeting. The Secretary shall maintain a current membership list at the Henge headquarters and will have a current membership list present at all Henge meetings. The Secretary shall work with the office of Treasurer to maintain accurate and up to date membership rolls. The Secretary shall also conduct the correspondence of the Henge, give notice of all meetings, notify committee members of their appointments, and carry on such other correspondence as may be necessary for conducting the affairs of the Henge. The Secretary shall be responsible for notifying members of expiration of membership and default of active status. The Secretary shall be responsible for the annual registration of the Henge with the Minnesota Secretary of State's Office. Said duties may be delegated with Board approval.

9.9.3.1. The Secretary must be capable of handling and organizing a large amount of paperwork. Should be proficient in all clerical skills necessary to fulfill the position. The Secretary will supervise any staff member that has been approved by the Board of Trustees to assist with carrying out the responsibilities of this office.

i. take minutes of all Corporate meetings (in person or by delegation). Record all minutes taken and present latest minutes at current meetings;

- ii. keep and file copies of all corporate minutes, correspondence, and other paperwork; and
- iii. any other duties or responsibilities as delegated in the By-laws or by the Board of Directors.

9.9.4. The Treasurer shall collect the dues of members and all subscription donations and allocations of money to the Henge. The Treasurer shall work with the office of the Secretary in maintaining accurate membership rolls. The Treasurer shall keep an account of the same and shall make a report thereof at the annual meeting and whenever required by the Henge or the Board of Trustees. All Henge money is to be kept in a Henge bank account. The Treasurer shall pay out moneys of the Henge upon presentation of bills approved by the Board of Trustees as attested to by the Secretary. At the close of each fiscal year the books shall be audited and a report submitted to the membership. The Treasurer at the discretion of the board of Trustees may make disbursements on behalf of the Henge without prior approval up to a dollar level prespecified by the Board.

9.9.4.1. The Treasurer must be capable of handling the financial aspect of the church Corporation and provide oversight of any contracted accounting services or Henge employees,

- i. keep a clear and accurate record of all corporate finances;
- ii. provide regular reports on the financial condition of the church Corporation for all Corporate meetings, and provide a copy of the record to the Secretary for inclusion in the minutes;
- iii. prepare and complete all required reports to the Internal Revenue Service, as set forth by IRS guidelines and requirements;
- iv. audit all Corporate checking, savings, escrow, trust, or any other accounts on a periodic basis as determined by the Board of Directors;
- v. audit all Corporate financial records of any coordinators who are in custody of Corporate moneys, and compile a quarterly report for the Board of Directors; and
- vi. any other duties as mandated in the By-laws or assigned by the Board of Directors.

ARTICLE X - INDIVIDUAL MEMBERSHIP

10.1. Membership shall consist of those persons who understand the principles of Keltrian Druidism, who have made written application, paid their annual dues and have been accepted by the Board of Trustees or its delegated authority. The form of application shall be that approved by the Board of Trustees or its delegated authority.

10.2. Honorary Life members may be elected by a two-thirds vote of the members present at any regular meeting of the corporation. The honorary members shall not be required to pay annual dues.

10.3. Voting and other rights and privileges of members are set forth in these By-laws. An individual membership fee covers

basic administrative costs and entitles the member to any informational or emergency mailings made that year, including a quarterly news letter. At the time of incorporation the news letter is titled Henge Happenings.

10.4. The Henge of Keltria shall be composed of active and honorary individual members.

10.4.1. Change of dues for membership shall be proposed and approved by the Board of Trustees. Policies for prorating of dues for the first year of membership is at the discretion of the Board of Trustees.

10.4.2. Active membership shall include the following categories:

- a. Individual membership - any person may become a member of the Henge by payment of annual dues.
- b. Honorary Life membership

10.4.3. No person shall be qualified as a member and entitled to vote in regular, special or annual meetings unless his/her annual dues have been paid to the treasurer and his/her name inscribed on the membership list at or in advance of any meeting.

10.4.4. Members failing to pay their dues for more than 60 days after they become payable shall be regarded as inactive members. Inactive members shall have no voting privilege, shall not receive subscriptions to the membership newsletter, nor receive any other benefits of membership until such time as they renew their memberships with payment of their annual dues and such payment is processed as normal.

10.4.5. Honorary life members shall not be required to pay dues; they may attend all meetings, but they shall not have the right to vote unless they are also paying members. Any individual, in recognition of achievements or for services rendered in line with the purposes of the Henge of Keltria may be elected a honorary life member by a two-thirds vote of the members present at any regular meeting.

10.5. Members are presumed to have read and understood the Articles of Incorporation, the Bylaws, and any other such documents, manuals or handbooks delineating policy or procedures which are by reference hereby included in and made a part of these Bylaws, and that the applicant agrees to abide by the same. Copies of these documents are available through the Henge Office.

10.6. Any member who violates the code of ethics of the Henge of Keltria or otherwise puts the Henge, its members and or the Pagan community at large in a disreputable light may be removed from the membership by the Council of Elders. Such removal may be appealed in writing within 30 days of removal to the office of the Secretary. Notice of Appeal will be distributed to The Council of Elders within ten days of receipt.

10.7. Youth Memberships. Minor children under the age of 18 may join the Henge of Keltria as Youth Members upon filing a Youth Membership Application which includes a signature of parent or guardian granting permission and approval. Dues for Youth Memberships shall be as determined by the Board of Trustees. Youth Members shall not have the ability to vote in Henge business and Youth Members may not hold office nor be listed in the Membership Directory.

ARTICLE XI - THE GROVES

11.1. Each Grove within the Keltrian system is, for the most part, autonomous. Groves must abide by the Henge beliefs, ethics, By-laws and religious methodology. Groves are encouraged to gather and interact with other Groves in their area or the membership at large. Groves need to apply to the Board and be granted Charter by the Board of Trustees pursuant to a recommendation of the Council of Elders.

11.1.1. Such application will include identification of a designated individual who takes on the major responsibilities of administration of the Grove who will act as contact and liaison to the Henge. Such person shall also be known as the Grove Founder.

11.1.2. Such application shall also include the names of at least two other active members. The Grove Founder along with the other two members shall also be designated as Grove President, Secretary, and Treasurer (or Grove Leader, Scribe, and Pursewarden).

11.1.3. The Grove, when Charter is first granted, will be Chartered as, a "Seed Grove," a "Seed Birch Grove," a "Seed Yew Grove," or a "Seed Oak Grove" based upon the definitions established in Article XX - DEFINITIONS.

11.2. Groves of any type must submit quarterly financial statements to the Treasurer of the Henge to take advantage of tax-exempt status.

11.2.1. A Seed Grove's Charter automatically lapses one year after its last submitted Quarterly Financial Statement.

11.2.2. A Grove which fails to submit a Quarterly Financial Statement for over one year will become a Seed Grove at the discretion of the Board of Trustees.

11.3. A Grove of any type must submit an annual, "State of the Grove" report to the Henge indicating the current Officers of the Grove, location of Grove Meetings (City and State) and a contact point.

11.3.1. This report must be suitable for publication in Henge Happenings.

11.3.2. Groves of any type shall not have the power to incur debt in the name of the Henge of Keltria.

11.4. All types of Groves must register annually with the Henge and certify its actions and activities in order to maintain or increase in status. The Board of Trustees, pursuant to a recommendation of the Council of Elders may remove the Seed designation or increase or decrease its stature during the review of the annual registration report.

11.5. Oak Groves chartered by the Board of Trustees shall be legal subordinate organizations of the Henge of Keltria as incorporated and are eligible to be covered by any appropriate Church Group Exemptions.

11.6. A Grove may be disbanded upon the Grove sending written notification from the Grove's Founder indicating that the Grove

intends to disband. The records of the Grove will go to the Henge Office where they will be inactive.

11.7. A Grove's Charter may be suspended pending an investigation of problems brought to the attention of the Board of Trustees. A Grove's Charter may also be suspended based upon the Grove's Quarterly or Annual reports or lack thereof.

11.7.1. A Grove's Charter may be suspended if the Board of Trustees has reason to believe that the Grove is not functioning as a viable organizational Unit of The Henge of Keltria.

11.7.2. A Suspended Grove of any type may be reinstated if the Grove can resolve its problems to the satisfaction of the Board of Trustees pursuant to the recommendation of the Council of Elders within one year of suspension.

11.8.1. A Grove's Charter may be revoked by Council of Elders based upon religious theological issues.

11.8.2. A Groves Charter may be revoked by the Board of Trustees based upon secular issues. These issues include, but are not limited to the following: Conduct found to be incompatible with the purpose of the Corporation or contrary to the Laws of the State or Country the Grove is located in, conduct or statements of the Grove in its meetings or statements that discredit the Henge of Keltria, its purposes, or members.

11.8.2.1. A Grove's Charter may be revoked by the Board of Trustees if three months after suspension, a Grove has not made adequate corrections to the issues involved which were the cause of the suspension.

ARTICLE XII - MEETINGS

12.1. The annual meeting shall be in the month of June each year. The Board of Trustees shall set the date of the meetings. Six weeks notice must be given to all members of date and location of annual meeting.

12.2. Special meetings of the Henge may be requested by the President, in his/her absence, by the Vice-president and any two Trustees at any time and by ten members of the Henge. Such request is to the Office of the President. If the request is approved by the Board of Trustees, the Board shall set the date and location of the meeting.

12.3. A simple majority representing at least 5 percent of the membership of the Henge must be physically present, or represented by proxy to constitute a quorum for annual and special meetings. Physically present is hereby defined to include not only the physical presence of a voting member, but also as being in communication with the persons physically present by telephone or an equivalent mechanism.

12.4. There shall be three types of votes possible concerning any proposals before the Corporation: affirmative, abstention, and negative.

12.5. The Henge shall operate on a fiscal year, running from January 01 through December 31.

12.6. All eligible voters may cast one vote. Voting will be done by ballot. Voting by proxy is allowed. Proxies must be given to a member in good standing.

12.7. All meetings shall be conducted in accordance with Robert's Revised Rules of Order or accepted future standards of Rules of Order for a non profit corporation.

12.8. The Board of Trustees and Officers shall meet publicly, at least annually and privately on an as-needed basis. The meeting dates shall be determined by the President. All interested members in good standing are encouraged to attend any publicly held meetings. However, the as-needed-meetings are open to generally interested parties at the Boards pleasure, or they will be assumed to be closed meetings.

12.9. The Board of Trustees is a voting entity in and of itself.

ARTICLE XIII - COMMITTEES, BOARDS, AND BUREAUS

13.1. The President shall appoint, or cause the Board of Trustees to appoint, such standing committees as are deemed necessary for the efficient operation of the Henge. Chairs of such committees, shall, insofar as possible, be appointed from members of the Board of Trustees or Officers. Such committees may include regular members of the Henge.

13.2. All standing committees, boards, and bureaus shall be appointed to serve until a particular project is completed or until the next annual meeting, whichever occurs first. All committees, boards, and bureaus may be appointed annually. There shall be no limit to the number of annual terms to which a member of a committee, board, or bureau may be reappointed. Insofar as possible, all committees and boards should represent geographically the areas served by the Henge.

13.3. The President, or in his/her absence the Vice-president, shall be an ex-officio member of all committees, boards, and bureaus.

13.4. The chairs of all committees, boards, and bureaus shall represent their respective committees, boards, or bureaus at meetings of the Board of Trustees when requested to attend by the Board.

ARTICLE XIV - INDEMNIFICATION OF OFFICERS AND DIRECTORS

14.1. The Henge shall indemnify any officer, trustee, employee, or volunteer who is sued for actions done in good faith for the benefit of the Henge and in the performances of his or her duties for the same. This shall not cover criminal actions that result from unlawful conduct.

14.1.1. Indemnification maybe covered through the purchase of insurance or by any means the Henge chooses.

ARTICLE XV - AMENDMENT

15.1. Amendments to these By-laws may be proposed in writing and filed with the Secretary by any three members.

15.2. Amendment proposal tracking:

15.2.1. An amendment proposal must be received in the Office of the Secretary by March 1st to be considered for that year's annual meeting. At other times of the year a special meeting of the Henge may be called if special meeting and notification requirements are met. In either event within ten days upon receipt of the proposed amendment, the Office of the Secretary will have informed the Henge officers, Board of Trustees and members of The Council of Elders. The Office of the President will respond to the parties acknowledging receipt of the proposed amendment within 5 days of receipt. The Council of Elders will examine and judge the proposed amendment to insure its passage would not weaken the theological foundations of the Henge of Keltria.

15.2.2. The Board of Trustees shall then review the amendment and may veto sending any amendment to the membership if they believe it to be inappropriate or undesirable. The Board shall have 45 days to consider the amendment. The Secretary shall inform the amendment's submitter of the Board's decision. The submitter shall then have an opportunity to address the Board concerning the proposal.

15.2.3. After the Council of Elders and the Board of Trustees both rule upon the proposed amendment, the Secretary shall notify the membership in writing of the proposed amendment(s), and they may be adopted by a two-thirds vote of the members present at the annual meeting if a quorum is present and provided six weeks have elapsed since the sending of the notice.

ARTICLE XVI - ELECTIONS

16.1. Election of Board members shall occur at regular intervals as specified in these By-laws.

16.1.1. A clear majority comprising of a 10% margin over the opposing candidates of the tallied votes shall be required to elect any eligible member to any position on the Board or any other elective position in this Corporation, except as specified in these By-laws. A person who fails to receive a clear majority but does receive a plurality shall be considered elected to a one year term of office.

16.1.2. Replacements to vacancies in elected or appointive positions under the Board's direction, shall be appointed by the Board of Trustees to serve until the next election date. The Board is not required to fill a vacant Trustee position. Said appointments may not exceed 13 months.

ARTICLE XVII -ETHICS

We adhere to the following:

17.1. The Henge of Keltria does not discriminate on the basis of age race, color, national origin, sex, or sexual preference. Individual groves with a 'cult focus' (such as the women who tended Bridget's fire at Kildare) may be exclusionary on the basis of sex only, with periodic review and approval of the Council of Elders. As the notion of same sex or single focus cult worship is not unprecedented in Celtic society, we have concluded that individual groves may be exclusionary on certain issues, so long as the tradition as a whole maintains balance. At NO TIME, however, may a Keltrian grove discriminate on the basis of race, color, or national origin.

17.2. At NO TIME shall a Grove or member of this organization espouse or engage in the practice of blood sacrifice; nor shall any Keltrian, as part of his or her religious practice participate in the torture, mutilation, enslavement, or abuse (physical or emotional) of any sentient creature for the purpose of enjoyment or spiritual gain. Any taking of life for the purpose of meeting physical needs shall be done only in accordance with civil law, and shall be conducted as humanely as possible.

17.3. Every Henge member shall keep confidential the names, addresses, telephone numbers, and places of employment of other members of the Henge, except where expressed permission has been given to publicize said information; or in such a case as a person is deemed to be a public threat (in which case confidential information may only be revealed to those authorities under whose jurisdiction the matter of conduct falls).

17.4. We view our ordained and lay clergy (Grove leaders, Officers, Elders, and Trustees) as professionals and, as such, demand professional behavior equal to that of secular and other religious professionals. Our clergy are expected to be honest, to abide by the law (except in cases of certain "victimless crimes" or civil disobedience), to respect the rights and privacy of others, to maintain a professional profile while "on duty," and to respect certain sexual taboos placed upon virtually all professionals in our society, rules which have been instituted for the protection of the client. Therefore, Keltrian clergy will refrain from engaging in sexual activities with their Grove "clients" when acting in the following capacities: teacher, healer, therapist, or divinatory counselor. (The above restrictions do not apply to sexual relationships that existed prior to the onset of the professional relationship).

17.4.1. We accept that we are all adults and capable of making our own choices; however, extreme discretion in any sexual interlude between clergy and lower ranking Grove members is advised.

17.5. It shall be the custom of this tradition to work robed or clothed at any public ritual. Private rituals may be conducted skyclad at the discretion of the individual grove.

17.6. Manipulation or coercion of a sexual nature will not be tolerated in Keltrian ritual.

17.7. At NO TIME shall firearms or explosives be brought to or used during an official Keltrian ritual.

17.8. It is in the tradition of Keltria to induce altered states of consciousness through meditation, chanting, etc. While psychoactive substances of various sorts have been used by traditional societies for this purpose, only legal psychoactive substances are permitted in Keltrian ritual.

17.9. We will not tolerate bigotry, slander, perjury, or other forms of harassment leveled against our members or against other members of the Neopagan community.

17.10. Keltrians shall abide by their initiatory oaths and shall respect the confidentiality of any oathbound material from either our tradition or another.

ARTICLE XVIII - LEVELS OF ACHIEVEMENT

18.1. Keltrian Druidism is an Initiatory Mystery Tradition. Prior to initiation a person must study and prepare for initiation. The uninitiated may go through three phases on the way to initiation.

18.1.1. The Seeker is a person who is investigating Celtic Spirituality or Druidism in its many and varied forms. A Seeker typically first contacts the Henge of Keltria seeking to know and understand what forms of Celtic Neopagan spirituality are available.

18.1.2. The Member is a person who is interested enough in Keltrian Druidism to join the organization. Members are considered general laity and may participate in all Mistletoe and Seasonal Rituals, serve on committees, partake in open meetings and have any other privileges and responsibilities as shall be designated by the Henge or their local Grove. A Member is not required to enter into a study program.

18.1.3. The Dedicant has committed him/herself to the study of Keltrian Druidism and has demonstrated this commitment by undergoing a Dedication Ceremony. The Dedication Ceremony establishes a Student/Teacher, Dedicant/Mentor relationship. The Dedicant is enrolled in a study course with the Mentor or is involved with the training system employed by a Grove. Dedicants may be called upon to assume lesser roles in Mistletoe and Seasonal rituals should their services be needed.

18.2. Our Ring System measures the growth and achievements of its participants. All levels are membership. Being a member in no way infers a right to initiation or advancement to the different rings. Initiation and advancement requires the approval from a member of the ring of the Oak.

18.2.1. An initiate of any higher ring may perform the actual initiation or elevation up to their ring, with the approval from a member of the ring of the Oak. Family members or "partners" to be elevated or initiated require the approval of a member of the Oak not related or sexually involved with them.

18.2.2. Upon initiation, the member is admitted into the Rings. There are three Rings, which are named after sacred trees. These are: Ring of the Birch, Ring of the Yew, and Ring of the Oak. The innermost ring, that of the Oak, has within it three tiers. These are named Hawthorne, Rowan, and Mistletoe. Our ring system is designed not to be a measure of rank, but of achievement. We use a three-fold system to measure this achievement. Advancements are based on time, study, and service. In this way we ensure our members are both well-founded and well-rounded.

18.2.3. The Ring of the Birch. The student is required to stay at the first ring for a minimum of one lunar year (13 moons). During this time, the student is expected to study the required areas, and to serve the Grove in a capacity commensurate with his or her station. We associate the ring of the Birch with the producer class; therefore, members of this ring wear green cords. This ring is considered a student level. Most of the study and work done in this ring is of a preparatory nature. To advance to second ring, the Druid of the Birch must serve the Grove on a regular basis, and must demonstrate the ability to lead the Grove in a high rite or mistletoe rite. The Druid of the Birch is expected to continue studies to reach an advanced level of Druidic knowledge. When

the Druid has completed the time, educational, and service requirements, s/he may be advanced to the Ring of the Yew by a member of the ring of the Yew or Oak.

18.2.4. The Ring of the Yew is analogous to the noble class; therefore Druids of this ring wear red cords. We consider members of this ring active participants with the Grove leadership. They are responsible for continuing their personal studies and for serving in all ritual capacities (Bards, Seers (Ovates), Druids, and Grove Tenders). A member of this ring is considered lay clergy or Druid Deacon. A member of the ring of the Yew may lead a grove site if championed by a member of the ring of the Oak. To advance to Ring of the Oak, a second ring Druid must undergo clerical training and demonstrate their skills by acting as clergy and conducting rituals over a period of time.

18.2.4.1. If, after three lunar years, and the Druid has completed the necessary service and training s/he may petition for advancement to the Ring of the Oak. Advancement is granted by a member of the ring of the Oak.

18.2.5. As the Ring of the Oak is representative of the Priest class, members of this ring should wear white cords and may be elected to the Council of Elders. A Druid of the Oak is considered qualified to break from his or her Mother Grove to start a new Grove or Champion other groves. Members of the ring of the Oak may elect to be legally Ordained as Keltrian ministers. Enabling them to perform the legal functions recognized by law. i.e.: marriages/ handfastings.

18.2.5.1. The first tier within ring of the Oak is that of Hawthorne. At this point the Druid may chose one of the three disciplines: Bard, Seer, or Priest. The Druid focuses study in his or her area of specialty, while continuing general Druidic studies. The third ring, first tier Druid is expected to function as clergy. S/he is also expected to teach Grove Leadership material and should be mentoring members of the ring of the Yew on preparation for ordained clergy. At this level the Druid should begin attending philosophical/theological roundtables and debates. Advancement to Rowan requires the endorsement of two members of higher tiers of Oak either Rowan or Mistletoe. Upon completion of three lunar years a Druid may be advance to the Rowan if s/he has adequately performed his/her service to the Grove or the Henge.

18.2.5.2. At the Oak tier of the Rowan, the Druid should be acting as primary clergy, continuing studies in his or her specialty, and teaching any advanced courses. S/he should continue to be taking an active role in the philosophical/ theological roundtables and debates. Advancement to Mistletoe requires the endorsement of three members of the tier of Mistletoe.

18.2.5.3. The highest level of achievement within our system is that of the tier of Mistletoe. The Druid is this tier no longer needs to be actively conducting ritual, but should oversee the actions of other acting clergy. At this level the Druid should devote him/herself to the service of one of the triads; either the Ancestors, the Nature Spirits, or the Gods; or to all three.

SPECIAL PROVISIONS FOR TRANSFERS

18.3. People entering Keltria from another initiatory Neopagan Druidic tradition may be admitted to a Ring equivalent to their previously held grade or degree up to the Ring of the Yew, provided that they can demonstrate an equivalent level of knowledge. This position will be awarded for a probationary term of one solar cycle at the discretion of the Council of Elders. If, within the passage of one solar cycle, said person demonstrates

that s/he has acquired sufficient ritual skills and understanding of the Keltrian system, his/her Ring will become permanent.

ARTICLE XIX - DEFINITIONS

THE PANTHEONS

19.1. A pantheon is a family of Gods and Goddesses from a single cultural tradition. Our Groves are free to use any of the Celtic pantheons in their rituals (Irish, Welsh, Scottish, Briton, Gaulish, Cornish, and Manx). Groves must work with a single Celtic pantheon rather than mixing two or more within ritual. We feel that it is easier for students to learn a single set of myths. Pantheons reflect the whole of the ancient culture. When we leave out Gods or Goddesses or mix pantheons, we risk losing certain religious aspects of that culture.

19.1.1. Our Grove members are free to work with other pantheons in their private rituals or magick, if they so desire.

DAYS OF CELEBRATION

19.2. We keep in tune with the movement of the Earth and the heartbeat of our ancestors by celebrating the eight seasonal feasts of the Celtic year. We observe the four solar festivals (the two solstices and equinoxes) giving thanks and homage to the sun. We observe as well the four cross quarters; those of Samhain, Imbolc, Beltane, and Lughnasadh. These are the Earth festivals. At these times the earth begins to note the change of seasons as prescribed by the sun. At the cross quarters we give thanks and homage to our Mother Earth.

19.2.1. For each of these eight festivals we honor a specific God and Goddess from mythology. These deities are both representative of the feast and the time of year.

19.2.2. We also conduct two lunar festivals each month. The Mistletoe Rite, which commemorates the gathering of the mistletoe, is conducted on the sixth night of the moon. This ritual is devoted to the aspects of health and communion. Our other lunar observance, the Vervain Rite, is held after sunset when neither sun nor moon is in the sky (about the third quarter). It commemorates the gathering of the Vervain, which was to be harvested when neither sun nor moon were in the sky. The Vervain Rite concerns itself with spells and magic working, and is open only to initiates of the tradition.

19.2.3. In addition to the cyclical feasts we also observe two yearly commemorative feasts, which honor specific events. The first of these is the "Feast of Age," a reenactment of the feast given for the Tuatha de Danaan by Manannan Mac Lir and Gobhinnu. The pigs and ale consumed at this feast gave the Gods their immortality and invincibility. We partake in this feast to celebrate our spiritual immortality and the invincibility of our faith. Groves utilizing other pantheons may substitute a similar style ritual.

19.2.4. The second yearly feast we observe is the "Feast of Remembrance," dedicated to the Druids who were slain and the sacred Groves that were desecrated when Caesar's army took the island stronghold of Anglesey in 60 CE (60 AD). This feast also extends to remembering all people who have been slain or persecuted because of their religious beliefs.

19.2.5. Observing the cycles and the seasons gives meaning to our lives. Through them we are made aware of the cyclical nature of life itself. We are comforted in the knowledge that this life has not been and will not be our only existence. Like the mighty oak that awakens anew in the spring, we know we shall once again touch our feet to the soil of the Great Mother, our Earth.

SEER (or Ovate)

19.3. The Seer (or Ovate) is concerned primarily with the Cosmic World of Land and is associated with the Nature Spirits. The Seer functions as an herbalist, healer, an alchemist, a weather worker, and a diviner. S/he is concerned with the magick of the natural world around her/him. Persons wishing to pursue this discipline should concentrate their second ring Grove service in this area.

BARD

19.4. The Bard is concerned with the Cosmic World of the Sea and is associated with the Ancestors. The Bard functions as a lorist, genealogist, singer, musician, and storyteller. Persons wishing to pursue the discipline of Bard should concentrate their second ring Grove service in this area.

DRUID

19.5. The Druid is concerned with the Cosmic World of the Sky and is associated with the Gods. The Druid functions as clergy, teacher, mediator, and judge. The priest oversees all "high magick." Persons wishing to pursue this discipline should concentrate their second ring service in the area of Grove Tender. The term Druid encompasses both Male and Female persons.

A NOTE ON THE GROVE TENDER

19.6. The Grove Tender performs tasks similar to those of a Wiccan handmaiden. The purpose of the Grove Tender is to attend to all mundane functions of the ritual, freeing the Clergy to concentrate on their spiritual jobs. The Grove Tender would be expected to relight blown-out candles, keep incense on the charcoal, refill sacramental chalices, prompt when people forget their lines, construct and tend the ritual fire, take care of disturbances (such as someone fainting or the police showing up), prepare the altar, act as gopher, or any other tasks required by the circumstance. This job acquaints the Grove Tender with the magical tools, ritual structure, and energy flow of the service. As such, it is an excellent preparatory position for those aspiring to be clergy.

SEED GROVE

19.7. A Seed Grove is a Grove which has submitted quarterly financial reports for less than one year. It also has not submitted an annual Grove report for the previous year.

GROVES

19.8. A GROVE consists of three or more people who meet regularly, at least once per month, and have received a Charter as a Keltrian Grove.

19.8.1. In a BIRCH GROVE the Grove Leader is a member of the Ring of the Birch or higher.

19.8.2. In a YEW GROVE the Grove Leader is a member of the Ring of the Yew, or higher, at least two other members of the Grove are members of the Ring of the Birch or higher.

19.8.3. In an OAK GROVE, the Grove Leader is a member of the Ring of the Oak, and at least two other members of the Grove are members of the Ring of the Yew or higher.

INITIATIONS

19.9. The initiation is, above all, a covenant made between the Druid and her/his Gods.

19.9.1. The initiation marks a turning point in the candidate's life in two ways. First, it establishes the candidate's acceptance in the mystery path. This part of the initiation is spiritual in nature, and rests in the hands of the Gods.

19.9.2. Second, the initiation affirms the candidate's acceptance into a select group of people. This facet of initiation takes place on a cognitive, physical level. The decision to accept the candidate lies with her/his fellow humans.

19.9.3. The initiation should be a profound experience for the new Druid. It signifies a death of old ways and a rebirth into spiritual awareness. In fact, most initiations work with a motif of symbolic death and rebirth. Often, during the event, the answers to some of the "Great Mysteries" will be revealed to the candidate. The vehicle for this revelation can be either the Gods or the Initiating Druid of the group. Some traditions may also use this time to reveal the "secrets," hidden knowledge held exclusively by the group or the tradition. Frequently the candidate will be put to a test. This could be a test of knowledge, courage, trust, or endurance. Any oaths that are required by the tradition will be taken at this time.

19.9.4. On an emotional level, initiations are often frightening -- not because they are physically or emotionally dangerous (competent Neopagans should never require such initiations), but because there is an element of the unknown. It is natural for candidates to experience some fear; after all they are making a serious commitment.

19.9.5. It is imperative that initiations only be performed with the candidate's full knowledge and permission. The candidate must be both ready and willing to undertake the ordeal that lies ahead.

19.9.6. It is for the above reasons, and more, that we have decided to make Keltria an initiatory tradition. We have spoken with many Neopagans from non-initiatory backgrounds who feel that they have missed out on something. The initiation is a religious rite of passage. If conducted properly, it can be a profound and memorable experience.

19.9.7. Until our tradition has fully taken root, we will recognize initiation (group conducted) from traditions using a methodology similar to ours. "Self-initiations" will be recognized on a case-by-case basis as determined by the Elders.

19.9.8. Being an initiatory path does not intone that we have an unbroken tradition dating back to pre-historic times. Few, if any, of the Neopagan traditions can truly make such a claim. Our initiation signifies that a person has been accepted into the mystery path, and has gained sufficient knowledge and skills to be called a Keltrian Druid.



Constitution of the Order of the Mithril Star of the Reformed Druids of North America

2002

We, the Order of the Mithril Star of the Reformed Druids of North America, in order to make our existence more fruitful, do hereby enact this, our constitution.

ARTICLE ONE

The name of this organization shall be The Order of the Mithril Star of the Reformed Druids of North America and it shall be an autonomous collective within Reformed Druidism.

ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a pledge, which may be oral, affirming that she or he believes in the Basic Tenets of North American Druidism, as set forth in The Book of Law in The Druid Chronicles, and in the basic tenet of the Mithril Star, as set forth in the novel, "Stranger In A Strange Land," by Robert A. Heinlein and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

ARTICLE THREE

The Basic Tenets of North American Druidism, as set forth in The Book of Law, are these:

The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

The basic tenet of the Mithril Star, as set forth in the novel, "Stranger In A Strange Land," by Robert A. Heinlein is this:

"Thou art God.' It's not a message of cheer and hope. It's a defiance--and an unafraid unabashed assumption of personal responsibility."

ARTICLE FOUR

The self definition of this Branch of the Reformed Druids of North America is as follows:

The Order of the Mithril Star is a non-prophet, ir-religious, dis-organization whose purposes are:

To further develop and spread the seed of Reformed Druidism beyond the expectations (or even the desires) of the original founders of the Reform at Carleton;

To establish a network of intentional communities and Groves across the world, which will be at the service of all Druids and Groves of the RDNA and it's offshoots as well as the Pagan community at large;

- To promote and celebrate self-realization and our integration into the Mother Earth;
- To celebrate life, liberty and pursuit of happiness;

- To promote a Pagan, non-consumeristic, micro-socialistic, polyamorous lifestyle free of the outmoded mores and conventions of the dominant bourgeois monotheistic paradigm as depicted in "Stranger In A Strange Land";
- To help heal and awaken the Earth Mother Gaia;
- To help heal and awaken refugees of the dominant paradigm as they come to the realization that "Thou art God/dess."

ARTICLE FIVE

The Mother Grove of the Order of the Mithril Star shall be the ruling body of the Order, insofar as doctrinal, dogmatic and liturgical matters are concerned. The Mother Grove will function as the Board of Directors for the Order, and among its members shall be the following officers:

The Arch-Druid/ess should be at least a Third Order Druid/ess, preferably with legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services. She or he shall perform those functions usually performed by a Pastor in other religious organizations. He or she shall serve as the official spokesperson for the Order and the Mother Grove.

The Clerk must be at least a Third Order Druid/ess, and shall be the principal officer for secular matters, including the handling of the Order's communications. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Arch-Druid/ess.

The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall assist the Clerk insofar as he or she may be called upon to do so, including the handling of the Order's treasury, unless the Clerk shall have decided to perform them.

The Server must be at least a First Order Druid/ess and shall assist the Preceptor insofar as he or she may be called upon to do so, including those functions usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.

The Official Bard must be at least a First Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all Bardic matters within the Order. She or he shall be appointed by the Arch Druid of the Mother Grove as soon as there is a person qualified to hold this post and may hold one of the other posts at the same time; but need not be present for the founding of this Order.

Other officers may be added from time to time as the Grove shall decide when they are needed.

ARTICLE SIX

Elections for the posts of Arch-Druid/ess, Clerk, Preceptor, Server, and any other officers decided upon shall be held annually during the period of Foghamhar, except for the first election for each post. Unless a member of the Mother Grove shall object the post shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by unanimous vote by secret ballot.

Only members of the Mother Grove may vote for the officers of the Order and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Mother Grover may vote upon the amount, if any, of dues to be paid by all members of the Order; said dues to be used strictly for the expenses of the Order and to be kept by the Preceptor.

ARTICLE SEVEN

An individual member (or solitaire) of this Order shall be defined as one who: 1) Is at least a First Order Druid/ess, and 2) Has pledged themselves to the Order, by execution of a Pledge, affirming their belief in the three tenets.

ARTICLE EIGHT

Membership in OMS, attendance at public or semipublic OMS activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation.

Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from OMS-RDNA, as described elsewhere in these by-laws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.

All organizers of public and semipublic OMS activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given position must be able to meet all the relevant qualifications previously determined for said position, unless the Mother Grove shall rule otherwise in a particular instance.

ARTICLE NINE

The Mother Grove may, by a unanimous vote, initiate an investigation into a member's conduct after either that member has confessed to or been found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or having been presented with documented evidence of disruptive or abusive conduct which works directly against the aims, activities or welfare of OMS-RDNA or its members. The member will be immediately sent a written notice by registered mail to their last known address informing the member of the investigation, the accusations, the accusers, and any evidence pertaining to the investigation. The member will be given 30 days to respond in his/her defense. After considering the member's response, if any, the Mother Grove may, by a unanimous vote, suspend or expel the member.

"Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of OMS or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.

Disruptive or abusive conduct does include: the spreading of slander or libel against OMS- RDNA or its leadership; bigoted communication or behavior as described elsewhere in these by-laws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.

In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.

Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin OMS- RDNA at a later date. Resignation should be made in writing or by email.

Suspended, expelled or resigned members may not hold office or act in any way as representatives of OMS- RDNA. Expelled or resigned members have no right to receive OMS-

RDNA publications, and may not continue to participate in Druidic Study Programs administered by OMS- RDNA

Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending OMS- RDNA activities, including public worship. Such bans shall be published immediately in OMS publications. They may be published elsewhere in the case of very serious crimes.

ARTICLE TEN

Individual, autonomous collectives within the Order shall be known as "Groves."

The Mother Grove shall act upon all requests for the chartering of local groves, and shall issue appropriate regulations as needed for their proper functioning.

In Order to prevent confusion with other organizations calling their local groups "groves," all local groves of OMS-RDNA shall use the naming convention of "Cylch _____ Grove, OMS- RDNA" or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.

All local groves of OMS- RDNA are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of OMS- RDNA as a whole.

Each local grove may choose any ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Local aboriginal traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.

Only those persons who would qualify as voting members of OMS, as described in Article 7, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Arch-Druid, Clerk, and Preceptor, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.

The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.

The Archdruid of the Mother Grove shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

This Constitution may be amended by a unanimous vote of the members of the Mother Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Mother Grove. All members of the Mother Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this 62nd day of Samradh, in the 39th Year of the Reform, being the date of July 1st, 2001 in the Common Era,

by : Ellis S. Arseneau, Arch Druid
Cerdwen Arseneau, Clerk
Frank Mertus, Preceptor



SECTION FOUR:

Pertinent Past Proselytizing

Propaganda

Publications

1996 Introduction

How did the people join Reformed Druidism? Some merely observed a ritual in progress and joined in, but other were recruited by reading a flyer about Reformed Druidism. One can tell a great deal about a grove by the information in the flyers that it distributes to the general public. A flyer often tries to express the spirit of a grove's Druidism in its simplest and most understandable format. I have presented three flyers here for your perusal. The first was made by Fisher and Frangquist for distributing at Carleton's student activity fair, and it proved to be the foundational template for later flyers at Carleton and beyond. The second flyer was originally used as an introduction to the Druid Chronicles (Evolved) by Isaac Bonewits, and later as a handout by several groves on the west coast. The third flyer was made by Michael Scharding to hand out in his missionary grove at St. Cloud. Carleton tended to use a variant of the first flyer up to 1995, although a variant of the second one appeared once or twice. Both the second and third flyers were made for distribution in regions where Reformed Druidism was new and unheard of.

Note: None of these flyers contain dogmatic organizational principles, but provide a basic idea of how the groups historically operated. Their ideas are not set in stone.

—Scharding



Figure 3 Michael, Perverse Perpetrator of Perveying Pernicious Propanganda, 2004.

The Song of the Earth

(By David Frangquist, 1964)



Reformed Druids of North America
1964

INTRODUCTION

"The Druid Chronicles" are the so-called scriptures of the Reformed Druids of North America. The "Chronicles" have grown out of the movement, and contain the history as well as the principles of the RDNA.

There are five books in the "Chronicles." This pamphlet is designed to present some of the more important passages, and to give an impression of the flavor of each book.

- 1) THE EARLY CHRONICLES: is a history of the early months of the existence of the RDNA.
- 2) THE LAW: gives the "Basic Tenets" and rules for simple local organization.
- 3) THE CUSTOM: gives customs.
- 4) THE LATTER CHRONICLES: is a continuation of the history.
- 5) MEDITATIONS: examines the religious purpose of Reformed Druidism

#

1. The first of the chronicles of the disciples of the Earth-Mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the reform, which branch* of the order was in Northfield, which is a city in Minnesota, the southeast part thereof. Peace be unto those whose hope lies in the comfort of the Earth-mother.
2. In those days (when Nason was president at Carleton) a decree went out from the Administration that all Sundays must be accounted for.* So each went to their own place of worship in order that their credit might be established on their record.
3. And it came to pass that there were those among these people who chose to pursue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.*
4. Now he did appear in the area which is north of the Lake of Lyman,* proclaiming the glory which was Druid. And a few there were who listened to him and consulted with him.

(Early Chronicles 1:1-4)

4. Now the Basic Tenets of Reformed Druidism are these:
5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-mother, which is Nature; but this is one way, yea, among many.
6. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

(Law 4-6)

(A Chant*)

1. O Earth-mother!
We praise thee that seed springeth,
that flower openeth,
that grass waveth.
2. We praise thee for winds that whispers.
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.
3. We praise thee for all things,
O Earth-mother,
who givest life.

(Custom 2:1-3)

1. It came to pass that the Arch-Druid was one day walking in the woods, and he was sorely perplexed, for it did happen to begin to rain.
2. And he was exceedingly wroth, so that he did feel tempted to utter a vile curse.*
3. And it came to pass that he did so utter a vile curse, for such was his wrath.
4. And this curse which he did utter was a vile curse which was a vile curse which did call down the wrath of the Earth-mother, yea, even did it call upon the power of the Earth-mother.
5. And it came to pass that when he had spoken, there was a period of time which did last no longer than the space of a few seconds, and it passed.
6. And suddenly, there did occur a most horrible sound, and a blinding light did fill all the sky about.
7. For behold, all the power of Taranis was caused to be unleashed,^g and it did fly as a spear, and did strike a tree which was rooted in the earth.
8. And Behold, from the tree to the Arch-Druid was a space not more than fifteen cubits in length, and he was sore afraid.*
9. So he did go back among the faithful, and he did say unto them: "Curse not in the name of the Earth-mother, for verily I say unto you: ye know not what it is that ye say."*
10. And when he had told them of these things which he had seen and heard, they did marvel at it.

11. And it was taken by them to be a sign.^h
(Latter Chronicles 2:1-11)

5. For thus saith the Earth-mother: "The Groves of the forest are my temples, and the trees of the groves are my icons,
6. "and the branches of the trees are my sacred scepters, and the green leaves of the branches are my sacrifice, which is a living sacrifice up unto beauty."^b

(Meditations 2:5-6)

1. For what reasons is that ye sit here under the oak? Why is it that ye have come together under the stars?
2. Have ye come that ye might not be alone? If so, it is good.
3. But verily I say unto you: many there are who have come together, yet remain alone.
4. Do ye sit in the open that ye might come to know Nature? If so, it is good.
5. But verily I say unto you: many there are who have sat for hours and have risen up knowing less than when they sat down.
6. Rather, in your coming together, seek to know in what way ye may help him who is next to you, and strive to act justly toward.
7. And in your sitting down in the fields of the Earth-mother, open your minds as well as your eyes. Let your meditation grow and branch out as the oak which is over your head.
8. Except that ye have done these things, your sitting is in vain and coming is futility.
9. And why is it that ye do stand up before others and speak unto them?
10. Do ye teach unto them the ways of the Ancient Druids? If so, it is good.ⁱ
11. For they had their wisdom, and that is oft forgot.^j But verily I say unto you: in their day, even they also were young in their traditions.
12. The wise man is not constrained to learn only that which he is taught. Yea, even as there is a time for talking, is there also a time for no talking.
13. In the silence of your being shall ye find that which is not of your being; and in the Earth-mother shall ye find that which is not of the Earth-mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great end and all else is but beginning.

(Meditations 7:1-16)

PEACE!

What is Reformed Druidism?

Reformed Druids of North America

Flyer for Fall 1965 at Carleton

Origins

Reformed Druidism has its beginning at Carleton College in the spring of 1963 as a protest to the college's requirement that all students attend a certain number of religious services or meetings. One of the ways of fulfilling the requirement was by attending services of one's own religion. The Reformed Druids of North America proposed to test the degree of freedom permitted under this clause.

Druidism was ideal for this attack. It had a perfect combination of exotic ritual plus some relevance to the so-called Judeo-Christian tradition. If religious credit were granted, the religious requirement could be exposed as totally ineffective. If, on the other hand, credit were denied, the college could be charged with bigotry. The initial attitude of the college was, "If we ignore them, they'll go away." But the RDNA not only refused to go away, it grew, acquiring an advisor, and becoming a registered college organization.

In June, 1964, the religious requirement was repealed. Even though the Druids rejoiced at this triumph, they recognized that their job was not over. For many members the movement had come to represent a valuable part of their spiritual lives. So there was the importance of continuing the RDNA as a protest against all coerced religion.

Principles

Druidism boasts its lack of institutionalized dogma. Each Druid is required only to adopt these Basic Tenets:

(1) One of the many ways in which the object of Man's search for religious truth can be found is through Nature: the Earth-Mother.

(2) Nature, being one of the primary concerns in Man's life and struggle, and being one of the objects of creation, is important to Man's spiritual quests. (The phrase "objects of creation" does not necessarily imply a single Creator, but it does imply an important link between the spiritual and the material realms)

In Reformed Druidism, the material realm, Nature, is personified as the Earth-Mother. The abstract essence of the universe, in opposition to the material world, is referred to as Be'al, from a word which the ancient Celts applied to an abstract supreme being. The "object of Man's search" is called "awareness," and it is defined as "unity with Be'al".

Ritual

In accord with the Basic Tenets, all Reformed Druid worship must be directed toward Nature. For this reason, many customs and rituals of the Ancient Druids, who were essentially Nature-worshippers, are retained.

Druid worship must, in so far as possible, be held in the out-of-doors; an oak grove, or a hill or other prominence, is ideal. According to ancient Druid custom, the officiating Druids, and others who so wish, ought to be clad in long white robes; the robe of the Archdruid having a distinctive decoration or color. The waters-of-life are usually passed to all present as a symbol of the link man has with Nature. Incantation and other ancient Celtic ritual is also used; but in "Reformed" Druidism, human sacrifice is out.

In order to focus attention on Nature, various aspects of it retain the names of their corresponding Celtic gods and goddesses.

Dalon Ap Landu - the grove

Grannos - healing springs

Braciaca - malt

Belenos - the sun

Sirona (goddess) - rivers

Taranis - thunder & lightning

Llyr- the sea

Danu (goddess) - fertility

Festivals

Druid festivals correspond to the important dates of the old Druid year. Celebration always begins at sundown the previous evening, and includes bonfires and revelry appropriate to the season.

Samhain - Nov. 1: "Halloween" begins the period of Geimredh.

Midwinter - the winter solstice; day of the "Yule log"

Oimeic - Feb. 1; begins the period of Earrach.

Beltane- May 1; "May Day," begins period of Samradh.

Midsummer - the summer solstice

Lugnasadh (Brón Troghain) - Aug. 1; day for gatherings and feasts, begins the period of Foghamhar.

The phases of the moon also ought to be followed closely. A new venture should be begun only when the moon is waxing, an old one consummated only when it is waning. The night of the full moon is a time of rejoicing; while the night of the new moon is a solemn occasion, calling for vigils and meditation.

Organization

Each organization (known as a grove) has three officers: an Archdruid, who must be a third order priest or higher, to direct worship; a Preceptor, who must be at least a second order Druid, to handle business matters; and a Server, to assist the Archdruid.

To become a first order Druid, a person must partake of the waters-of-life, and affirm his acceptance of the Basic Tenets (listed under Principles above).

To become a second order Druid, one must pledge himself to the service of Druidism, as well as have an understanding of basic Druidism.

To become a third order priest, one must dedicate himself to a life of Druidic inquiry, the beginning of which is an all-night, outdoor vigil.

Higher orders of the priesthood (up to the tenth) are reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority. Each order of the priesthood is dedicated to one of the eight aspects of Nature mentioned under Ritual.

Purpose

On a superficial level, it might now seem that the purpose of Reformed Druidism is merely to delve into the strange customs and rituals of the ancient Celts, and to have some fun doing it, and also to serve as a new and different type of protest movement.

But, on deeper examination of the RDNA, it might be said to have two important purposes: (1) It offers a reasonable alternative for the person who cannot stomach organized religion, or who feels that it is somehow deficient; and it hopes that its exotic forms of worship will appeal to the rebel. (2) In communing with Nature, it seeks to promote a spirit of meditation and introspection, aimed ultimately at awareness of religious truth.

What and Why is Reformed Druidism in the 70s?

Schismatic Druids of North America
Used as the Introduction for
The Druid Chronicles (Evolved) Fall 1976

Origins

Many people coming across the Reformed Druid movements for the first time may very well be confused as to their exact nature, and for good reason - Reformed Druidism is very confusing, even (or perhaps especially) to its members. Therefore, this introduction may help to place certain concepts into perspective.

Reformed Druidism (or, at least, the first known Branch of the Reform) was started as a lark at Carleton College in Northfield, Minnesota in the Spring of 1963 c.e. (common era) as a protest to the college's requirement that all students attend a certain number of religious services or meetings per semester. One of the ways in which this requirement could be fulfilled was by attending the services of one's own religion. The original Reformed Druids of North America ("RDNA") was founded in order to test the amount of freedom granted under this clause - by inventing a new and unheard of religion on the spot.

As originally founded, Reformed Druidism was ideal for this attack. It had a perfect combination of "exotic ritual" plus "some relevance to the so-called Judeo-Christian Tradition." If religious attendance credit had been given then the requirement would have been shown up as totally ineffective. If, instead, credit had been denied, then the college could have been charged with creedism.

The initial attitude of the college administrators was "If we ignore them, they'll go away." But the RDNA not only did not go away, it grew, acquired a faculty advisor and became a registered student organization - one that has existed, off and on, to this very day. [*Never recognized, actually. -Scharding*]

In June of 1964 c.e., the religious requirement was repealed. Even though the Druids rejoiced at this triumph, some of them realized that their job was not yet over. For many members, the movement had come to represent more than a practical joke and an excuse to miss Sunday Chapel - It had come to represent a valuable part of their spiritual lives. And so, to the surprise of the original Founders, the RDNA continued to exist and grow; with graduates of Carleton College spreading the movement (and its offshoots) across the country.

Basic Beliefs

The principles of the original RDNA are quite simple and are referred to as the "Basic Tenets." We quote here from *The Book of the Law*, Verses 4-6, as they appear in the *Lughnasadh 14* y.r. Edition of *The Druid Chronicles (Evolved)*:

"4. Now the Basic Tenets of Reformed Druidism are these:

5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

6. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it."

This has since been abbreviated, in *The Outline of the Foundation of the Fundamentals*, to the following statements:

"1. Nature is good! And the second is like unto the first:

2. Nature is good!"

It appears that all Reformed Druids, of every Branch of the Reform, believe in the above principles, though all have their own interpretations of the words. In all the Branches of the Reform, the material realm, Nature, is personified as the Earth-Mother (one of the oldest archetypes known to humanity). The abstract essence of the universe(s), in distinction from the material world, is referred to as Be'al, from a word which the Ancient Celts applied to an abstract supreme being (based on the root "Bel", meaning "good, shining, bright"). The "object of Humanity's search" is called "awareness" and it is defined as "unity with Be'al".

The Branches of the Reform

There are at present (*Lughnasadh 14* y.r.) several overlapping Branches of Reformed Druidism: the Reformed Druids of North America (RDNA), the New Reformed Druids of North America (NRDNA), the Schismatic Druids of North America (SDNA), the Hasidic Druids of North America (HDNA), and rumblings of a few others (including Zen Druidism, Chaoist Druidism, Norse Druidism, etc.)

The RDNA is, of course, the original group and looks somewhat askance at the offshoots. The NRDNA and the SDNA were founded during *Foghamhar 12* y.r. (Fall of 1974 c.e.) and the HDNA during *Samradh 14* y.r. (Summer of 1976 c.e.). The other offshoots are as yet twinkles in their Founders' eyes.

The RDNA itself neither categorically denies nor accepts the validity of any particular faith, including its own. This is one of the most important principles of the RDNA. It means that anyone may become this kind of Druid without feeling obligated to renounce her or his present religious beliefs and without being committed to anything but the Basic Tenets. Many find this approach to mysticism liberating, although some may also feel that it prevents them from answering the question, "Is my Druidism valid?" The answer to that question must be found on an individual level and a Druid would say "It will come with awareness."

While the original RDNA includes Jews, Christians, Agnostics, Atheists, Marxist and members of other faiths in its ranks, the NRDNA seems to include many Neopagans as well (for a discussion of what Neopaganism is see *The First Epistle of Isaac, Part Two*) and one Grove at least is headed further and further in that direction. However, the major distinctions between the NRDNA and the RDNA appears to be in their political structure rather than their philosophy (see below).

The SDNA is emphatically Neopagan in its philosophy (although in an antidogmatic fashion) and defines itself as follows: "The SDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personification of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritual with members of all other belief systems, including all other Branches

of the Reform, that are compatible with our own approach and Nature. We accept our duty to assist Evolution, on all levels, and to work for the survival of our Holy Mother the Earth."

The HDNA is the most recent Branch of the Reform, being an offshoot from the SDNA. It too considers itself to be a form of Neopaganism and has chosen to orient itself around a total Neopagan Lifestyle, based upon "repaganized" patterns taken from Jewish origins. It is currently offering the following self-definition, until a better one is evolved: "The HDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Lifestyle, based primarily upon Gaulish, Celtic, Yiddish and Hebrew Paleopagan sources, but open to ideas, deities and rituals from many other Neopagan belief systems..." [the rest of their definition follows that of the SDNA]

It should be remembered that most of the members of the RDNA do *not* consider themselves to be Pagans of any sort, but rather followers of a way of inquiry that is applicable to any faith. Druids believe that among the many obstacles to spiritual growth are Dogmatism and Orthodoxy; the formalization of beliefs in a fashion that discourages continual spiritual inquiry, or that encourages others to adopt them without their own inquiry. Many also feel that most of the world's religions are beset by these problems and must constantly combat their ossifying influence. The Neopagans agree that it is necessary to keep a wary eye and a keen sense of humor about the whole problem. Still, many of the older members of the RDNA disapprove of Neopagan Druidism, considering it a dangerous step backwards.

The SDNA and the HDNA seem to place more of an emphasis than the RDNA and the NRDNA (except for the Berkeley Grove) upon the following areas; Magic, craft, Poetry, Song, Dance, use of Solar and Lunar cycles, Neopagan ecumenical rites, civil liberties actions and active worship of many Gods not mentioned in the original RDNA literature. All Reformed Druid movements are interested in ecological activities and in the creation of new liturgies.

There are many members of the NRDNA who agree with the philosophy of the SDNA and/or the HDNA, but who prefer to remain with the organizational structure of the RDNA. This is what we mean when we say that the Branches of the Reform "overlap". Also of interest is the fact that, thanks to the Apostolic Succession from Carleton College (maintained by using the same basic ordination ceremony, with or without additions, for the Priesthood), all Third Order priests and priestesses of any Branch of the Reform are equally "legitimate", though personal beliefs vary widely and some groups may not allow priests of a different Branch to lead some of their specialized rites.

In none of the currently existing Branches of the Reform is either sex given precedence over the other, nor any race, color, nationality or culture considered superior. The SDNA and the HDNA accept only Pagans for the Priesthood. The Priesthood of the RDNA and the NRDNA, on the other hand, are open to members of all faiths.

Local Organization

All Branches of the Reform operate locally in "Groves". Each Grove has at least three officers; an Archdruid/ess, who must be at least a Third Order Druid or Druidess, to direct worship; a Preceptor (or Preceptress) who must be of at least the Second Order, to handle business matters; and a Server, who must be of at least the First Order, to assist the Archdruid/ess. In the SDNA and the HDNA, other officers are added, including an Assistant Archdruid/ess, to preside over services when the regular Archdruid/ess is absent, and a Bard, to direct all the music,

poetry, singing and dancing. Some Groves may also appoint an Astrologer to select the proper dates for services, etc.

To become a First Order Druid/ess, a person must partake of the waters-of-life and affirm her or his acceptance of the Basic Tenets.

To become a Second Order Druid/ess, one must pledge himself or herself to the service of Druidism, as well as have an understanding of basic Reformed Druidism.

To become a Third Order Druid/ess (priest or priestess), one must dedicate herself or himself to a life of Druidic inquiry, the beginning of which is an all night fast and vigil in the outdoors. The SDNA and the HDNA add various other requirements for this Order, including, amongst others, (1) a statement to the members of the Grove that one does indeed think of oneself as a Pagan, (2) progress in the learning of magical, religious and parapsychological knowledge, (3) progress in the learning of various crafts and fine arts, and (4) an agreement between the candidate and the ordaining Archdruid/ess that a genuine vocation is evident. The normal time period in the SDNA and the HDNA from becoming a member of the First Order to being ordained to the Third Order (for those who are not already clergy in other Neopagan religions) is a year and a day.

The RDNA and the NRDNA also encourage the ordination only of those with vocations, however, they define this differently and do not necessarily consider holding of Neopagan priesthood as evidence of such.

In order to establish a legal Grove, in any Branch, it is necessary to have three people, at least one of whom is of the Third Order and one of the Second, to adopt one of the standard forms of a Constitution and (for the offshoots) to register the fact of the Grove's existence with the head of one's Branch.

National Organization

Each Grove, in every Branch of the Reform, is an independent entity, as is each Branch. In the RDNA, what little governance occurs is handled by the Council of Dalon Ap Landu, which consists of all Third Order priests and priestesses, including (presumably) those who belong to the other Branches. (It would be difficult legally and ethically to oust the "heretics", in any event, since they do hold legitimate Apostolic Succession and there are not provisions -currently- for loyalty oaths to the original Branch.) The basic principal of the Council of Dalon Ap Landu has been described by some as "that government is best which governs least." The CoDAL operates by mail and is officially headed by whoever is Archdruid/ess of Carleton Grove. Since (a) Druids don't write letters much, (b) the Carleton Grove is most active during the school year, and (c) it has also suffered organizational difficulties over the last few years (though it now seems healthy enough) the CoDAL has actually done very little over the years.

The NRDNA formed, in part, over this difficulty and is in the process of reorganizing its political structure. Three of the five RDNA Groves (Berkeley, Chicago and Stanford) decided in August 1974 c.e. to stage a coup d'etat and form a Provisional Council of ArchDruids, inviting the leaders of all active Groves to join. Further details on this action, and the confusion accompanying it, can be found in *The Book of Changes*.

The fifth Grove (the Twin Cities) began to schism from the RDNA at the same time. The reasons for the schism (whether full or partial, temporary or permanent, has never been decided) were dissatisfaction with the religious vaguenesses and overly anarchistic disorganization that they believed to exist in the original Druid organization, a desire to make their form of Druidism more available to the public, and a feeling that it was unfair to all parties involved to use the same name. It is currently

headquartered in Berkeley California (The Mother Grove, which has an overlapping membership with the Berkeley Grove, NRDNA).

The HDNA was formed as an offshoot of the SDNA, with its full cooperation, and is currently headquartered in St. Louis, Missouri (the Arch Grove)

The Archdruids of the NRDNA, SDNA and HDNA Groves belong to the Provisional Council of Archdruids (PCoADS), which is in correspondence with the RDNA Archdruids. However, the political structure of all these Branches will no doubt continue to evolve as time goes on.

The SDNA has arranged for legal minister and church status to be granted to any Druid priest/ess or Grove so desiring (in any Branch) via a federally recognized Nonprofit Religious Association (the Association for the Advancement of Aquarian Age Awareness). [I.e. "Pentalpha"]

Special Orders

Within the RDNA there are "Higher Orders," from the Fourth to the Tenth, that are "reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority." Each of these Higher Orders is dedicated to one of the aspects of Nature mentioned below (under "Ritual"). There are at present only four of these Orders operating (the Fourth through Seventh), since the Patriarch of the Seventh Order resigned several years ago (as did the Patriarch of the Fourth Order more recently) and the RDNA has never instituted or executed any procedures for selecting replacements for the heads of the Higher Orders. Since the heads (Patriarchs and Matriarchs) of each Higher Orders are elected by the members of each Order directly below, this means that the Eight, Ninth and Tenth Orders have no leaders and no members.

There are also other Orders associated with the other Branches of the Reform, including the Order of Oberon and the Order of Merddyn in the SDNA (which are Bardic and Ceremonial Magical Orders, respectively), the Order of Diancecht in the NRDNA (a Healing Order), etc. As a general rule, these Orders have only whatever "authority" in a local Grove may choose to grant them. For example, in the Twin Cities Grove, the Order of Oberon is headed by the Grove's Bard and is in charge of all music, poetry, ritual dramas, etc. The Matriarch or Patriarch of each special Order is usually self-appointed and exercises whatever internal authority they can get away with, which isn't much.

Ritual

In accordance with the Basic Tenets, all Reformed Druid worship is directed towards Nature. For this reason, many customs and rituals (real, reconstructed, or fancied) of the Ancient (Paleopagan) Druids are retained. The Berkeley Grove seems to have done the most research in this area so far, having a gigantic library of Celtic materials and holding many of its services in Gaelic. Druid worship should in so far as is possible, be held in the out-of-doors. An oak grove, beach, hill or other place of natural beauty is ideal.

During the winter, especially in the Northern parts of the country, frequent outdoor services are impractical. The Berkeley Grove solves this by having "Celtic Nights" every other week during the winter, and the Twin Cities Grove has experimented with weekly Taoist meditation services, which seemed to fit quite well with the Reformed druid idea.

According to custom, the officiating Third Order Druids, and other who so wish, ought to be clad in long robes (white is

traditional, but any color other than black is acceptable), with the robe of the presiding Archdruid/ess having a distinctive color or decoration. The official mark of the Priesthood is the red or white ribbon (depending on the season) worn around the neck. This is the actual minimum of vestments and some Groves may choose to wear ordinary clothes or dress in some other manner. Ribbons of other colors are worn as insignia by the various Orders as well.

The waters-of-life are usually passed to all present as a symbol of the link we have with Nature. Incantation and other Paleopagan ritual devices are also used, but in all Branches of the Reform human and animal sacrifice is forbidden (actually there is very little to support the idea that human sacrifice was ever very common among the Ancient Druids anyway). The sacrifice that is used instead is usually the leaves and branches of a living plant (often, but not always, an oak tree).

In order to focus attention on Nature, various aspects of Her retain the names of their corresponding Celtic and Gaulish Gods and Goddesses:

Dalon Ap Landu, Lord of the Groves
Grannos, God of Healing Springs
Braciaca, God of Malt and Brewing
Belenos, God of the Sun
Sirona, Goddess of Rivers
Taranis, God of Thunder and Lightning
Llyr, God of the Sea
Danu, Goddess of Fertility

These deities are referred to by all Branches of the Reform, though their relative importance varies from Grove to Grove. In the HDNA, SDNA, and some parts of the NRDNA, several other deities are added. For details concerning these and other deities, see *Miscellaneous Customs and Liturgical Notes*, *The Book of Footnotes*, *A Guide to Gaelic Deities* and the appropriate books in *A Bibliography of Druidism*.

There are two standard services for weekly use, called the "Orders of Common Worship," one for the Summer half of the year and one for the Winter half. There are also "Special Orders of the Worship" for the High Days (see below), most of them written by the Berkeley Grove, and all of them optional. Many other ceremonies, some required and some optional, have been created over the years and more are still being invented. For copies of these rituals, see *The Liturgy of the Druids*.

Festivals and Holy Days

The Druid festivals that are held in common by most Branches correspond to the important dates of the old Celtic year. Celebration always begins at sundown of the previous evening and includes bonfires and revelry appropriate to the season. The High Days are divided into Major and Minor ones:

Samhain occurs around November 1st, is a Major High Day and begins the period of *Geimredh*.

Midwinter occurs around December 21st, is a Minor High Day and marks the Winter Solstice.

Oimelc occurs around February 1st, is a Major High Day and begins the period of *Earrach*.

Spring occurs around March 21st, is a Minor High Day, the Vernal equinox is not celebrated by the RDNA.

Beltane occurs around May 1st, is a Major High Day and begins the period of *Samradh*.

Midsummer occurs around June 21st, is a Minor High Day and marks the Summer Solstice.

Lughnasadh occurs around August 1st, is a Major High Day and begins the period of *Foghamhar*.

Fall or Autumn occurs around September 21st, is a Minor High Day, the Autumnal Equinox is not celebrated in the RDNA.

These dates are all calculated in different ways by different Groves, and are extremely flexible in any event. The phases of the moon are closely watched and attempt is made to begin projects when the moon is waxing and to end them when it is waning. The night of the full moon is a night of rejoicing, while many Druids use the night of the new moon for solemn vigils and fasting. There are numerous other holidays and festivals, especially in the SDNA and the HDNA, kept by individual Druids and Groves.

For more information about these matters, see *The Tally of the Years* and the *Druid Calendars*.

Sacred Scriptures

There are a number of collected writings held in greater or lesser reverence by various Druids. *The Chronicles of the Foundation*, originally entitled *The Druid Chronicles (Reformed)*, are the only writings universally held to be of "sacred" status. *The Books of the Apocrypha* consist of a variety of letters sent out by members of the Priesthood to each other. *The Liturgy of the Druids* is a collection of rites performed by both large and small numbers of Druids. *Further Laws, Customs and Ordinances* is the title for several pieces of constitutional and legislative material, as well as articles on the calendrical systems and miscellaneous customs developed by various individual Druids and Groves. *The Great Druish Books* are those held to by the Hasidic Druids (and a very few others). *The Druid Miscellany* is a number of short articles concerning matters historical, linguistic, polytheological, Bardic and bibliographical. All of these items will be found in *The Druid Chronicles (Evolved)* which is currently selling at a price (cost) of \$6.00 per copy.

The Green Book is a collection of favorite meditational passages and poems used by the Carleton Grove. It should be available later in 1976 c.e., from the Ann Arbor Grove. *The Black Book* is the name for the Carleton Archdruids' copy of the liturgy.

Conclusion

We hope that this brief Introduction has answered some of your more important questions about the different organizations called themselves part of the Reformed Druid movements. Obviously, only a thorough and careful reading of all of the literature of the various Branches will acquaint you completely with each one. Naturally each Branch of the Reform likes itself the best and wishes to be distinguished from the others (especially the RDNA, which wishes to be kept completely distinct from its offshoots). It is up to the reader to decide which, if any, of the Reformed Druid movements strikes a responsive chord.

Further information about Druidism of your choice can be obtained by writing to the nearest Grove of the Branch that you are interested in.



Figure 4 Old Stone Circle, Summer 1997.

Addresses:

The addresses and affiliations of the currently active Groves are as follows:

Ann Arbor Grove, RDNA c/o Adr. Richard M Shelton, 722 Dewey Avenue, Ann Arbor, MI 48104.

Arch Grove, HDNA, c/o Vicki Rhodes, 475 Lockwood, Webster Groves, MO 63119.

Berkeley Grove, NRDNA, c/o Adr. Robert Larson, 5208 Manila, Apt 6. Oakland CA 94618

Carleton Grove, RDNA, c/o Adr. Don Morrison, Carleton College, Northfield, MN 55057.

Chicago Grove, NRDNA, c/o Adr. Michael Bradley, 5611 South Blackstone, Chicago IL 60615

Mother Grove, SDNA, c/o Adr. Isaac Bonewits, box 9398, Berkeley, CA 94709

New York Grove ("the Second"), RDNA, c/o Adr. Steve Corey, 185 Mountainview Road, East Longmeadow, MA 01028

Southern Shores (Stanford) Grove, RDNA /NRDNA, Adr. David Uggla, 1820 West Bayshore Road, Palo Alto, CA 94303.

Twin Cities Grove, SDNA, c/o Adr. Eleanora Auvinen 212 Southeast Bedford, Minneapolis, MN 55414

Remember that these addresses are very out of date, so don't write to them, except Carleton.

Protogroves will be starting up soon in many parts of the country. See the address in the Box below for the Druids closest to you.



Figure 5 Springtime shore of Lyman Lakes in 1960s.

What is Reformed Druidism?

By Emmon Bodfish, Live Oak Grove
Druid Missal-Any, Midsummer 1987

GUIDELINES FOR VISITORS AND NEWCOMERS

Reformed Druid Services schedule to mesh with the movement of the Sun and the Stars. They must start on time, such as at Solar Noon, when the Sun is highest in the sky, or at Sunset. Please be on time. If you are late, stand quietly outside the circle; please don't interrupt.

The Service is not a party; partying is afterwards. While R.D.N.A. is not grimly solemn, Druids are serious in their religious purpose. If you are not seriously interested in spiritual development or meditative skills, then Druidism, R.D.N.A. system, is not for you.

Once the Service begins, focus. Talking, joking, laughing etc. are rude. They break the concentration of others and prevent the Grove from achieving its goal. If you are drunk, stoned, or uncontrollably disruptive, you will be asked to leave.

While everyone is not a scholar, you are expected to learn some historical background about the Ancient Druids.

Ranks earned in other religions don't "count" in R.D.N.A. There is not fast way up or around the hierarchy. We are in no way connected with any other Neopagan religion, Wiccan, Craft or the secular, charitable organization style "Druids".

If what you really want are "Sex 'n Drugs 'n Rock 'n Roll", Druidism, again, is not for you. You might consult the San Francisco Sex Information Switchboard (415-665-7300) who deal with that sort of networking. Neither do we offer instant magic, curses, nor predictions about the Stock Market.

Enough Said
(With thanks to Selena Fox's Guidelines)
Now, if you're still with us,

How to Join.

Read the basic Tenets and see if you agree with them. Read over the Outline of the Foundation of the Fundamentals.

To become a full member of the Reformed Druids, you must attend a Service or a Grove, during the summer half of the year, state that you want to join, state that you agree with the Basic Tenet, "Nature is Good," when you are asked this by the Archdruid, and share with the Grove a sip of the Water-of-Life. Or you may be accepted by a Solitary Third Order (clergy) Druid who performs the standard Service and shares with you the Waters-of-Life.

If neither of these opportunities are available to you, you can become a Proto-grove member until you can meet an ordained Druid or attend an active Grove. Perform the proto-grove Service yourself. Tell Deity(s) that you agree with the basic Tenets. Let us know and we will announce your new Proto-grove in the Missal-Any. To wisecracks who only want to see their names in print, and so send us fallacious Proto-Grove applications, we leave them to Cernnunos, Sucellos, and their consciences.

For a copy of the Proto-grove service, send us two or three stamps and an envelope, or \$1.00 (We are on budgets too.)

Now the Basic Tenets of Reformed Druidism are These:

The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.

And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.

or

Nature is good!

and the second is like unto the first:

Nature is good!

The following is from : The Druid Chronicles (Evolved)
[Here is included a copy of "The Outline of the Foundation of Fundamentals" from the Apocrypha]



**Figure 6 Emmon Bodfish at
Live Oak Grove, Fall 1982**

What is Reformed Druidism?

The "Big River Grove" of the
Reformed Druids of North America (RDNA) at SCSU
.Initial Flyer for the Fall of 1995 at St. Cloud State University

Definition

The Reformed Druids are a club of students from all backgrounds who are interested in exploring the beliefs of religions and philosophies. They also have a reverence for the importance of the Earth in our daily lives. We join together to enrich each other by sharing insights and pointing out good resources. This is our first year at SCSU.

Common Beliefs:

There are only two Basic Tenets which we, as a group, agree with:

1) The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

2) And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

Everything beyond that is up to you, as far as we are concerned. We don't like dogma.

History

The first grove of the Reformed Druids was founded at Carleton College in Northfield Minnesota in 1963. Some students wanted to protest mandatory chapel attendance, and they learned of a loophole allowing students to alternatively attend services of their own religion. They decided to make up their "own religion" and created the Reformed Druids as a hoax, based on the image of the ancient Druids of France & Britain. When the chapel requirement was dropped by the college, they found that they were enjoying the Druidical activities too much to quit. Many had found that the eternal search for religious truth was too important to abandon and that Druidism was the vehicle for that search. As they graduated from Carleton, many Druids founded new Druid groups, called "groves" and continued to help other students explore their own beliefs.

Structure

Being a creation of the 1960s, Reformed Druidism doesn't really like hierarchy. However, three basic officers of the group are necessary to maintain club status and to make sure activities DO happen. We elect them every year in the first three weeks of Fall term.

1) Archdruid. This is the titular head of the grove. She or he is responsible for organizing activities and leading seasonal services.

2) Preceptor. The right-hand Druid of the Archdruid. She or he helps the Archdruid with organizing events and they play a role in the services.

3) Server. The server merely is a go-for to help with advertising and various tasks.

Although all members are equal in the eyes of the group, some members will occasionally pass through different stages of spiritual growth. It is customary to mark these events by holding a ceremony in their honor. We call these ceremonies "orders", similar to the different levels of Masonic groups.. There are

traditional speeches and activities associated with the three different orders. They are serene and dignified events and they are often designed & directed by the initiate. Most people don't go through the orders, and that's fine. But there is much more to Druidism than collecting silly titles.

The Festivals

Because we find one type of inspiration through Nature's cycles, we hold periodic ceremonies to honor the passing of the seasons. The names are taken from public holidays in Ireland that were similarly practiced in most of Europe up until W.W.II. Each of these four holidays is usually accompanied by a campfire.

Samhain (Pron. "Sa-veen" or "Sawin") Nov. 1st. Known in Christian calendars today as "All Saints Day" Remembrance of our ancestors and honoring the beginning of the Winter half of the Druidical year.

Imbolc (Pron. "Eem-bolluck" or "im-wolac") Feb 1st. Known in Christian calendars as "Candlemas". At this time of the year, the first signs of spring are revealed through pussywillows, ewes bearing lambs and a slow warming of temperatures.

Beltane (Pron. "Bell-tain" or "Bel-tin-uh") May 1st. Known to many as "May Day". It is the celebration of the fertility in the Earth and the beginning of the Summer half of the Druidical year. Maypole dances and flower-gathering are common activities.

Lughnasadh (Pron. "Loo-na-sa") Aug. 1st. This is a harvest festival, celebrating the pinnacle of the Earth's productive bounty and the realization that winter is slowly coming and that we must prepare for upcoming hardships.

Part Two: Frequently Asked Questions

Q: What is Reformed Druidism?

A: Reformed Druidism is that feeling when you see a little bird hatching from an egg in the spring. It is a deep personal drive for religious truth, a drive so important that you will follow it no matter where it takes you. It is a journey, perhaps with occasional wayside rests, but still a journey whose only distant destination is truth.

Q: Do Reformed Druids have scriptures?

A: Not really. We are a living experience that cannot be encompassed with pen & ink. We do have some reflective writings from past members, but most people ignore them as silly. Instead, most Druids seek inspiration from various philosophical and religious writings that they find attractive. Some Druids find that events in their everyday lives provide plenty of inspiration. No two Druids have the same background of ideas, which makes our interactions all the more productive & unpredictable.

Q: What do Reformed Druids think about the Earth?

A: Most of us agree that the Earth is good; so much so that we affectionately refer to her as the "Earth-mother". Everyone today realizes that we have to be environmentally aware of the earth's cycle and the Druids often go a step further. While many of us find spiritual fulfillment in the lofty aeries of theoretical theology, we also realize that the material world can also teach us spiritual lessons. We can find truths in the eternal cycles of life and death and in the passing of the seasons. We recognize these lessons by marking the seasons with rituals to express these lessons.

Q: Do I have to abandon my previous religion to become a Druid? Do I have to be Pagan?

A: We welcome people of all religions and philosophies to the group, provided they can interact respectfully and maturely. Reformed Druidism does not require (nor does it desire) that you change religion. It only asks you to examine your beliefs and expand your understanding of alternate systems. It is far better to

be able to expand the understanding of one's own religion than to wander aimlessly, although for some members, such wandering may lead them to new religions or philosophies that they may find better suited to their life.

Q: What kind of activities do Druids do?

A: Most of the time it's just talking together, sharing ideas and telling each other about good courses to take. Other times we may meet to quietly meditate or go for nature walks. Occasionally we get together for a service to mark the passing of the seasons and pause to reflect how similar cycles of ebb and flow also occur in our daily lives. Some members prefer to do Druidical activities on their own with only the occasional interaction of the group. Many members drift away after they find that they don't need the group anymore, others stay behind to help future members in their searches.

Q: Are you guys a cult? I mean, do you do animal sacrifice or brainwashing?

A: Nope, No and No. We're a club for people looking for truths and who are willing to share their insights. We do offer up the occasional vegetable or oak-branch at our services, but then again the Christians often offer up bread and wine.

Q: So what's the point?

A: "The Search is it's own reward."



Figure 7 Bill Scherer, Mike Scharding, Andrea Davis, Matt Cohen, Sam Adams and Gretchen Johns March 1993 in 5th Floor Watson Hall to elect Mike Archdruid and vote for a constitution.



Figure 8 Tracy Utsuka, Allison, Dan Coil, Mike, Stephen Crimmins at New Stone Circle, 4/30/01.

What Is Up With Reformed Druidism?

By Stephen Crimmins, Carleton Grove 2003

"In those days (when Nason was president at Carleton) a decree went out from the administration that Sundays had to be accounted for."¹

The Reform Druids of North America (RDNA) were started in 1963 as a protest against Carleton's Religion Requirement.

Since then the Druids have come to be a source for any one interested in Spirituality and Nature, no matter what background or lack there of.

Druids Have Only Two Common Beliefs:

1. The object of the search for religious truth, which is a universal and a never ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.
2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life as we come face to face with it.

Some can't even agree on [or parse] these and so they've been simplified to:

1. Nature Is Good.
2. Nature Is Good

Which is still controversial, leading to:

- 1 and 2. Nature Is Nature

(We drew the line here)

If you are interested in Reformed Druidism email crimmins@carleton.edu or try our web page, <http://orgs.carleton.edu/druids>

FAQ About the Reformed Druids

Q: The Druids Hold Satanic Rituals, Right?

A: No. Absolutely Not. In fact, some of us, such as the founder of Reformed Druidism, are devout Christians.

Q: But what about the orgies and the animal sacrifice I've heard about?

A: Sorry, but we are Reformed Druids. Since the Reform, we hold discussions, practice meditation, and pursue other avenues of spiritual exploration; most of all, we spend lots of time in the Arb.

Q: Do I have to quit my current religion to be a Druid?

A: Most certainly not. Anyone can be a Druid, regardless of religion, or lack there of.

¹ From "The Druid Chronicles (Reformed)", by David Frangquist, class of '66

Q: But Druidism Is A Religion, Right?

A: It depends on who you ask. Some say that it's an additional spiritual path, Some just show up for conversation and food (We don't mind, really) and some consider it a religion.

Q: So, how do I join?

A: You just did.

Q: Oh really? How do I quit?

A: You just did.

Q: Ok. How do I join and know when events are?

A: Try emailing the ArchDruid at crimmins@carleton.edu. We'll also put notices in the NNB. Another resource is our conference on caucus.

Truth or Myth About the Druids

The Druids started as an excuse to go into the Arb and get drunk on Sundays.

MYTH: The Druids started as a genuine protest against the religious requirement; alcohol is not allowed at Druid events.

The Druids are weird unshaven throwbacks to the Sixties.

MYTH: We look pretty much like everybody else on campus. We could live next door without your knowing it (You're thinking of the moustache club and the seventies.)

The Druids all wear cloaks.

MYTH: A few of us have cloaks but it has nothing to do with Druids (Except that they are nice to wear during ceremonies in the bitter Minnesota winter. [And yes, the bitter Minnesota winter is true; the Druids can do nothing about that])

The Druids are Neopagans.

MYTH: The Druids are made up of people of many religions, only a handful are Neopagans.

In the year 1999 the God Dalon Ap Landu was defeated and killed by Hu Gadern because Hu had more historical evidence to support him.

MYTH: But one of our sources says he's now in FL.

You can join the Druid mailing list by contacting crimmins@carleton.edu

TRUE: You can also ask him questions about the Druids for any reason.

This Pamphlet Created By the Reformed Druids of North America, Messing With Forces We Do Not Fully Understand Since 1963.



Figure 9 Ross Wilke (St.Cloud), Crimmins, Frangquist, (tall) Darren, Larry Press, Mike, Julie Doneaux ,

Stacey, Shelton, Nelson at Beltane 2003 at Monument Hill.

Basic Form Reply Letter

By Mike Scharding, Japan, c. 1998

Dear Friend of the Earth-Mother,

I am grateful that you have heard about our group and chose to ask more about us. We get about 4 requests a month, so we made a standard reply letter. There may be a more personal response at the end, to deal with specific questions from your letter.

I am not the "leader" of the Reformed Druids of North America, merely the historian and busy-body, a person willing to answer questions. I used to be the Archdruid of Carleton (and therefore leader of the RDNA), but I retired from that post. However, I should be able to answer most of the questions that you may have.

I guess that you have probably written to many Druid, Celtic Wiccan and other such organizations in your desire to find information about the truths and wisdom of the ways of the ancient Celts. This is very admirable. It will take many years of long study, personal introspection, external communications, and lots of practice to achieve this lifestyle that you are aiming for. I wish you good luck and persistence in your quest.

Why chose RDNA? There's no pressing reason really, people just join if they want to. We're not a proselytizing group, nor are we secretive. People come and go freely. Many newcomers to Druidism prefer the vitality and more intense groups like Order of Bards Ovate & Druids (OBOD), Ar nDraiocht Fein (ADF), or Henge of Keltria (Keltria) which have established study programs, newsletters, magazines, published books, regular meetings, national councils, rules and by-laws, annual conferences and other such goodies. Sounds good, right? Well it is good, and we recommend that you write to the following addresses if you are interested:

- Ar nDraiocht Fein: A Druid Fellowship, Inc. (ADF) PO Box 15259, Ann Arbor, MI, USA 48106-5259
<http://www.adf.org> ADF-Office @ADF.org (734) 485-2722
- Henge of Keltria, P.O. Box 48369, Minneapolis, MN 55448-0369 or email: Henge-Office@keltria.org
<http://www.keltria.org>
- Order of Bards, Ovates, and Druids (OBOD) The Secretary OBOD PO BOX 1333 Lewes, East Sussex England BN7 3ZG <http://druidry.org/index.shtml>

So why choose the RDNA, which has a lot of nothing? For some people, they enjoy the greater flexibility and simplicity. You can carve your own system from a hunk of unfinished wood. In fact, if you wish, you may consider yourself a Reformed Druid already (of the 1st order, there are 3), regardless of how many other Druid groups you may join, we're not too picky you see. As the enclosed literature will explain, we're a very loose organization of groves and individuals (active and inactive) and sacred objects (usually inactive) who are dedicated to the search for something we like to call "Awareness". If you like, it's easy to register as a grove in the RDNA. Or not, if you choose.

Literature: We don't publish regular magazines or bulletins, but (for a few years perhaps) there is the website <http://www.geocities.com/mikerdna> where articles or stories by members will be aired daily. Past writings, musings, stories, articles, great letters and histories are also downloadable, "The Anthology", for free of course. We also have posted several bibliographies of books that we recommend for the study of Neo-Paganism, Druidism (modern and ancient), Celtic life, Wicca, etc. There is no "secret" literature or inner circle knowledge (or at

least no one has told me yet!) What you see is what you get (WYSIWYG).

Contacts: With the exceptions of a few overseas groves, we usually prefer the anonymity and ease of the internet. Some of you may not have computers, but access at library, school, cafe or friends house may be possible, no? You can also write to ARCHDRUID, c/o Carleton College, Northfield MN 55057 USA and someone will probably get your letter, though they may not reply (busy students, you see). But I do recommend you get on the internet, where information gathering will be greatly accelerated.

Final Recommendations Many starting seekers feel that they have to learn Gaelic, read all the old tomes, recite 100 ancient poems, be herbists etc. before they can be Druids. Much has been lost and much has been saved; but remember that the Druids acquired their wisdom by pondering Nature and the actions of their fellow man and themselves, followed by consultation with each other. If you do the same, you will certainly also become wiser, perhaps with different conclusions than them. "Don't follow in the footsteps of great men seeking wisdom, follow after what they were seeking".

I wish you great luck, whether you come to us or another, or both. Enjoy the journey.



Figure 10 Julie the Red at Beltane 2003.



Figure 11 Shenanigans Beltane 2001.

Dear Perspective Druid

By Mike, c. November 2001

Dear Perspective Druid,

Greetings and thank you for visiting my website and inquiring about us. I see the RDNA as a simple rag-tag band of philosophers, anarchists, dreamers and seekers of wisdom seeking Awareness through the study of the Earth-Mother (& Be'al. We began in 1963 at Carleton College in Minnesota, as a humorous protest against mandatory attendance of religious services and have expanded since then to question and pursue many other ideas. We have since spread new groves in many parts of North America. There are 40 or so groves and protogroves with maybe 500 grove members, and 3500 solitaires in various levels of communication (mostly quiet & abstemious).

My name is Mike, I record the history of the RDNA as well as I can, but I am not the gatekeeper nor its leader. I'm an archivist, not an ArchDruid. I speak only for myself, and even then I often disagree with myself. I hope what follows, a form letter, will give you a greater sense of what I personally believe our group does and doesn't do. If you contact other members, and you should, they may give you quite a different opinion on our group. <http://www.geocities.com/mikerdna/wheregrove.html> Do not be disheartened by this impersonal form-letter, which is a mere vehicle for first-time information dissemination. Personal contact will likely occur and continue if you write back. Persistence is a virtue in communication.

For many people exploring Druidism, especially novitiates to Neo-Paganism (which we may or may not be a part of), it is a difficult choice choosing which tradition they will follow. Many members will change paths several times before settling in with a main tradition. We recognize that for many in the Reform, the RDNA has often been like a temporary religious way-station (a spiritual Ho-Jos, if you will) where people of many traditions, bound by a reverence for nature, desire for simplicity, and a wry sense of humor, congregate and interact to a varying degree and amounts of time. For others, like myself, we have found it a convenient permanent base from which to sally forth, confront and investigate the world. And for some, it is oddly sufficient, in and of itself, for all their needs. And, yes, for others, it is a mistaken choice, soon abandoned and forgotten as they proceed to greener pastures.

Our tradition appears to be unfocused, because we have no group-wide agreement on what "religion", "gods" and other terms mean. It is a dialogue in progress. Our group facilitates the spread of questions, rather than the accumulation of answers. What do we do in the Reform, besides pondering everything? The answer is; "Whatever you need to do, in your grove." For more on this matter see www.geocities.com/mikerdna/faq.html and www.geocities.com/mikerdna/lessismore.html Those pages debunk some common misconceptions about us.

If you are determined to be strictly Celticly aligned, you may do that in the RDNA, which allows a great diversity of grove-themes, but do not expect the rest of us to be so inclined. If such an orientation is important to you (beyond just your own local grove, on an organizational level) then one of our spin-off Druid groups such as "Ar nDraiocht Fein (ADF)" at www.adf.org or "The Henge of Keltria" at www.keltria.org may be more to your liking. To get more guidance on the study of ancient Celts, you might wish to go to www.geocities.com/mikerdna/acalinks1.html For deep serious study of the myriad modern Druid movements see www.geocities.com/druidarchives The RDNA encourages you to

study with and belong to multiple groups, as you'll learn much from all of them. Besides, we're not cool enough to deserve all your attention. For a more comprehensive list of other groups visit www.geocities.com/mikerdna/drulinks.html

We have rather successfully eschewed written dogma and the often numbing effect it has on personal exploration, but we have published some of our past thoughts for future reflection. There is currently our free on-line 25 pg. magazine (published eight times per year) at www.geocities.com/mikerdna/news.html (whose editor is poppinjay@earthlink.net). We also have a 500pg diverse collection of 40 years of past printed thoughts (for free download & easily printed) at www.student.carleton.edu/orgs/Druids/ARDA/ which will be updated in 2003. Three to five times a month, I send out a short letter to announce various new RDNA publications or news; feel free to join by asking me to mail you(mikerdna@hotmail.com). You do not have to read them, many don't and do just fine. You can probably learn most of life's important lessons from participation in Nature and society, if you keep your eyes and ears open. If you'd like to talk with other Proto-groves and interested solitaires about issues of setting up a group, then you might join RDNA Talk Circle at <http://groups.yahoo.com/group/RDNAtalk/> But you're welcome to figure it out on your own, as we all must in some areas. Don't worry, it sound organized, but its just loosely managed chaos, really. :-)

You are more than welcome to be a member of the RDNA and another Druid group at the same time. There are indeed traditional initiation ceremonies (i.e. 1st, 2nd, 3rd orders) for those who really need them, but there are many valued members who choose to be casual acquaintances; who contribute and exchange their thoughts and deeds, but do not attend services. Most ordinations occur between May 1st and Nov 1st, because during the Winter "Time of Sleep" most activity is not ritually oriented, and tends to be more interactive and research oriented. Any full grove can officially perform them, but it is really the link between you and the Earth-Mother that should be more important, so don't take it hard if distance, money or inclination preclude interaction with a full grove. You can have full experiences on your own, until fate crosses our paths.

Please go where thou wilt, be it in our direction or elsewhere. Take your time in choosing which route you may wish to do. Whatever happens, try to keep a sense of humor and wit.

Yours in the Earth-Mother,
Mike the Fool
Washington, D.C.

P.S. Here's something about Groves

It's about Groves and Protogroves.

Do you need to part of a grove? No, of course not. The vast majority in the Reform are solitaires and are quite satisfied in their personal searches with only the most occasional of contact with other members. Power to them. Some band together for warmth, reasons of insecurity, or they actually like each other. According to the old "official" (whatever that is) rules of the 1970s, a GROVE requires 1+ third order (called an Archdruid) and usually 2 other members (sentient or other wise). A PROTOGROVE is a group of (even more than usual) unorganized Druids who perhaps lack a third order member, or haven't made up their minds if they want to be together for a year or more.

It's actually often hard to distinguish between an active solitary member with a lot of friends and a grove; which is why I usually don't bother to differentiate. But if it matters TO YOU (not me, of course, it doesn't mean anything to me, you're fine the way you are now), then here's a method for you stuffy-orthodox types who like the illusion of being more "official-ish". Being official plus \$3.00 will buy you a cup of Starbucks coffee! The only possible advantage of a grove is that I only list Groves on the www.geocities.com/mikerdna/wheregrove.html So if you want to attract more friends within your area (we are getting about 10-15 stop-bys there every day), I'd recommend calling yourself a grove (and it becomes a self-fulfilling prophecy).

See www.geocities.com/mikerdna/newgrove.html were it says:

- Collect 3 or more members,
- Choose roles, length of office, and responsibility (if any). Some groves have democratically elected fish or inanimate objects as Arch-Druid, since they tend to cause less trouble and have smaller egos. If it's written agreement it's called a "constitution", if it's orally agreed upon it's call an "oral-thingy".
- Do your thing.
- Keep it simple stupid (KISS)
- When the grove is not needed, just break up and tell us.

Unnecessary stuff, but makes it appear more legitimate

- Write a constitution (see above).
- Contact other groves. Maybe they'll recommend members to you.
- If you want to be listed on this site or initiation, contact mikerdna@hotmail.com Tell me your grove's name, general location (city), rough membership guess, contact address (internet is best), any homepages you've built; and a few paragraphs to describe your grove.
- Download a copy of "A Reformed Druid Anthology", but don't read it too much; it's dull in many parts.
- Vigil. Perhaps one of your members will do the vigil for the Third Order (or again, perhaps no one wants to yet, you can still be a protogrove.) Contact a local Third Order Druid to personally assist you or talk to Mike. Afterwards, tell Mike, and he'll record it in the Record of the Council of Dalon ap Landu.

There is an inherent difficulty in traveling for ordination (an oversight at the beginning, to be sure). If you use the older liturgies without a third order, merely substitute the Consecration of the Waters with a different prayer, such as:

"Earth-mother, we your children partake of these waters as a sign of our friendship and common search for awareness. You are in everything we hear, see and touch. May we be brought closer together to each-other now, and our far-flung siblings later. Bless these waters."



Figure 12 Mai Fete in the 1950s.

SECTION FIVE

On-Line Outreach

Materials

The following Information is taken from the website <http://www.geocities.com/mikerdna>, where daily readings, links to other groups, grove contacts, lists of recommended books, and a copy of our 500 page anthology of past RDNA materials can be downloaded (free, of course). Check it out, if you can. Email to me mikerdna@hotmail.com

Reformed Druids F.A.Q.

Pert Answers to Tough Questions

By Mike, April 2000

1. How did the RDNA start?

Answer Back in 1963 at Carleton College in Northfield, MN USA, some students objected to a mandatory attendance of religious services, so they protested by making a bizarre group and attending it regularly. The requirement was thus mocked and was withdrawn. Members found it groovy and continued to participate in the group in order to explore world faiths and personal paths in an open and honest way. As they graduated, they started groups in other states. By the 1980s there were about 10 groves scattered across the country. Then Isaac Bonewits left to form Ar nDraiocht Fein (ADF) Druidism, which later splintered and soon Henge of Keltria Druidism appeared. Nowadays, there are lots of sophisticated groups in America that can trace their roots to our simple little group, which still putters about.

2. What do you believe?

Answer Um... Nature is good. (Is that too simple?)

3. What are your goals?

Answer Awareness. Yup.

4. Why do you call yourself "Reformed"?

Answer Good question. Um...Because we also worship bushes? Well, the ancient orthodox Druids probably did some nasty stuff, (everybody did back then) and we don't.

5. What do you do?

Answer It's more of a question of what we don't do that makes us special. Like the Neo-Pagan Druids, we have loads of individual druids and also group druids. Individuals treat life as a spiritual lesson. Group Druids have the occasional ritual, nature walk, research project, arts and crafts, tea party debates and so on.

6. What will I get from the group?

Answer You know this.... You get out what you put in.

7. Who can be a Reformed Druid?

Answer Who can't be a Reformed Druid?

8. How do I join?

Answer You already did.

9. Oh, really? How do I quit?

Answer You just did.

10. I want a contact, guru, or just a friendly ear.

Answer Ask mikerdna@hotmail.com he talks too much, but he's in Japan right now, so sometimes a week passes between e-mail checks, therefore be patient.

11. Your answers are too vague, give me longer documentation, please.

Answer You can always read A Reformed Druid Anthology. Just about every subject of our last 40 years has been carefully studied, charted and explained in a cheeky style.

12. OK, I read the book, learned a lot, was bored in some parts. What's next?

Answer Now forget all that you just read, and do Druidism.

Quick Statistics on Reformed Druids (RDNA)

By Mike, April 2000

Established: 1963 at Carleton College, Northfield Minnesota

Membership: 4000 or more, mostly independents, who do their own thing.

Membership of the groves: is 150 or so, fluctuating wildly

Number of Groves : Maybe ten. For a detailed map.

National Council?: Thankfully defunct.

Dogma: None, really. We only have Two basic tenets . We think Less is more.

Publications: Nothing regular. A Reformed Druid Anthology contains past publications.

Orientation: Sedentary and laid back

Famous Members: David Fisher (founder: abandoned us), Isaac Bonewits (on sabbat-acle), Chris Sherbak (in ADF), Rob Larson (retiring), Daniel Hansen (busy), Emmon Bodfish (deceased), Mike Scharding (exiled to Japan), Irony Sade (digging ditches in Tonga)

The Two Basic Tenets

By Mike, April 2000

The founders believed that all religions began from the observation of Nature, including Ancient Druidism, therefore our first teacher has always been Nature. The Reform has only required two basic tenets of its members for the last 40 years. In the flowery prose of the Chronicles, they are described:

1. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.

Most Druids can't remember even this, so we simplify it:

1. Nature is good.

2. Likewise, Nature is good.

Me, personally, I summarize it as 'Nature is Nature'. Which is less debatable.

Less is More

a.k.a. Summaries of Reformed Druidism
By Mike April, 2000

Reformed Druidism is a gentle protest against organized religion. We're not really anarchists, just simplists.

We've noticed that good Archdruids (animate and otherwise) spend much of their time explaining what Druidism is not. In a Taoist sense, what is not there can make something useful (like a doorway in a wall).

Former Carleton AD, Pookum's Summary

If you join, you get a whole lot of nothing, which is what most of our members want. Hopefully, our system (or lack of a system) will simplify your search for Awareness.

Former Berkeley AD, Isaac Bonewit's Summary
Zen Anarchists.

Former Chicago AD, Thomas's Summary
Outdoorsy Unitarians.

Former St. Olaf AD, Sam Adams's Summary
I really don't know.

Akita Grove AD, Mike's Summary

a.k.a. "The 15 Lousy Lessons of Merlin the Schlep"
(soon to be a book?) These are not official rules!

1. Not Celtic-Focused.

Any inspiration source is okay, 25% choose Celtic.

2. Not a Religion

We're split on this one. Some say it's a religion. Some say it's a philosophy or outlook. Some say some rather silly things. Others ignore the question as unimportant and not tending towards edification.

3. Not Neo-Pagan

Well, about 40% of us are Neo-Pagans, and we do resemble Neopaganism very closely, but we don't define ourselves as such. We include Neo-paganism among our many possible sources of inspiration. The NewRDNA, however, is more firmly in the Neo-Pagan camp. As a rule, Druids are mischievously difficult to pin down.

4. No Established Dogma

We don't take anybody too seriously, especially ourselves. We like Nature, think a lot and sometimes share our thoughts in writing. We do have Two Basic Tenets and some think that's too much.

5.No Established Ritual

Attendance is, of course, unnecessary, and perhaps undesirable. Members of groves occasionally meet on the 8 festivals and the moons, but we are split on whether ritual is more distracting to Druidism or if Druidism is more distracting to ritual... Irregardless, we recognize that a lack of ritual can become a ritual, in and of itself!

6.No Strong Priesthood

Sure we've got priests,(they grow like weeds) but no seminary program. Non-priests can lead services too. In some branches, any member can just vigil all night outdoors and presto, You've got a sleepy priest. Others are more thorough in preparation.

7. No Membership Requirements

Well almost. We're not exclusive, any background can join, if they respect the other members. There is no excommunication or religious sanctions; Nature knows Her own. Inanimate objects are equally able to join, some even doing a better job than the mobile Druids. I can think of several groves entirely composed of trees, imagine that. The deceased are always free to join also, but I hear that the LDS has already took most of them.

8. No Cross-Membership Restrictions

You can simultaneously belong to other groups or dimensions.

9. No National Organization

We used to have one, but it wasn't useful, so it's thankfully defunct after much bludgeoning.

10. No Buildings

When nature is so wonderful, why hide inside a building?

11. No Money or Fees

It's sad, but we're always in the red, relying on generosity to pay for the sacramental whiskey and such.

12. No Regular Publications

No monthly journals and such, you're on your own. There is A Reformed Druid Anthology of past attempts, but since there's no money in it, few publish much. Internet is free, though.

13. No Proselytization

We're not secretive, but how do you effectively advertise a lack of something? People generally find us, stay for awhile, and move on when they're ready. That's cool.

14. No Uniforms

Occasionally somebody dresses up in SCA clothes, but jeans are cool. Homemade is impressive, though.

15. No Bad Stuff

Well, we've succeeded, so far, at least. Like the vast majority of Neo-Pagans; we don't do blood/animal/human sacrifice (although we occasionally offer a carrot or zucchini) because we are "Reformed" and we think that's yucky. We are however divided on whether fungi should be ritualistically categorized as animal or plant because they do possess characteristics of both. Likewise, we don't do such un-cool things like brainwashing (who wants a clean mind?), orgies (which is obviously a fast way to get STDs), take money/property, or abuse our members (who'd want to be in such a group?). We treat our members with respect, and they freely come and go.

Grove Formation Thoughts

By Mike the Fool, DC Grove, 2004

I apologize in advance over my long winded observations, I hope they will clarify some general traditions about Grove formation, by dealing with it as a single subject.

There comes a time in many a Druid's lives when they wish to begin holding services or hold meetings in a semi-organized framework, and the idea of grove formation arises. The first problem that arises is that no one knows how to found a Grove, and second, there are often no Third Order Druids present in the group to run the traditional services and do the usual ordinations. What's an enthusiastic go-getter Druid to do?

Well, first off, I have to cautiously say that I'm not the final de-jure authority on the issue, merely one well-informed voice among many. That being said, I have unofficially ended up as the de-facto networker and advisor of groves at my website (see end of article) where I give some simple guidelines and list the various groves and contact information for people who want to reach a pre-existing grove. So I thought it would be appropriate to share a summary of the thoughts on the various pros and cons of Groves.

Benefits of Grove Formation

The major benefit of Grove formation is probably a stronger sense of identity, that often comes by slapping a label onto something. You are longer "Joe's friends who meet in Joe's backyard" but you are suddenly "The Apple Grove that meets in Joe's backyard." Names have a power in themselves to some. As always, a title is an abstract concept, but titles are important to us, providing legitimacy and gravitas to a venture or person; a shorthand indicating certain powers or authority are inherent in them. Perhaps it's only the "magic feather" effect of Dumbo?

Like a corporation, a Grove is an entity that includes the members, but it also exists in a sense as a separate entity in both legal and metaphysical terms. In a Grove, there are elections for Archdruid, Preceptor and Server; (or President, Secretary, Treasurer if you want secularly titled folks for dealing separately with financial/secular Grove business) and matters can be voted upon, you advertise for recruiting, design logos and stationary, send representatives to inter-faith council, have members admitted in various formal ways, apply for charity status, print letterhead stationary, buy group land in a forest, produce team T-shirts, and a dozen other nifty non-liturgical ways to build brand-loyalty. Mascots, secret hand-shakes and matching belt-buckles are, of course, optional.

Traditionally (I'll use that word a lot in this essay), only the Archdruid (being a Third Order Druid) of an active grove would perform ordinations of 1st, 2nd or 3rd Order, so the founding a grove was seen as a necessary pre-step for missionary expansion & liturgical activities in a region. Some groves were even ephemerally founded simply for ordaining one or two folks in question, and then promptly disbanded after their purpose was finished. Most Groves in practice act rather independently, with nearly complete sovereignty, rarely interacting with their neighbors, following the RDNA traditions, customs and services as their Grove members interpret and elaborate upon them. Some Groves work closely together, holding occasional joint services, with large cross-over memberships.

Other Groves may disapprove if a particular Grove goes boisterously off-course from the standard patterns (such as restricting membership to those of certain faiths, sacrificing mushrooms or Twinkies, becoming too serious, requiring ridiculous fees, or censoring the modes of expression) but there is

little they can do except criticize or distance themselves from that offensive Grove; which they do. Running a Grove can be a fun and exhilarating project, full of memorable events, conversations and interactions, but that is not always the case.

Costs of Grove Formation

On the flip side of the equation, as with any contentious group of anarchistic leaning spiritual wanderers, you also introduce the specter of small-group politics, group-think, power plays, and the misappropriation of funds. Many groves don't outlive the departure of their founding Archdruid, the owner of the meeting property, or another mainstay of the group, leading to what I call "Grove collapse." Many leaders or supporters may be in danger of eventually suffering from "Grove burn-out" due to the inherent tendency of one or two heroic people doing all the logistic, financing or other gruntwork; without adequate compensation or praise from some less motivated members. It happens over and over again, and seems to be a fact of Druidism, Wicca and Neo-Paganism; although a few will last long longer than a decade.

When a Grove collapses, like other works of love and devotion, it can be a depressing series of wrenching events that can depress involved members for years to come. As with marriage, reproduction or other long-term commitments, you should also maturely consider the pros and cons of investing a lot of time and effort into producing a new religious group entity.

The very action of defining a group carries implied inclusive and exclusive components. By defining who is in your group, you are often in a subtle way also defining who is not in your group; which bothers some members who feel that some things are better left unclarified or defined (what I call strategic ambiguity) and part of "keeping it simple, stupid." (KISS)

Three Alternative Paths

The way I personally see it, there have been three standard ways to form a Grove, of which each aspiring wannabee Archdruid should be aware. You might come up with some new models, but these are the ones that I've seen among the 85 past entities so far in the Reform. First there is a missionary Grove. Second there is a Protogrove start. And third, there is a hiving Grove. Let's look at them in some depth.

Missionary Groves were the first model during the early 1960s when various Third Order Druids from the Carleton Grove left after four years and went to graduate school or to start a job in another part of the country. (Obviously, the majority of Druids after graduation pursued non-Grove activities or solitary paths.) Back then, the missionary Third Order would arrive in a new area, which would naturally have no pre-existing Druid groups, and decide that they would like to have services and pursue Druidical pursuits with new friends. They'd gather three or more people together and vote on a local constitution, often similar to the Carleton Constitution. Then the Third Order would ordain a First and Second Order Druid at the first service to take the usual elected constitutional and/or liturgical offices. Then a copy of the constitution was sent to the most current Carleton Archdruid (as the Chairman of the Council of Dalon Ap Landu; the overseeing body of Third Order activities), who has apparently always approved it, although the busy student didn't always remember to write back. A permanent fixed site and altar might be consecrated, or the Grove may select the most convenient site for each season. Annual elections would naturally follow and updates were sent to Carleton, where they are promptly misplaced or put in the Archives.

That's a very simple system, although there were some procedural debates of the chicken/egg sort of whether a Third Order Druid can consecrate Waters for ordination of 1st & 2nd

Order Druids without already having a pre-existing Server (of 1st Order) and Preceptor (of 2nd order) at the service. The general consensus is that the Third Order can do so, when necessary, in such situations as Grove formation and emergencies. (See early Apocrypha for the debate.) We have existing approved guidelines for this model, but rarely are we such sticklers, and many a naughty unregistered Grove has happily poked around for decades in communion with other Groves. (Please note a stern wagging finger is implied here.)

So how about the Protogroves? Well, the missionary model worked fine for 10 years, then in the 1970s with the rise of Neopagan and Celtic Reconstructionists, the RDNA faced the novel problem of many people popping out of the woodwork in distant locations wanting to start RDNA-style Groves with no Third Order Druid present. It was a perplexing dilemma to many Third Orders, since how can we tell them they can't be Druids, when we started our own tradition from scratch without any acknowledged lineage? Possibly this was because we were the only accessible model at that time (esp. with Isaac's fame) in an age before the wonders of the Internet. Can a maestro, in love with the music, object to another maestro performing and the same concerto, even one she wrote herself? Imitation has been called the most sincere form of flattery. They naturally encouraged the budding groups to start new strains of Druidism, but they were persistent about joining us, so Brother Isaac Bonewits devised and promoted the Protogrove model.

Now, in the Protogrove system, you'd make a temporary constitution (perhaps the model of the President, Secretary, Treasurer) and would hold diminutive versions of the Order of Worship services that Isaac wrote, omitting or reworking the wording of the sacrifice and consecration of Waters of Life, until the pseudo-messianic arrival of a itinerant Third Order. This Protogrove model allowed them a pseudo-grove status to advertise more members, feel a sense of belonging, and they could devise their own side-services to meet their needs until one could be trained to the Third Order during visits to the nearest full Grove, or if a wandering Third Order passed through their area.

Technically, since only an active Archdruid can ordain, the visiting Third Order would have to be temporarily elected as an Archdruid before ordaining the local members. Once a new local Third Order existed in the Grove, and after a Server and Preceptor were ordained, a full Constitution was enacted and a copy sent to the record keeper of the Carleton Archdruid. Then they became a full Grove in the fullest good standing with tradition. This convoluted process may seem a little confusing the first time you read through it, but it tends to work out well within a year with a little effort.

Thirdly, Grove hiving is when an existing Grove splits its membership apart into two or three pieces for reasons of either enormous size of membership or internal faction fighting. This notably happened in the Berkeley Grove in the late 1970s. Berkeley was an old Grove, with long-term, consistent membership and a slow build-up of several Third Order Druids, each with their own visions and developing agendas. Eventually a mixture of strong personalities, keen organizational preferences and avid revisionism rent the group asunder into the Berkeley Grove of the Bay Area, the Clann na Bracheta Grove, the Hazlenut Grove of San Jose and the Live Oak Grove of Orinda; all within a few miles of each other.

In a hiving model, one Grove usually keeps the originally title and the other Groves go off and establish new constitutions and elect new officers, although they may use the same ritual/meeting site, using it in turns like a timeshare arrangement. This is similar to a separation agreement in a marriage, hopefully on friendly terms, but often not so. Although Wicca & magic-intensive groups may have a practical limit to the number of

attendees, Druidism is more oriented to mass-gatherings. It is still conceivable that a really charismatic Grove may outgrow the facilities or other factors and necessitate a spin-off Grove. However, I haven't seen this yet, since we could hold services in an open-air football stadium, if necessary.

The Third Order Factor

As you can see, the key factor to traditional Grove formation is a present Third Order. Like the Catholic and Anglican models, the RDNA Orders were laid out in a sort of "top-down" hierarchy. 1st, 2nd and 3rd Order Druids are ordained by an Archdruid who was ordained herself into the Third Order by a previous Archdruid of another Grove; and so on back to David Fisher in 1963 whose ordination is a mystery. However, there is also a "bottom-up" democratic element, in that the congregation must elect a Third Order Druid into the position of the Archdruidcy. If they are unsatisfied, they can vote for another viable candidate next year (or earlier) into the position or they can abandon the grove. So, in a sense, part of a Third Order Druid's ability to consecrate ordinations or hold services comes from his or her elected position in the Grove, in addition to their innate possession of the Order's title and experience, and the blessing of the higher powers. In this way, the leadership and the Grove are symbiotically dependent upon each other for purpose and existence. No Grove, no Archdruid. No Archdruid, no Grove. But remember, you can still be a Druid without being active in a Grove.

All Third Order Druids are automatically members of the Council of Dalon Ap Landu (headed by the often busy Carleton AD) and must follow their simple rules for ordination and Grove formation, but each Third Order Druid (who becomes an Arch Druid) may ordain any viable candidate they wish without seeking permission from the Council (or they may also decline on their own criteria, although this is rare). There is no known council for 1st or 2nd Druids as yet (usually being more concerned with in-Grove matters) although the higher orders (4-10) and side-orders have councils with their own rules. The higher orders are to encourage further efforts by Third Orders and many side-orders have been opened up as Special Interest Groups for usually all Druids to pursue interests in a less hierarchical manner.

If you can't convince a Third Order to visit your Protogrove in a reasonable period, then you must select a member to visit an nearby existing Grove to become ordained; or roust up an old "retired" Third Order Druid to do the work. You've heard the saying, "If Mohammad won't go to the mountain, then the mountain must come to Mohammad." There is a bit of an element of a quest involved here, especially when a higher order is involved.

Now each Third Order Druid has a free hand in how they choose people to be ordained. Some Arch Druids, like myself, will ordain quite quickly, on the spot even, if the ordainer finds the ordainee to be sincere, honorable, reasonably sane, of good humor, witty, benevolent in manner, reverently irreverent, possessing that deep vocational love for the Earth and bearing some quality whiskey. Other Arch Druids are slower to warm to a stranger or short-term guest and may require attendance at several services, spend a while in residence, or require lengthy correspondence before a grudgingly granted mutually-agreed meeting. Indeed, in retrospect, some people even like to work hard like this for their ordinations, "earning them" through sweat equity in RDNA activities, although I also tend to take into account their previous experience before joining the RDNA.

Your best bet is to ask around to the different Groves or seek out retired ADs (I keep a guarded list as a go-between) of a compatible nature. The Carleton Grove in MN and myself in DC

are usually of the former method, which tends to be most conducive to ordainees residing in remote locations. Naturally, Carleton has heart-breakingly history-drenched beautiful scenery, lots of young perky members, and some great camping options. I would highly recommend that every Third Order Druid visit the campus at least once in their lifetimes. I call it the Mecca of the Middle-West.

Go-It-Alone and Phone Option

As we've explained, when access to a Third Order has proven impossible or resolutely impractical, the ordination system traditionally ground to a halt and Grove formation stopped at the Protogrove stage. And sometimes waiting for Fate to change our fortunes is good, too. Some Groves, like Carleton (1985-1993) did self-ordinations, and devised their own services "until such time as we are blessed by a wandering Third". Naturally, some of the self-made RDNA Protogroves eventually preferred their self-devised non-order-dependent services (originally temporary fill-ins) to the traditional ones, and often the Earth-mother seemed to respond equally favorably, so some would say grove legitimacy is more about pleasing fellow mortals. A few went off to form their own religions, such as Reformed Druidic Wicca over in Oklahoma, without ever becoming a functional RDNA grove, and they seem happy enough. So that's always a fourth course to consider, although you should not be surprised if some "Ordered" Arch Druids do get a bit huffy about these other self-initiated Arch Druids. Hierarchies invariably tend to be self-supportive that way and very particular about membership rules, so even the best of the RDNA might get some twinges of conscience in these matters. I think most in the RDNA still feel some sense of common purpose and belonging to this sprawling family of "American Druidism" that includes such spin-offs like RDW/MOCC, ADF and Keltria, among others.

A fifth option is the technology's ability to supercede the tyranny of distance. Telephone ordinations were first performed in the 1960s by David Frangquist to ordain a Carleton AD during the breakage of succession in the 1967-1968, when there were unannounced study-abroad shenanigans of the previous AD. I've done a handful of these myself, due to reasons of extreme distance, where the likelihood of meeting was scarce in the next few years (e.g. people at Thule AFB in Greenland on a 3 year tour of duty). In fact, I did one in August for Sister Colleen in Alaska. I see them as equally effective and minimally sufficient for the task, but aesthetically less than a third as enjoyable or memorable, as some traditions are best enjoyed in the subtle gestures, the shared sights & sounds, and physical mannerisms that occur during in-person ordinations. But whenever possible, I try to first arrange for a meeting with someone closer to them.

My own general strategy in those telephone cases is to have a long period of frequent written and telephonic conversation with the new person beforehand; to better understand their needs and style. After that, I have a service at my Grove, and retain some of the (hopefully) successfully consecrated Waters-of-Life and reseat them in a bottle. I then mail the consecrated whiskey, a sealed copy of the services, reading material, ribbons and a Druid Sigil necklace to the ordaineewannabee. I discuss a few final matters with the ordaineewannabee at sunset (their time), ordain them to 1st and 2nd (with part of sent Waters), send them off to start a fire and vigil away the evening. Myself, I bide my time in late-night walks in DC's nearby forests until I am contacted by them by cell-phone at sunrise (their time). I bless the phone by the power of Taranis, establishing a contact with them through the planet and air itself (we're all just out of sight of each other, you know) and perform the services and pack them off to get some sleep. I try to limit my self to 4 or 5 vigils in a year, for personal reasons or

ordination purposes, due to the amount of effort, time and energy I have to invest.

My only concern is that the newly ordained folks will miss the aesthetic stimulation and gestures, pacing and mannerisms, unless they see a service in person, and the way I prepare sacrifices and set up the site. To alleviate that problem, I'm considering the idea of making a "training video tape" to accompany long distance ordination; but my other alternative for now, is to recommend that when circumstances later permit, the ordaineewannabee should visit CA, MN or DC and attend one or two traditional services to enhance their understanding of Druidism further. Certainly they might wish to continue correspondence with me, their mentor and other active groves during the initial start-up period when those predictable mini-dilemmas will arise.

Final Notes on Groving

Ordinations traditionally only occur during the Season of Life [i.e. between Beltane (May 1st) and Samhain (Nov 1st)], except in periods of disaster or pressing emergency. This is because, it is only during that time that the Waters of Life, crucial to ordinations, can be traditionally consecrated; and even then it's up to the Earth-Mother. During the Season of Sleep (i.e. Samhain to Beltane) only the Waters of Sleep (plain water) are usually consecrated in our tradition. Therefore, there is only a six-month window for ordinations every year, and you must plan ahead accordingly. 1st and 2nd ordinations conceivably can be inserted into a standard Order of Worship service on the same day, although most Druids like to separate them by varying periods of time to have a period of growing.

Third Order ordinations take place only after a supervised (but solitary) vigil of at least seven hours duration (usually sunset to sunrise) by a fire (if possible) without sleep, with the ordination at dawn the next day by the Archdruid, and attended by any other Third Order Druids in the area. I should note, that I highly encourage a 24 hour period of awakeness (sunrise, noon, sunset & night) when vigiling. Some Groves have further elaborated the various ordinations, so they might not even closely resemble the services in the ARDA liturgies on first glance. Some Groves send out emissaries to visit and discuss matters for a short while with the vigiler during the night, add extra quests, questions, and others play wry pranks on them. There is a lot of room for invention here, and a few traditionalists will object to adding, but they certainly hesitate if you remove material.

I could go on for hours longer on matters related to Groves, but I think I've laid out some recognizable rational frameworks for making a decision "to grove or not to grove" and my next article will address the important factors to contemplate before making the choice to enter Orders, or to vigil for the Third Order. Please refer to the following recommended resources if you want to found a Grove, or contact me at mikerdna@hotmail.com. As always, Druidism can be as simple or complicated as you want it to be, but always leave the same option to your other members.

Further resources:

Protogrove & Grove Constitutions are in Part 4 of ARDA 2

Examples of Protogrove Services are in Part 3

General History of Reformed Druidism in Part 8

The Apocrypha of Part 2 describes a great deal about the purpose of ordination, groves and liturgy.

Thoughts on Ordinations

By Mike of DC Grove, 2004

A discussion of Grove formation would not be complete without a discussion on the process of seeking Ordinations, particularly the Third Order when setting up a Grove. How does being an ordained Druid really differ from being an associated Druid in the RDNA tradition? I can not speak definitively ex-cathedra on the matter of ordination, and these are only my observations based on my research, interviews and practice. However, my words might bring some aspects of the processes into clearer focus, and assist you in making your own decisions about ordination.

Some Lengthy Background Notes

You might wonder at why the various Orders even exist. The Orders in the RDNA were probably devised as a result of several factors common to the Founders at Carleton College four decades ago. One reason was that the college required elected officers for the club's constitution. Second, several members were from hierarchical religious backgrounds, like Episcopalianism, with a clear layered structure of laymen, deacons, priests, bishops & archbishops (although there were no Orders at the original services). Third, more than a few of the Founders had been members of fraternal organizations, or were clearly familiar with the general structure of Boy Scouts, Masonry or parliamentary procedures. Fourth, although Greek fraternities & sororities were banned at Carleton at the time, [I guess Celtic fraternities were okay?] first-year students were still hazed (ask your parents), rites of passage were more pronounced, and there were clear differentiated barriers between members of different class-years even in the 1960s. Fifth, ordination was a fun way to "pass the torch" off to carefully selected leaders who had "jumped through the right hoops" of the departing leadership (although I can point to few examples of refused members). Sixth, there were clear cultural/religious examples in society about knights vigitng before entering service or holy people praying off in the wilderness before entering a vocation.

Things have changed over the years since the Counter-Culture revolution, and I think Americans, in general, have become less enamored with hierarchical rankings in the four decades since the Druids were founded, especially after the decline of fraternities, fraternal organization, recent church scandals and conservative reactionary activities by church leadership, Watergate, the increasing casual style of treating colleagues as equals despite differences in age, wealth or experience. This has naturally influenced the RDNA structure in recent years, giving new options and possibilities of interaction, along with the plentiful examples available now from the proliferation of non-hierarchical liberal offshoots of monotheism. (On the other hand, other parts of our society, of course, are seemingly more willing than ever to hand over spiritual authority to charismatic or dogmatic church leaders.)

When I first started my own Druidic path and joined the existing Carleton Grove in 1990, it was particularly functioning but a bit anarchic then since the loss of Third Order continuity in 1983 and the graduation of the revivalist Druids from 1985-1989. Their departure left a new generation of Druids who did not share the experience of communal quarters on an adjacent farm to the campus. The group was searching for a new stable base, and would settle on different off-campus houses and dormitories every two years or so; while often dining or attending folk-dance, SCA or sci-fi club meetings together. The Carleton Grove was definitely leaning towards Wiccan and Native American themes,

but still open to members of different traditions, with a fun eclectic range of activities. In the revival period, people initiated each other at Carleton to the 1st and 2nd Orders, and simply vigiled on their own for a Third Order, which was recognized by others as a sort of an individual vision quest. I did so likewise, and found it very empowering and sufficient in many ways; but yet there was still a small doubt that I might be missing out on something else, although I couldn't put a finger on it.

Finally, in 1993, I found Richard Shelton (AD 1969-1971) who came to Carleton to re-establish the "Apostolic Succession." After becoming interested in the older lost traditions of the RDNA, I thought about bringing back the Order of Worship and traditional ordination patterns. The Order of Worship was not well received, considered too staid and churchy, with people preferring more creative methods of worship, but the Ordinations proved popular and permanent. I thought this surprising as the Order evolved out of the liturgical positions of the Order of Worship service. The traditional ordinations seemed to provide a stronger sense of continuity for a constantly mutating college Grove. After my own vigil, being historically inclined by nature, I felt a great sense of comfort from belonging to a line of succession and the influence of a strengthened sense of common mission, not unlike joining a police or boy-scout squad; a sense of passage or a step forward on a journey. It motivates me to live up to my oaths when I'm down, and restrains me when I'm tempted to excess in my roles. I feel a sense of being watched and guided by Dalon (or Something) and felt the invisible influence of the other members of the Order, in a healthy supportive manner; like a school principal or the U.S. President feeling the weight of her predecessors. It might have been possible to have reached this state without ordination, but perhaps it came easier with a little structure and tradition? It certainly turned out to be a memorable rite of passage for me that I've enjoyed sharing with many people over the years.

Since 1993, I have been present or officiated at about 25 vigils for Third Order (including 4 telephone ordinations), dozens of 1st & 2nd ordinations, and a handful of higher orders (which are a whole discussion in themselves). This has been both draining and empowering to be part of those moments. Self-initiations still sometimes occur at Carleton (and in a few other Groves), but regular ordination still seems the general rule, although Carleton often embellishes the traditional services to make it more amusing and moving for the ordainee. And each ordination has had a unique stamp of circumstances upon it. I've seen many different people enter 1st, 2nd, & 3rd Orders for many different reasons, although the Book of Customs in the Druid Chronicles gives good summaries that I like to follow. What follows may not make sense to some, but each person chooses/refuses Orders for unique reasons that have to be thoughtfully weighed.

Hesitation on Ordination

What's the big hurry? Ordination is not for everyone, and many RDNA Druids get along just fine without it, or choose only to do 1st Order at most, and enjoying long productive solitary ways. Awareness is not the sole possession of the Orders. Some don't have the time, motivation, or "pieces of the puzzle" ready for such a decision. I pushed Orders rather hard in my Grove at Carleton, St. Cloud & Akita, but few decided to enter them, possibly because of varying reasons of interest in organizational power, distaste of liturgical activity, "speed", "old ties", "grovity" and plain disinterest. As for the last, disinterest, mature groves with 16 people and 8 years of stability will certainly have different dynamics motivating ordinations than a missionary start-up grove as described in the earlier essay.

Regarding power, many Druids want to jump to Third Order quickly. This is quite understandable, as the Third Order has many well-known attributed rights (or should I say "roles"?), and far less-well-known responsibilities. However, I believe a 1st Order Druid is equally as "good" a Druid as a 3rd order Druid, but I feel a Third has undertaken greater responsibilities and dedication to the "organization" and members of the RDNA, little as there is in this group. I personally think the Earth-Mother will hear a devout heart regardless of their Order at a service, but tradition exists in most Groves for Third Order Druids to preside at a service. I have to acknowledge that each Order (1st-10th) has their own traditional organizational/liturgical/spiritual roles which, if followed in succession with proper performance, will deepen the spiritual experience of those Druids and sense of attachment to a band of siblings. As an ordainer of a simple, flexible tradition, I try to balance and adjust the ordination to meet the needs of the ordainee as much as possible, without losing all traces of tradition and continuity. I then always instruct the ordainee to give their next ordainees options of strict ordination and the possibility of some flexibility, according to a mutual decision of what's most proper. I believe in options.

Although some people see the Orders as spiritual rites of passage, the Orders predominantly exist to fill liturgical roles. A Server in the Order of Worship must be of the 1st Order, a Preceptor of the 2nd Order and an Arch Druid at a service of the Third Order. In practice, 1st Order sometimes doubled as Preceptor in a bind; and sometimes a 3rd or even a 2nd Order has led a service, or a make-shift meditation, when the Arch Druid didn't show up. There are always exceptions, but the traditional pattern is the most often the preferred pattern in many Groves, so far. As you can tell from perusing the Apocrypha and interviews with "retired" Druids, RDNA Druids have always had issues on whether liturgy is more conducive than distractive from the core goals of Druidical activity; the observation and contemplation of Nature's aspects and learning from the wisest in the world. Indeed, in what ways are you less of a Druid if you never partake of rituals? Is not life itself a long series of religious moments, that Zen-like, are of greater importance than our attempts to verbalize or sacralize them through short periods of liturgy? For those who eschew liturgy and tend towards contemplation and sacred living, ordination may not seem an important goal.

There are different "speeds" in the ordination process for varying reasons. Some people are glacially ponderous in making the decision to enter an Order, taking many years in one case (like Sister Stacey), weighing each aspect of the responsibility and feeling out whether they have the "gravitas" or Je-ne-sais-quoi involved, and who already made the choice and are just trying to find an ordainer (it took 2 years for me). In some Groves, people take at least a year between orders (slow-and-steady model), other Groves do them in rapid fire succession as needed to fill out the liturgical roles or when suddenly presented with a mature candidate. Some egalitarian groves (e.g. Amon Sul Grove and Swamp Grove) don't participate in Orders in the traditional sense (as did Carleton from 1985-1993), and those who could lead there, did and do so, and without titles, quite contentedly it seems.

"Old Ties" hesitations refers to discontentful links to previous religions among members. Reformed Druidism doesn't require abandonment of previous beliefs; it merely encourages an honest re-evaluation and thoughtful contemplation of them. Certainly, some other beliefs systems do not accept any association with Reformed Druidism, and some members decline to enter Orders for fear of being shunned by the jealousy of the old system. This concern kept me back for a year as I worked out my personal relationship with Catholicism in 1991-2. Taking Orders in the Reform, as in Christianity, is a major step for some people who take oaths and ministry very seriously, because it

involves a change of identity at some level inside; one that is hard to reverse or decline without losing a bit of honor. I have noticed that the step into the 1st Order was much more momentous for some than the achievement of entering the 3rd Order.

Originally, a grove usually only had a single Third Order member (often the Arch Druid), and only ordained more when someone was leaving/graduating to go form a new Grove or succeed a retiring Arch Druid. This impending "grovity" led to vigiling activity, for aforesaid practical missionary activity reasons. In some Groves, however, you may have many core members in the Third Order due to varied reasons of protecting continuity in a rapid turn-over environment (like Carleton), or for the fact that a grove has been around for a dozen years (like the Berkeley Groves) and many long-term members have eventually seen a need to vigil themselves over the years.

Rights of the Third Order

Although the 1st and 2nd Orders have prescribed liturgical roles, they appear to have no defined particular defined "powers," except possibly determining if the sacrifice was accepted, by some interpretations of the liturgy. A Grove or individual appear to be welcome to encourage, assign or assume powers to them; such as to devise separate liturgy formats for just 2nd Order, weather working, blessings, do Bardic performance at service, do divination, gather sacrifice or purify a site or props. The more comfortable you are with your Order, the more creative you can become, and reduce the gulf in popularity, that encourages the rush to the Third Order. I theorize the power comes from the Earth, the Grove members and their own experience. Recently I've been awarding clear-tape ribbons to 2nd Order Druids, to remind them of the need to think clearly, be pure and adapt to the coloration of society. I might also permit services to be done, while under supervision of an attending Third Order. Similar to Sister Stacey's Grove, I also require them to read the early Druid Chronicles, find a cup (either Gregorian style or their own choice), write a little comparing Druidism and a religion of their choice and to find their own ribbons. I'll keep you updated on how it works.

A nice aspect of ordination is the mentorship relationship usually involved both before and after the ordination. Depending on the people and personalities involved, it may vary from a short period with a few wise suggestions and simple factual answers, to a deeper life-long bond that might broach advice on other aspects of life like choosing a job, finding a companion or other life issues. The Third Order also has a number of privileges, in addition to the invoking of Dalon's "seven-fold powers and three ways of day and one of night," that they have granted unto themselves; the most widely known are namely:

1. Right to vote in the Council of Dalon Ap Landu, which is more-or-less defunct now in a legislative sense due to numbers and unanimity traditions, but still possesses a sense of camaraderie.
2. Right to be elected as an Arch-Druid and start a grove.
3. As an elected Archdruid, you may ordain people to 1st, 2nd, 3rd order, or to the Archdruidcy, although in practice some Thirds choose to ordain regardless of being an Arch Druid, which they see as a ten minute formality (to construct a temporary grove).
4. May enter the higher orders, if invited.
5. May conduct almost any rite or service of the Reform (excepting ordaining people to higher orders to which you don't belong); including the right to write rites.
6. Consecrate the Waters of Life and Waters of Sleep.

7. Wear a red ribbon for summer services and a white ribbon for winter services.
8. Employ really bad puns, sarcasm, irony and witty comments to the amazement of one's friend & foes.
9. Use of fancy titles, like:
 Priest/ess of the Third Order
 Priest/ess of the Reform
 Priest/ess of the Order of Dalon Ap Landu
 A Reformed Druid Priest/ess
 Grand Poobah
 Sign the letters O.D.A.L. or write a sigil after your name.
 Call yourself "Reverend", or whatever is appropriate, which might be sufficient in some states & commonwealths to perform marriages & funerals.

The Responsibilities

As with any public role, of course, there are even heavier responsibilities upon the Second Order, and especially the Third Order, although they are less clearly laid out than implied and unmistakably felt, and each person tends to enunciate them in a different manner. I have devised my own nine rules that have mostly governed my actions, since I was a 1st Order Druid, with a few tweaks. You are welcome to borrow some elements or come up with your own set.

1. Study widely, keep skills honed, and contemplate deeply.
2. Live a wholesome and respectable life according to a stable code of ethics.
3. Follow the general customs & practices of the Druids.
4. Encourage the best performances from others.
5. Assist and guide all who come in search of Druidism onto their correct paths.
6. Be available for consultation, assist & visit with vigilers in your area.
7. Revere Nature and protect it (and the weak) from unbridled predation.
8. Avoid the fossilizing touch of dogma, mandatory traditions, and unnecessary organization.
9. Keep a strong sense of cheeky humor.

Conclusion

Again, these are my own thoughts on the matter, but you can see that there are a number of issues with pros and cons to consider when choosing an ordination or considering an alternative course of leadership or spiritual initiation. Take the time to complete an honest self-evaluation of whether and how you would like to undergo an ordination. If you are thinking of entering the 1st, 2nd or 3rd Order, feel free to confer with your nearest Arch Druid, or give me an e-mail to me to discuss the matter at mikerdna@hotmail.com. In any case, I hope that your path will be clearer and full of bright promise and rewarding challenges.



Figure 13 Boliou Fountain, which used to rotate 360 every day long ago, 2002.



Figure 14 River altar stone, Cannon River, 2004.



SECTION SIX:

Who Did What When?

Simple Time Line of Reformed Druidism

1956

First Stone Circle Appears in Arb

1963

First ritual of RDNA April,
Basic Tenets April,
Carleton Grove founded May,
Hierarchy up to Third May
First Beltane May
Carleton Constitution June,
First Samhain November
Predictions come true November

1964

First Third Order ceremony, April
Fisher resigns Archdruidcy, May
CoDAL begins, May
Nelson is ArchDruid, May
Higher Orders 4th to 6th, May
Chapel requirement gone, June
First missionary groves, Summer
Druid Chronicles (Reformed), Summer
Vermilion SD, Summer
Ma-Ka-Ja-Wan WI. Summer
First non-Carleton priest at MKJW.
Frangquist is Archdruid Sept

1965

7th Order Established

1966

Green Book produced, May
Initial legislative period ends, May
Frangquist resigns Archdruid, May

1967

Hiatus at Carleton

1968

Berkeley Grove founded
Isaac enters RDNA
Smiley Affair begin

1969

Shelton is Archdruid May
Codex of Form proposed
Priestess Vote Returns

1970

Stanford Grove Begins July?
Smiley Affair ends
Codex of Form withdrawn

1971

Shelton resigns May
Priestess Issue resolved

1972

DC(R)'s footnotes

1973

Search for the Blue Book of Archives

1974

Isaac Affair begins July

1975

DC(E) assembled

1976

Morrison Archdruid Carleton, May
DC(E) published, Aug.
Prov. Council, Aug.
Carleton Apocrypha, Summer
Stone Circle re-emerges on Hill 3 Oaks

1977

Prov. Council fades
Isaac Affair ends?
Druid Chronicle Newsletter starts

1978

Morrison resigns Carleton, May
Pentalpha begins

1979

Isaac enters a sabbatical
Luomala Archdruid Carleton, May
Order of Lugh established

1980

Luomala resigns Carleton, May
Carleton Druidism sleeps

1981

Coalition Council DAL, Aug
CoCoDAL votes
Isaac quits sabbatical and returns
Isaac leaves NRDNA
Live Oak Grove Begins

1982

Coalition Council fades away
Frangquists revive Carleton

1983

Ar nDraocht Fein (ADF) begins

1984

Carleton Druids sleep

1985

Live Oak Grove Closes
Live Oak unofficially continues
Cascorbi revives Carleton Grove

1986

Carleton Sweatlodge tradition begins

1987

St. Olaf Grove (RDNA) begins

1988

Henge of Keltria splits off ADF

1989

1990

Davis Archdruid Carleton, May
Pagan Studies gone Carleton, Sept
Catalyst meetings Carleton, Sept

1991

Catalyst Group quits at Carleton
Druid Missal-Any ceases

1992

End of Hazlenut's "Boring Times"
Scharding inspect Archives

1993

Druid Archival Project begins, Feb.
Davis resigns Carleton, May
Scharding Archdruid Carleton, May
Third Order resumed at Carleton, May
Oral History Project Begins, May
Tampa Bay FL Grove (RDNA), June
Green Book Vol. 2, Summer
Green Book Vol. 3, Summer
Poetry Vol. 2, Summer
Book of African Jedi, Summer
Dead Lake Scrolls, Fall
Dead Bay Scrolls, Fall

1994

Order of Puck starts, April
Pan-Druidic conference, April
Scharding resigns Carleton, May
Hrobak ArchDruid Carleton, May
Graham co-ArchDruid Carleton, Nov.
Curtis co-ArchDruid Carleton, Nov.

1995

Big River Grove of SCSU, May
ARDA collection assembled, Sept
Carleton Grove becomes an official student organization Fall,

1996

Isaac retires as Archdruid of ADF
Order of Bambi starts, January
Order of Suzuki starts, January
St. Olaf Grove closes, May
Scharding to Akita Japan, June
ARDA published, August
Big River Grove closes, August

1997

Stone Circle reappears on Hill 3 Oaks
Religious House at Carleton

1998

Unofficial 8, 9, 10th Orders Devised
1998 Stone Circles re-appear at Carleton

1999

Dispute over Third Order, June

New Stone Circle Appears, June
Irony goes to Tonga, June
Emmon Bodfish's mysterious murder

2000

New RDNA homepage, April
Rapid Growth in number of groves.
Scharding returns to USA, June
Green Book Vol. 4, June
Druid Missal-Any begins, November

2001

RDNA talk conference start, April

2002

Irony returns to USA

2003

HDNA restarted, January
40th Anniversary, May & June
OMS Affair, August

2004

ARDA 2: Green Book published, March
Archives renovated, July
Robert Larson dies, August
Fisher Interview, August
Scharding becomes Patriarch of 8th Order, September
Irony Sade becomes Patriarch of 9th Order, September
Richard Shelton becomes Patriarch of 10th Order, September
ARDA 2: Main Volume published, October

2005

ARDA 2: Magazine Volume published, Jan



**Figure 15 Goodhue Hall across Lyman Lakes,
Nestled in the Upper Arb, Summer 2003.**



Figure 16 Jenny the Harpist, c. 1998.

Roll of Groves and Arch Druids

Only seven or eight have constitutions that are still recorded to the Archives, so it is difficult to give their precise foundational dates. Likewise, most Groves rarely sent in a formal announcement of their dispersal, they just fade away. These are the only ones that I've heard about and remembered to record. My dates are vague at best and come from indirect methods, like mailing lists, to determine which Groves were still functioning. As for designations, that is even more tricky, since many were shifting labels rather frequently. P=protogrove, A!=Alternative Grove with no Orders.

Name	Location	Date	Label	Archdruids/Leaders
Acorn	Twin Cities	1978	SDNA	see Twin Cities, Grant 1/78-11/78?
Acorn 2 P	New Market	3/2003	RDNA/ODM	Ric Knight 03-Now
Aelvenstar P	Phily, PA	5/04	RDNA	Aelvenstar 04 -Now
Alabama P	Southern AL	4/ 2002	RDNA	Maddy 2002-2004
Alberta P	Calgary, Alberta	10/03	RDNA	Jim McCrae 10/03-Now
Amazon	Brazil	2002	RDNA	Friesland 2002-2003
Amber Oak P	Toronto, Ont	8/03	RDNA	Amberoak 03-04.
Amon Sul A!	Georgetown, KY	6/2001	RDNA	Gandalf 2001-Now
Ancient Circle Proto	Argyle, NY	1990s	MOCC	Inion an Daghdha 90s-Now
Ann Arbor	AnnArbor MI	1973	RDNA	Ellen Shelton 73-74, Dick Shelton 74-77?
Angus Og	Bay Area	1993	NRDNA	Until Late 90s.
Akita	Akita, Japan	1996	ShintoDNA	Scharding 96-2000, Haneke & Kibou 2000-Now
Arch	St.Louis MO	1976	HDNA	Rhodes 74-78, Clark Sept 78-79?
Baccharis	Orinda, CA	1999	NRDNA	Press 99-Now
Bamboo P	Dover, DE	9/2002	RDNA	BrightMirage 2002-Now
Barn Owl P	Cadillac, MI	2003	RDNA	Celtrin 2003 –Now
Berkeley	Berkeley CA	1968	RDNA	Larson 1968-76
Berkeley	Berkeley CA	1976?	NRDNA	Larson 1976
Berkeley	Berkeley CA	1977	SDNA	Bonewits & Carruth 77-79
Berkeley	Berkeley CA	1979	NRDNA	Carruth & Abbott 79- Fall 81
Berkeley	Berkeley CA	1981	SDNA	Bonewits Fall 81 to Early 82
Big Ash P	Garden City, MI	2000	RDNA	Matt Summer 2000-2003
Big River	St. Cloud, MN	1995	RDNA	Scharding May 95 to May 96
Birch	New Hamp.	1986	NRDNA	Carruth mid 80s to Now
Carleton	Northfield MN	1963	RDNA	See Next Page for full list
Cat in the Corner	Denver, CO	9/2001	RDNA	Alyx 2001-Now
Cattle	Dallas, TX	2002	RDNA	Josh Badger 2002-Now
Central Ohio P	Caimbridge, OH	4/2004	RDNA	Celtic Faerie 04- Now
Chicago	Chicago, IL	1970	RDNA	McDavid 70-3, Bradley 73-76
Chicago	Chicago, IL	1976?	NRDNA?	Bradley 76- Sept 78
Chico	California	2/81	NRDNA	League 2/81 to ?
Circle	Parish, NY	1999	RDNA	Weber 99-01
Clann na Brocheta	Travelling	1977	ODNA	Larson 77-79?
Corn P	Iowa	12/2001	RDNA	Gayla 2001-2002
Creeks called Rivers P	Columbus, OH moved to WV	2000	RDNA	Ian 2000-Now
Cylch Cerddwyr Rhwng Y Budoedd	Grants Pass, OR	7/2001	OMS	Ellis Arseneau 1996-Now

Cylch Kitsap Peninsula	Bremington, WA	7/2001	OMS	Butterflye 2001-Now
Cylch Sequoia Sepervirons	Crescent City, CA	7/2001	OMS	Cernunnos 2001-Now
Cylch Tylwyth P	Westmoreland, TN	7/2002	OMS	Stephen 2002-Now
D.C. (Digitalis)	Washington, DC	2000	RDNA	Scharding 2000-Now
Dragon's Eye P	Calgary, Alberta	2001	RDNA	Shaun McCann 2001-2002
Dragon Fly, Order of	Gillet, AR	2/2002	RDNA	Chis 2002-Now
Dragon Oak P	Virginia Beach, VA	6/2001	RDNA	2001-2002
Dravidia P	Havre du Grace, MD to Ind	8/2001	RDNA	Dolanimus 2001-Now
Druid Heart Spirit P	Chico, CA	2001	RDNA	Rhiannon Hawk 2001 to 5/03
Duir de Danaan	Silicon Valley, CA	1999	NRDA	MaDagda & Tegwedd 1999-Now
Elder P	France	4/2004	RDF	Cerene 4/04-8/04.
Emerald	Seattle, WA	1997	NRDNA	Cyndie Sallee 1997-1999, Priya Kendrick 1999-Now
Eurisko P	Hampton, VA	7/2002	RDNA	Gwydion 2002-Now
Evergreen	Olympia, WA	1975	changing	Tom Schuler 75- 9/79?, c Shuler 11/78-2/81, Merrill 2/81 to ?
Faerie Spell P	Whittier, CA	7/2001	RDNA	Dusty 2001-Now
Flatulent Waters P	Niagara, NY	June, 2001	RDNA	2001-2002
Frozen Aspen	Big Lake, AK	3/2004	RDNA	Colleen Peterson 04-Now
Galatia A!	Izmik, Turkey	4/2004	RDT	Greumach MacCoinneach 04-Now
Greenwood	Seattle, WA	2/81	R,N,S,Z?	Cyndie (Schuler) Sallee 2/81 to 1997
Golden Oak P	Duluth, MN	9/2001	RDNA	Coisiche 2001-5/04
Golden Apple P	Rocky Mount, NC	2/2002	RDNA	Unknown 2002- 5/04
Gray Oak P	Marlborough, MA	10/2002	RDNA	Binky 2002- 5/04
Hazelnut	Bay Area	1975	changing	Moe & Abbot off and of to Mid 80s
Hazelnut	Bay Area	1990	NRDNA	Abbott & Reitan 90 to Now
Hemlock Splinter	Mexico, NY	7/2002	RDNA	Irony Sade, 2002-Now
Hidden Wood P	Blair, PA	2/2003	RDNA	Swordfighter 03-Now
Ice Floe	Antarctica	1999	RDNA	Friesland 1999-2002 became Amazon Grove
Lark P	Tampa, FL	5/2003	RDNA	Druidess@helloworld.com 03-Now
Life Garden P	Long Island, NY	4/2002	RDNA	2002-Now
Live Oak	Berkeley, CA	12/81	NRDNA	Carruth 12/81 to 83?
Live Oak (2)	Orinda, CA	1983?	NRDNA	Press 83-85, Blunt 85, Bodfish 85-93
Los Angeles	LA, CA	6/78	SDNA?	Sherbak 6/78 to 12/81?
MaKaJaWan	Wisconsin	1964	RDNA	Frangquist 1964, Holding/Hirsch? 65-66?
Mojo Proto	Unknown	12/2001	RDNA	Juju 2001-Now
Mother Berk.	Berkeley CA	1976	SDNA	Bonewits 76
Mulberry Proto	Tucson, AZ	11/2001	RDNA	Ken Bennet 2001-2002
New York 1	NY City	4/66	RDNA	Fisher Apr 66-Sept 69?
New York 2	Meadow, MA	1976	RDNA	Corey 76-77?
Nomadic Proto	Roseneath, Ontario	2/2002	RDNA	Unknown 2001-Now

Oaken Circle Proto	Northern KY	2001	RDNA	Sherry 2001-Now
Olympia	Olympia, WA	9/2001	RDNA	Daniel Hansen 2001-Now
Ombanda	Ombanda, CA	1993?	NRDNA	93- Mid 90s.
Poison Oak	Orinda, CA	2002	NRDNA	Weinberger 2002-Now
Post Oak Protogrove	Houston, TX	1984	NRDNA	Tom Cross 84-88
Princeton	Princeton, NJ	1978	RDNA	Morrison 78 to ?
PSG festival	Madiosn, WI	1993	RDNA	Scharding 1993
Purdue	Purdue, IN	1965?	RDNA	Smiley 65?-70?
Rapid City	Rapid City, SD	1966	RDNA	Nelson 4/66? –68?
River Oaks PROTO	Jacksonville, FL	2000	RDNA	Uncertain until 2002.
Rochester	Rochester, NY	1/2002	RDNA	Wolf 2002 to Now
Rogue River P	Medfore, OR	5/04	RDNA	Aeigeann 5/04 to Now
Saint Louis Proto	St. Lousi, MO	5/2002	RDNA	Unknown 2002-Now
Saint Olaf	Northfield, MN	1987	RDNA	Adams 87?-94?
Shikoku Grove	Tokushima, Japan	1997	RDNA	Ikari Segawa 1997-Now
Silver Oak Proto	Wilkesboro, NC	4/ 2002	RDNA	Unknown 2001-2002
Stanford a.k.a.	Palo Alto, CA	7/ 1970	RDNA	Savitzky or Ugglä 70 to 76
Southern Shores	Palo Alto, CA	1976?	NRDNA	Ugglä 76 to 11/78?
Southern Shores	Palo Alto, CA	1979?	SDNA?	Sherbak 79? to 81?
Stagg's Trail P	Alta, CA	1997	RDNA	Pendragon 97-2001
Sunrise P	Green Valley, CA	2/2004	RDNA	Orianna 04-Now
Stockton	Stockton, CA	1972?	RDNA	Bonewits 72? to 74?
Swamp Protogrove	Naples, FL	1991	RDNA	Finn Goodwyrd 91-Now
Tampa	Tampa, FL	1993	RDNA	Kyle Clark 1993 to ?
Tampa #3 Protogrove	Tampa, FL	2000	RDNA	Jantzen 2000 to 2003
Twin Cities	Twin Cities	1974	N or SDNA	Bonewits 74-76, Auvinen 76-78 See acorn
Tuatha	San Diego, CA	1976?	NRDNA?	O'Neil 76? to 79?
Tuatha de Danaan	Bay Area	1993	NRDNA	Sommers 93 to late 90s
Vermilion	Vermilion SD	3/64?	RDNA	Nelson 3/64 to 11/65?
Volcano	Tonga, South Pacific	6/1999	RDNA	Irony Sade 1999-2002
White Rabbit	Monona, WI	11/2001	RDNA	Luomala 2001-Now
Yns Avallach P	Atlanta, GA	8/2003	RDNA	John Ness 03-Now



Figure 17 Hill of Three Oaks, Lughnasadh 1993.

Carleton ArchDruids	Archdruidicy	Carleton Missionaries
David Fisher	Spring 63 to Spring 64	Norman Nelson
Norman Nelson	Spring 64 to Fall 64	David Frangquist
David Frangquist	Fall 64 to Spring 66	David Fisher
Gary Zempel	Spring 66 to Spring 67	Richard Smiley
Thomas Carlisle	Spring 67 to Spring 68	Robert Larson
Marta Peck	Spring 68 to Fall 68	Steven Savitzky
Steven Savitzky	Fall 68 to Spring 69	David Uggla
Richard Shelton	Spring 69 to Spring 71	Glen McDavid
Glenn McDavid	Spring 71 to Spring 72	Michael Bradley (hon.)
Renata Seidel	Spring 72 to Spring 73	Ellen Conway Shelton
Steven Corey	Spring 73 to Summer 74	Richard Shelton
Diana Erbe	Summer 74 to Spring 76	Steven Corey
Donald Morrison	Spring 76 to Spring 78	Donald Morrison
Susan Olin	Spring 78 to Spring 79	Sam Adams (hon.)
Katya Luomala	Spring 79 to Spring 80	Kyle Clark (hon.)
Heidi Schultz	Spring 80 to ?	Michael Scharding
<i>(First Interregnum period)</i>		Irony Sade
Robert Nieman	Spring 82 to Spring 84	Merri Weber
Thomas Lane	Spring 82 to Spring 84	Ian Friesland (hon.)
Megan Ross	Spring 84 to Summer 85	
<i>(Second Interregnum with various leaders such as):</i>		
Alice Cascorbi	mid 80s	
Heiko Koester	mid 80s	
Jan Schlamp	mid 80s	
Carron Perry	late 80s	
Tino Thompson	late 80s	
Brandon Schields	late 80s	
Joanne Mandt	late 80s	
Heather Gruenberg	early 90s	
John Nauert	early 90s	
<i>(Return of Archdruids)</i>		
Andrea Davis	Spring 90? to Spring 93	
Michael Scharding	Spring 93 to Spring 94	
Rebecca Hrobak	Spring 94 to Spring 96	
Anne Graham	Spring 95 to Spring 96	
Michelle Curtis	Spring 95 to Spring 97	
Irony Sade	Spring 96 to Spring 99	
David Coil (honorary)	Spring 96-Spring 99	
Michelle Hajder	Spring 96 to Fall 98	
Amanda Bradley	Fall 97? to Spring 00	
Chrissie Phelps (2 nd)	Spring 99 to Fall 00	
Chloe Flynn (2 nd)	Spring 99 to Spring 01	
MerriBeth Weber	Fall 98 to Spring 03	
Ehren Vaughn	Spring 99 to Spring 02	
Chris Middleton (2 nd)	Spring 99 to Spring 02	
Steve Crimmins	Spring 02 to Spring 04	
Corwin Troost	Fall 02 to Spring 05	
William Reckner	Fall 04 to Spring 05	
Ian Hill	Fall 04? to Spring 07?	

CARLETON COLLEGE

(Founding Grove)
1963-Present

Vermillion, SD 64-65
Ma Ka Ja Wan, MI 64
Rapid City, SD 65-66
Purdue, IN 65-71
New York #1 66-69

Berkeley, CA 68-81

Chicago, IL 70-78
Stanford, CA 70-78?
Ann Arbor, MI 73-77?
New York #2 76-78?
Southern Shores, CA 76-81?
Princeton, NJ 78-80?
St. Olaf, MN 87-93?
PSG, WI 93
Tampa, FL 93-98

Big River, MN 95-98

Circle, NY 98

Tonga 99-02

Ice Floe 99-01 (Amazon 01-02)
White Rabbit, WI 01-Now

Stockton, CA 72-74
Twin Cities, MN 74-78

Evergreen, WA 75-81

Hazelnut, CA 75-Now

Arch, MO 76-79?
Tuatha, CA 76-79?
Clann Na Brocheta 76-79?
Acorn, MN 78-81

Live Oak 81-93,99-Now

Los Angeles, CA 81-85?
Chico, CA 81-87?

- **Ar nDraiocht Fein (ADF) 1983-NOW (Many Groves)**
- **Reformed Druidic Wicca? (RDW) Mid 1980s-Now**

Greenwood, WA 81-99
Emerald, WA 99-Now

Tuatha De Danaan 93-96?
Ombanda, CA 93- 96?
Angus Og, CA 93-96?
Duir De Danaan 99-Now

Post Oak Protogrove 84-88

Birch 85-Now
Silver Oak Protogrove 89-?
Baccharis 99-Now
Poison Oak 02-Now
Sunrise P, 04-Now

Uxellos-Druidactios 88-Mid 90s
Grew to about 4 or 6 groves

Henge of Keltria 88-Now (5 Groves)
Divine Circle Sacred Grove 91-Now
Primitive Celtic Church 92-96
Order of the White Oak 99-Now

Akita, Japan 96-Now

Hemlock Splinter, NY 02-Now

Shikoku, Japan 97-Now
Monument, D.C. 00-Now

RDW became the
Missionary Order of the
Celtic Cross (MOCC) in
1990s based in CA.

Tuskogee Grove 83-Now
Seattle Grove 94-Now
Ancient Circle 90s-Now
Possibly more....

Swamp, FL (91) -Now
Big Ash P, MI 00-Now
River Oaks P, FL 00-02
Tampa #3 P, FL 00-03
Creeks Called Rivers P, OH 00-Now
Cat in the Corner, CO 01-Now
Corn P, IA 01-04
Olympia, WA 01-Now
Dravidia P, MD 01-Now
Cattle P, TX 02-Now
Rochester, NY 02-Now
Frozen Aspen, Alaska 04-Now
Acorn 2 P, 03- Now

Spontaneous Protogroves

Dragon's Eye Proto, Canada 01-02
Faerie Spell Proto, CA 01-Now
Flatulent Waters Proto, NY 01-02
Golden Oak Proto, MN 01-Now
Dragon Oak Proto, VA 01-02
Mojo Proto 01-Now
Mulberry Proto, AZ 01-02
Oaken Circle Proto, KY 01-Now
Alabama Proto, AL 02-04
Bamboo, DE 02-Now
Dragon Fly Order, Canada 02-04
Golden Apple Proto, NC 02-04
Grey Oak Proto, MA 02-04
Nomadic Proto, Canada 02-04
St. Louis Proto, MO 02-04
Life Garden Proto, NY 02-Now
Silver Oak Proto #2, NC 02-04
Barn Owl Proto, MI 03-04
Eurisko Proto, 02 - Now
Hidden Wood P 03-04
Lark P, 03 -Now
Amber Oak P, 03-04
Rogue River P, 04-Now

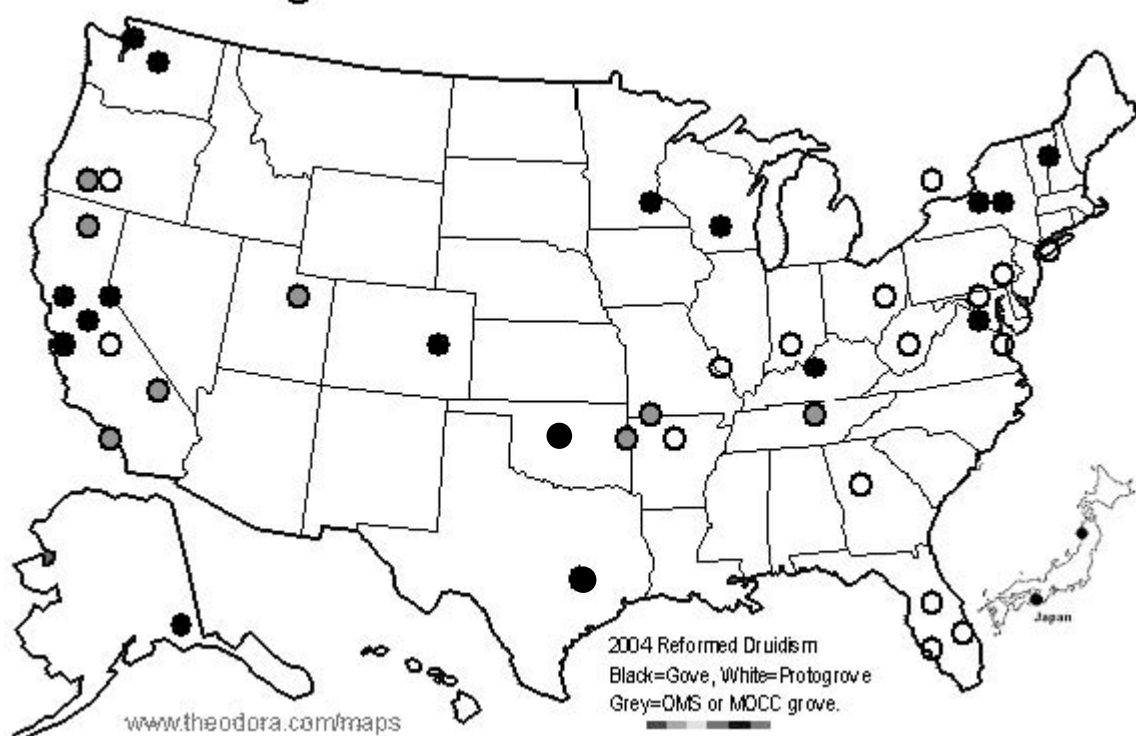
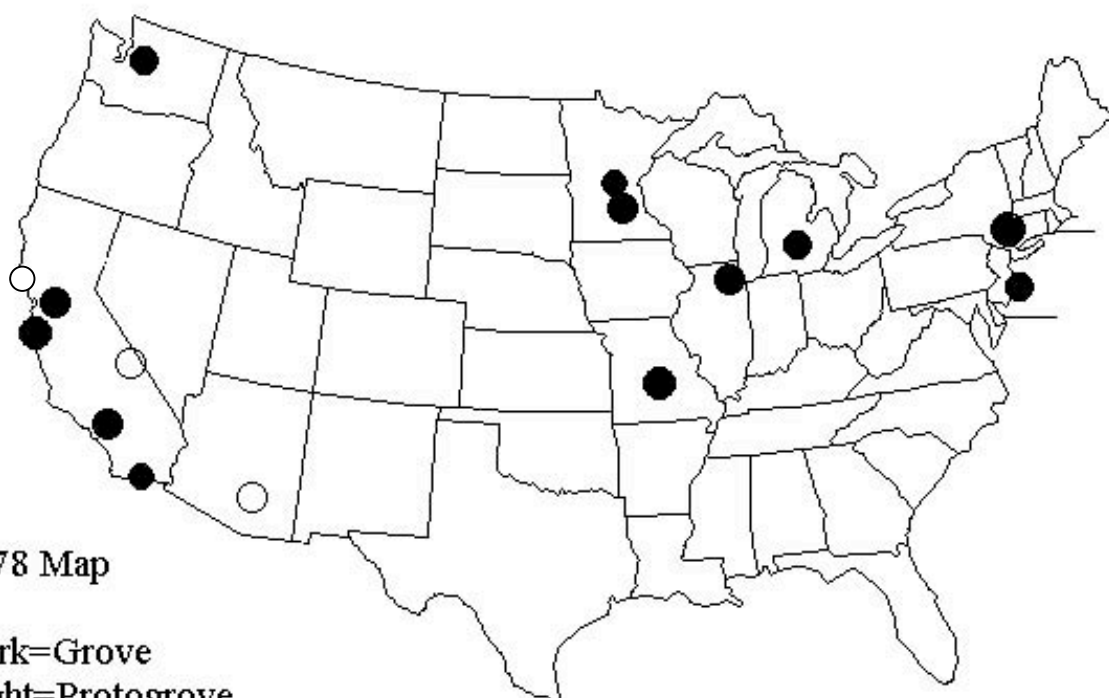
Order of Mithril Star, RDNA

Cylch Cerddwyr Rhwng Y Budoedd, OR 96-Now
Many in the 90s....
Cylch Kitsap Penninsula, WA 01-Now
Cylch Sequoia Sepervirons, CA 01-Now
Cylch Tylwyth Proto, TN 02-Now

Elder P, 04-04
Aelvenstar P, 04-Now
Galatia P, 04-Now

A Family Tree of Modern Druidism

Naturally most dates are approximate, and many offshoot organizations may not be recognized by their apparent parent organization as truly descended from them. I would love to receive corrections and additions for the next issue. There are perhaps a dozen other offshoots of ADF, plus Celtic Wiccan groups and other organization that may have borrowed RDNA/ADF/Keltrian materials over the years, and when significant, we'll add them to the family tree.



Statistical Commentary on the Reform

Rough Estimates

Here are a couple armchair estimates of the size of Reformed Druid statistics. Do not quote them as they are unverifiable and unscientific. They are based on general discussions, intuitions, and wild guessing. Note that all Third Order Druids are 1st and 2nd Order also, and all 2nd Order Druids are 1st Order Druids also. First numbers are for 2003, and numbers in parentheses are 1996 figures

Estimate of Ritual Attendees

3600 (3000+)

% from Carleton

43% (33%)

Population of First Orders

1100+ (1200+)

% of 1st from Carleton

60% (70%)

Population of Second Orders

190+ (170+)

% of 2nds from Carleton

43% (40%)

Population of Third Orders

110+ (80+)

% of 3rds from Carleton

70 % (Less than 70%)

Ratio Male/Female of 3rd till 1971

15:1 (15:1)

Ration M/F of new 3rds since 1971

3:5 (2:3)

Ratio Male/Female of 3rds till Now

1:1 (3:2)

Ratio of M/F Archdruids till 1971

15:1 (15:1)

Ratio of M/F new ADs since 1971

1:1 (1:2)

Ratio of M/F Archdruids till Now

4:5 (1:1)

Population of Higher Orders

28+

Estimate of Total Past Groves

60 (45)

Estimate of Past Protogroves

60 (10)

Reasons for Grove Collapse

1. Ennui & In fighting
2. Finances

3. Archdruid had to move

Largest Known Grove

Greenwood Grove (60+ regular)

Smallest Known Grove

Saint Olaf (1 or 2 regular)

1976 Grove Pop. Estimates

Doubling or tripling on High Days

Ann Arbor 5-10

Arch 10-12

Berkeley 5-10

Carleton 5-10

Mother 3-5

New York Two 3-5

Southern Shores 3-5

Twin Cities 5-15

Solitary Thirds: 30+

1995 Grove Pop. Estimate

Doubling on Highdays

Bay Area Total 5-10

Big River 5-10

Birch 3-5

Carleton/Olaf 5-10

Greenwood 30-60

Tampa 3-5?

Solitary Thirds: 60+

2004 Grove Pop. Estimate

Carleton 20 (120 mailing list)

Emerald Grove 80

Swamp P 7

Duir De Danu 7

OMS main 18

Rogue River P 8

St. Louis P 6

Baccharis 5

Birch 4

Digitalis (DC) 5

Akita 5

Rochester 4

Hazelnut 4

Acorn P 4

Lark P 4

Poison Oak 3

Amon Sul 3

Creeks called Rivers P 3

Hemlock Splinters 3

Bamboo P 3

Frozen Aspen 3

Shikoku 3

Aelvenstar P 3

Sunrise P 1-3

Yns Avallach P 1-3

Alberta P 3

Dravidia P 3

Life Garden P 3

White Rabbit 3

Eurisko P 3

Cattle P 1-3

Cat in the Corner 1-3

Olympia Grove 1-3

Solitary Thirds: 80+

Protogroves total: 124

Oldest Grove

Carleton

Longest Running Grove

Greenwood

Most Groves at One Time

general increase in groves reaching:

Twelve (Sept 1978)

increase since 1987 reaching:

Six to Eight (May 1993)

Seventeen (Aug 2004)

Fewest Groves at One Time

One (May 1963 to Summer 64)

Three (1967)

Three or Four (1983-1987)

Average Number of Groves

Six

Years of Cyclical Peaks in Dispersal

1963-6

1973-78

1990-95

2001-03

Years of Cyclical Troughs in Dispersal

1967

1979-82

1998

Prediction of next Peak

2010 (2010)

Prediction of next Low

2007 (1999)

Number of Labels in Reform

6 to 8 in Sept. 1978

RDNA, New RDNA, Norse DNA (Tuatha), Zen DNA (Evergreen), Hasidic DNA (Arch), Schismatic DNA (Mother), Orthodox DNA (Clann na Brocheta), Humanistic DNA (Chicago)

Longest ArchDruidcy

(??Abbot & Hazelnut Grove??)

Cyndie Sallee 2/81 to present

Carruth mid 80s? to present

Larson 68-76

(Adams 87?-94?)

Shortest Known ArchDruidcy

Bonewits (Berkeley) 2 months? (1981)

Frangquist (MKJW) 4 months? (1964)

Nelson (Carleton) 5 months? (1964)

Avg. Archdruidcy in Reform

Three or Four years

Longest ArchDruidcy at Carleton

Offic: MerriBeth Weber Fall 98- May 03?

Unoffic: Andrea Davis Sep 89? to May 93

Avg. Archdruidcy at Carleton

One (maybe Two years)

Avg. Grove Activity by a Druid

One to Three Years

"Prolific" Ordainers of Priests

Mike Scharding 28+

Isaac Bonewits 14+

Frangquists 10+

Sheltons 6+

Larson 6+

Fisher 5+

"Prolific" Authors in Pages

Michael Scharding

Isaac Bonewits

Emmon Bodfish

Stacey Weinberger

Irony Sade

Frangquist

Stephen Crimmins

Shelton

Cultural Centers of the Reform

(in time Order)

Carleton / Ann Arbor 1963-1978

Berkeley / Twin Cities 1968 to 84?

Twin City / Arch 1974-8 (SDNA & HDNA)

Greenwood 1976 to Present

Carleton / Big River 1985 to present

Bay Area 1990 to Present

Most Populous Druid Areas

1. Bay Area

2. Carleton & Great Lakes

3. North West

4. North East

5. Japan

Least Populous Druid Areas

1. South West

2. South East

3. South

4. Rocky Mountains

Most Written Rituals

Samhain

Beltane

Most Read Druid publications

What is Reformed Druidism?

Druid Chronicles (Reformed)

ARDA

Druid Chronicles (Evolved)

Black Book

Green Book

Probably the Most Notable Druids

(in chronological order)

Fisher & Cherniack

Frangquist & Nelson

Savitzky, Shelton & McDavid

Larson & Bonewits

Carruth, Abbott, & Bodfish

Cascorbi & Koester

Scharding, Weinberger

Sade, Weber & Crimmins

Credits, Founders, and Known Innovators

A number after the item indicates in which Part of ARDA2 it can be located. Green Books come in ten volumes, so "6.5" means Part 6 Volume 5. If I missed your name or contribution, please do contact me.

C= Carleton Alumni, B=Berkeley,
L=Live Oak, O=Other

David Fisher *Founder -C

Order of (altar) Consecration 3
Altars
Clothes of office
Order of Worship 3
First officiating priest
"Dalon ap Landu"
Druid Sigil
The Ribbons of office
The Waters of Life
ArchDruid office
Preceptor office
Server office
Constitution 4
Basic Tenets 1
First Beltane 3
"The Druid Curse"
First Samhain Service 3
Samhain #1 3
Samhain Chant 3
The Waters of Sleep
Summer & Winter halves
Second Order 3
Oimele #1 3
Third Order 3
Existence of the Higher Orders 3
Fourth Order Patriarch 3
A chant for Midsummer?? 3
Reply of Other David 2
Fisher's Farewell 2
Apology for Simplicity 2
Epistle to Encyclopedist 2
Began the Black Book 3
Began the Blue Book 3
Book of Faith 2
Established the Council 4
New York Grove

Jan Johnson -C

First attempt at a Schism 1
First writer of an epistle

Howard Cherniack *Founder

Constitution 4
Basic Tenets 1
First Preceptor

Norman Nelson *Founder -C

Constitution 4
Basic Tenets 1
First Server
First post-Fisher Archdruid
Fifth Order Patriarch 3
First Missionary 2

Vermilion Grove 2
A Service at Winter Solstice 3
A Chant for Winter Solstice 3
Rapid City Grove
Helped to edit DC(E)
Epistle of Norman 2
Some Last Thoughts 2
RDNAtalk moderator
2nd & 3rd Epistle of Norman 2

David Frangquist *Founder -C

A Spring Thaw? 2
First Third ordained
One of few Thirds ordained in Winter
Names of the Higher Orders 3, 4
Sixth Order Patriarch 3
Druid Chronicles (Reformed) 1
Ma-Ka-Ja-Wan Grove 2
Epistle of David the Chronicler 2
What is Reformed Druidism? 4
A Meditation for Midwinter? 3
Incantation for Midsummer #2 3
Origins of the Carleton Calendar 4
The Green Book (volume one) 6
Outline of the Foundation of Fundamentals 2
Reply of David 2
Pushed the Priestess Issue 10
Felicitous Communications 2
Epistle of Midsummer 2
Boosted the Druids in 60s
Boosted the Druids in 70s
Restarted the Druids in 80s
Boosted the Druids in 90s
Higher Order Letter 3 (historiography)
Standard Forms 4
Song of the Earth 4

Gary Zempel -C

Seventh Order Patriarch 3
Oimele #2 3

Dick Smiley -C

Purdue Grove
Hill of 3 Oaks Haiku (Zero)
The Smiley Draft Affair 2

Marta Peck -C

First Female Carleton ArchDruid
First 3rd Order ordained by phone

Robert Larson -C-B

First Celtic enthusiast at Carleton
Berkeley Grove 4
Leabhar Toirbhealbhagh 2
Started 1971 Priestess Vote in 1969
8 standard NRDNA festivals in DC(E) & ARDA 3
First Epistle of Robert 2
Order of Worship in Irish 3
Second Order in Irish 3
Third Order in Irish 3
A King's Wedding 3
Druid Chronicles (Evolved) 2
Provisional Council A-Ds 2
Pronunciation of Irish Gaelic Terms 6.10
A Guide to Celtic Deities 6.10
First Epistle of Robert 2

Second Epistle of Robert 2
Orthodox Druids of North America
Clann Na Brocheta Grove
Celtic Time Reckoning 4
Edited the ARDA collection
Intro to ARDA (Zero)
Third Epistle of Robert 2
Last Epistle of Robert 2

Steve Savitzky -C

Revived 60s Druids
Order of Investiture 3
Letter to My Brothers 2
Stanford Grove
Southern Shores Grove
Sample Druid Funeral 3

Richard Shelton -C

Exorcism in Time of War 3
Order of Worship in Greek 3
Smiley Affair letters 2
Oimele #3? 3
Lughnasadh alternative service? 3
Relocated the Blue Book
The Codex of Form 2
Polite Refusal 2
Report of Richard 2
Words of Green 2
Lesson for a New Archdruid 2
Epistle of Richard 2
Post Carleton Perplexions 2
Helped to edit DC(E)
Beltane Alternative Service 3
Carleton Apocrypha 2
Standardized Carleton Calendar 4
Repub. Greenbook 6
Boosted Druids in 70s
Boosted Druids in 80s
Boosted Druids in 90s
Patriarch of Danu
Ordination of 10th Order Druids

Thomas McCausland -C

Discourse of Thomas the Fool 2
Wisdom of Thomas the Fool 2

Ellen Shelton -C

Boosted Druids in 70s
Ann Arbor Grove 4
Epistle of Ellen 2
Second Epistle of Ellen 2

Isaac Bonewits -C

"Real Magic"
First Ordained 3rd in Berkeley
Stockton/Lodi Grove
First Epistle of Isaac 2
Protogrove Concept 2
Twin Cities Grove
Arch Grove
Initiated Isaac Affair 2
Second Epistle of Isaac 2
Third Epistle of Isaac 2
Fourth Epistle of Isaac 2
Fifth Epistle of Isaac 2
The Beginning of ADF 2
Mother Grove in Berkeley

Schismatic Druidism 2, 4
 SDNA & HDNA constitutions 4
 Hasidic Druidism 5
 Order of Merddyn Patriarch 3
 Standardized Spelling
 Druid Chronicles (Evolved)
 Book of Changes 2
 Suggestions for a Druid Funeral 3
 Old Fashioned Wedding 3
 Wedding Contract 3
 The Druid Seasons of the Year 4
 The Holidays of the SDNA 4
 Different Strokes 7
 Book of Bards 6.6
 The Other Druids 6.10
 Neopagan Druidism 6.10
 A Bibliography of Druidism 6.10
 Authentic Thaumaturgy (book)
 Many, Many Liturgies 3
 ADF Liturgy Outline 3
 Money & Priesthood 6.10
 Step by Step Guide to ADF 3
 ADF Midsummer 1987 3
 A Wedding Contract 3
 Druid Chronicler magazine 11
 Pentalpha magazine 11
 ADF founder 4
 6th Epistle of Isaac 2

Glenn McDavid -C

Indexed the Chronicles 1
 Chicago Grove Constitution 4

Gerre Goodman -C

Gobbledegook and Red Tape 2
 A Cup Filled to the Brim 2

Renata Seidel -C

Epistle of Renny 2

Dale Fierbe -C

Salutations 2

Julia Vinograd -C

Several Poems 6.6

Cwerthin -O

HDNA sage 5
 Book of Bards 6.6

Shirine Morton -B

Musings of an Ancient Religion 2
 Bristlecone Pines 6.9

David Geller -B

Order of Oberon Patriarch 3
 Many songs 6.6
 Swirling Galaxy liturgy idea. 3

Mike Bradley -C

Humanistic DNA of Chicago Grove 4

Hal Moe -B

Nordic Fire Rituals 3

Stephen Abbot -B

Live Oak Grove 1981
 Celtic Goddesses of Moon 6.10
 Druid Cross Tarot 3
 Hazelnut Grove 1975 -
 Dead Bay Scrolls 1993 9
 Memorial for Robert Larson 3

Sally Eaton -B

Epistle of Sally 2

Anodea Judith -B

Let the Spirit Come to You, poem 3
 Goddesses, Goddesses, song. 3
 Let it All Happen, Song 3

Cyndi Salee -B

Evergreen Grove
 Greenwood Grove
 First major use of Native American
 Druid Choirs

Joan Carruth -B -L

Epistle to the Myopians 2
 Coalition Council of DAL 4
 Order of Diancecht Matriarch 3
 Mini-Chronicles
 Live Oak
 Birch Grove
 New Matriarch of Grannos

Katya Luomala -C

Order of Lugh Matriarch 3
 1978 Lughnasadh 3
 One of Last Carleton Druid in 70s

Emmon Bodfish -L

Editor, Druid Missal-Any 1982-1991, 11
 Writer of several Missalany articles 11
 Orinda Grove AD & Live Oak Preceptor
 Live Oak Grove Tender
 Open Letters to the Grove 2
 Further Funeral Suggestions 3
 The Staff 3
 Four Salutations of the Day 3
 Creating a Wizard's Lite 3
 Back to the Shadows 3
 Candle Staring 3
 Why Another Article on Scrying 3
 Collection of Poems 6.6
 Mistletoe 6.9
 Hazel and Salmon 6.9
 Seasonal Essays 6.7

Larry Press -L

Live Oak Grove AD
 On Divination 3
 Calculating Cross Quarter Days 4
 Lair of Cthulu 6.6

Susan Press -L

Poems of the Season 6.6

Tom Cross -O

Druidism and Truth 2
 A Rebuttal to Albion 2
 Spring Equinox Salvo 2
 Druidaxta 2
 Farewell of Tom Cross 2
 Sacred Cauldron (book)
 Vehicle Chant, poem. 6.6
 Hymn to the 3 Brigits, poem
 Gaulish Language 6.10
 The God List 6.10
 Gaulish Gods 6.10
 Decline of Druidism 6.10

Willowoak -L

Order of the Earth-Mother 3
 Live Oak coup member 2

Albion -O

Letter to the Editor 2
 A Rebuttal to Cross 2
 Albion's Response 2
 Albion's Thoughts 2
 A Druid Staff 3
 Experiment in Iron Age Living 11

Les Craig -B -L

Matriarch of Oberon 3
 Balanced Epistle 2
 The Gift of Horses 2
 Epistle on Gruntwork 2
 Balance & Synthesis 2
 Author of "Heathen on Heath" 6.7

Alice Cascorbi

Revived Druids in 80s
 Revived 1st Order
 Revived 2nd Order
 Revived Order of Worship
 First Neopagan at Carleton
 Interview 10

Jan Schlamp/ Heiko Koester -C

Samhain #3 3
 First Fall Equinox rite at Carleton 3
 Sweatlodges
 Speaking of Beliefs 2, 3

Sam Adams -C

Saint Olaf Grove
 First RDNA to enter Henge Keltria
 Friend of the RDNA 6.6
 Oimec Song 6.6
 Oimec Silly Song 6.6
 Epistle of Sam 2

Andrea Davis -C

Boosted Druids in 90s
 Wedding Ceremony 3

Michael Scharding -C

Boosted Druids in 90s
Refound the Black Book
Refound the Green Book
Revived Third Order
Revived Higher Orders
Invented Whang (Whisky/Tang)
Revived Order of Worship
Book of Poetry (Volume one) 6.6
Book of Poetry (Volume two) 6.6
Book of Poetry (Volume three) 6.6
Refound the Carleton Apocrypha 2
Green Book (Volume two) 6.2
Green Book (Volume three) 6.3
Book of the African Jedi Knight 6.5
Friends of the Earth Mother organization
Book of Poetry (Volume three) 6.6
1992 Midsummer 3
1994 Candlemass 3
Temporary Regent of Order of Grannos
Many Oral Histories of RDNA 10
A General History of Reformed Druidism 8
Refound the Blue Book
Book of Ultimate Answers 6.5
Book of Ancient Sources 6.10
International Druid Archives
Big River Grove of St. Cloud 4
Order of Suzuki (Founder) 3
Order of Bambi (Patriarch) 3
Part Zero
Various Introductions
New Orders of Puck 3
New Order of Phoenix 3
New Order of Suzuki 3
New Order of Bambi 3
New Order of Hermes & Basho 3
New Order of Brigit 3
Roll of Groves and ArchDruids 4
Statistical Commentary on Reform 4
Credits, Founders, and Known Innovators 4
Terminology of the Reform Druids 4
Standard Liturgical Abbreviations
Adjusting Between Carleton and Berkeley
Dating Methods 4
What is Reformed Druidism? 1995 4
Timeline of Reformed Druidism 4
Fire Building Fun 3
Mike's Farewell 2
Book of Lacunae 2
Akita Grove
1997 Beltane 3
The Sigil Letters 2
Epistle of Rising Sun 2
Freedom Within/Freedom Without 2
Parenthetical Epistle 2
Mini-Essay on RDNA 6.10
Part Eight of ARDA 8
Dead Lake Scrolls 9
Dead River Scrolls 9
D.C. Grove
2001 Fall Equinox 3
2002 Fall Equinox 3
Sigil Construction 101 3
Salmon of Knowledge 6.9
Druidical Diet Dilemma 6.9
Romanization of Japanese Service 3

The Most Famous Reformed Druids 6.10
Where are My Druid Ancestors? 6.10
Where are Ideas for Druids From? 6.10
Green Books Five 6.5
Green Book Six 6.6
Green Book Seven 6.7
Green Book Nine 6.9
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2002 Order of Acorn (Zero Order) 3
Missionary Im-Position 2
Mike's Mini-Missive 2
The Arch Epistle 2
Divination Techniques 3
Ordination of 8th Order Druids 3
Patriarch of Taranis
Higher Order Letters 3
Unofficial Danu Sermon 3
New Order of Pack-Rat 3

Daniel Hansen -O

American Druidism (book)
Fantasy Druids 6.10
Druidesses: An Overview 6.10

Nozomi Kibou -O

Eight Order 3
Ninth Order 3
Tenth Order 3
All's Well That's Dug Well 11
Fertility Cycle of Druid Year 6.7

Patrick Haneke -O

Memorial for Beth Harlow 3
Baby Blessing 3
Great Cailleach Search 3
Quick Order Liturgy 3
Daily Druid Devotional 3
Sirona Shower Shugyo 3
Hot Tub Healing 3
Winter Solstice Drama 3
Bardic Contest 2001-2002 6.6
Bardic Contest 2002-2003 6.6

Paul Schmidt -C

The Book of Paul (DLS) 9

Becky Hrobak, Anne Graham and Michelle Curtis -C

First all-female hierarchy at Carleton
First Triple-ArchDruidy at Carleton
New Carleton Constitution
Official Organizational Status & Funding
Druid Tea Parties
Longest Carleton Archdruidy (Hrobak)
Mini-Epistle of Michelle 9

Michelle Hajder -C

Michelle's Meditation 9

Chris Middleton -C

New Order of the Evening Mystic 3
Collection of Poems 6.6, 9

Robert Harrison -C?

Sigil Letters 2, 9
Being a Druid 2

Amanda Bradley -C

Epistle of Amanda 2, 9

Irony Sade -C

New Third Order
Bread Loaf Weddings 4
Sociology of the RDNA 6.10
What Are Druids? 2
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Ein Tanz 6.6, 9
The Winter King 6.6, 9
The Wild Hunt 6.6, 9
Order of the Volcano 3
Tonga Grove
Soul of Juliana Spring 6.6, 9
Hemlock Splinter Grove
Ordination of 9th Order Druids 3
Patriarch of Llyr

Alex Strongbow -C

Optional Activities Vol. Simplicity 3
Optional Oimelc Activities 3
Things to do for Spring Equinox 3
10 Things to do for Beltane 3
Summer Solstice Activities 3
Some Possible Lughnasadh Things 3
Some Activities for Fall Equinox 3

Mortus -O

Uncommon Samhain Activities 3
Samhain & Sacrifice 6.7

Rhiannon Hawk -O

Creating a Druid Nemeton 2, 6.9
Tree Meditation 2, 6.9
Druid Ritual Differences 6.10
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Bardic Contest 2001-2002 6.6
Bardic Contest 2002-2003 6.6
Cymru World Tree 6.10

Sam Peeples -O

Life is a Birch 6.9
The Hazel Tree 6.9
Ivy and Vine 6.9
The Ash Tree 6.9
The Willow 6.9
The Oak Tree 6.9
The Apple Tree 6.9
The Canny Conifers 6.9

Ellis Arseneau -O

OMS Founder 6.8
OMS constitution 4
Druidcraft 101 6.8
Unearthing Dalon 11
Green Book Eight 6.8
The Redwood 6.9
Suggested Activities OMS 3

Tegwedd -B

Ballad of Death of Dalon Ap Landu 6.6
Celtic Goddesses Song 6.6
Bardic Contest 2001-2 Winner 6.6
Bardic Contest 2002-2003 6.6
RDNAtalk moderator
Grey Malkin Newsletter Publisher
Standing Stones Newsletter 11

Ian Friesland -C

The Sigil Letters 2, 9
Antarctica Grove
The Alphabet Epistle 3

Randall ? -C?

Online Druid Services 3

Ikari Segawa -O

Japanese Order of Worship 3

Stacey Weinberger -L

1999 Order of Worship 3
1999 Samhain 3
Old Druid Missal-Any 11
Druid Missal-Any 2000-? 11
Winter Tree Care & Planting 6.9
Planting Your Own Grove 6.9
Another Protogrove Service 3
Leave No Trace 6.9
NRDNA cNference Moderator
RDNAtalk Moderator

MerriBeth Weber -C

Collection of Poems 6.6
Interview 10

Mairi Ceolmhor -O

Why We are Called Reformed? 2, 6.10
Christmas Plants & Yule Log 6.9
Bardic Contest 2001-2002 6.6

Corwin Troost -C

Collection of Poems 6.6, 9
Epistle of Corwin 2
Calling the Winds 3

Gandalf -O

Epistle of Adaptation 2

Alyx Griffen -O

The Epistle of Alyx 2
Cat in the Corner Grove

Eric Powers -O

Bardic 2002-2003 Contest 6.6
Breakfast of Champions 6.9
Celtic Dietary Problems 6.9
Irish Spring & Irish Cleanliness 6.9
Epistle of Eric 2
Various Winter Activities 3

Bright Mirage -O

Bamboo Grove
Bardic Contest 2002-3 Winner 6.6

Ric Knight -O

Epistle of Ric of the North 2
order of druids minor 3
odm Constitution 4

Stephen Crimmins -C

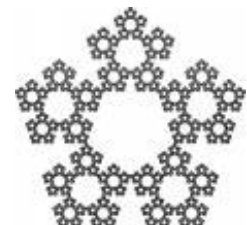
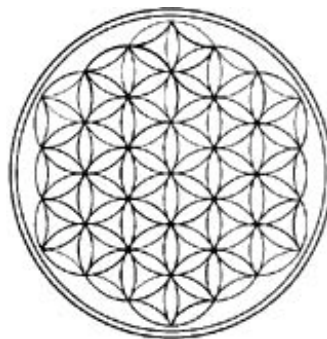
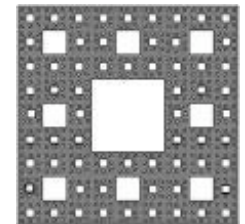
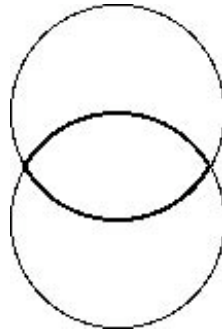
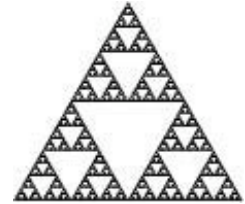
Epistle of Stephen 2
Higher Order Discussion 3 (Historiography)
Updated the Archives
Mike Scharding & the History of RDNA 7
Assisted illustrating ARDA 2
Pre-Emptive Ordination of 10th Order 3
New Order of Hephaestus 3
Acorn Planting 3
Edited the re-issue of DC(E)
David Fisher *the* Founder? 7
Suggested 11th, 12th & 13th Orders

Celtic Oak -O

French Order of Worship 3

Your Name Here

Many amazing discoveries & observations.



SECTION SEVEN: RDNA GLOSSARIES

Traditions, Miscellaneous Customs and Liturgical Notes

The Druid Sigil

The circle with the two vertical lines passing through is the major symbol used by all of the branches of the Reform. In later years, the circle has sometimes been drawn as a wreath with two staves in front of it. It has also been adopted by such second and third generation spin-off Druid organizations from the Reform as Ar nDriaocht Fein (ADF), The Henge of Keltria and the Primitive Celtic Church, and Order of Mithril Star.

This symbol was once thought to be an ancient Celtic symbol for the Earth-Mother. In the Reform at least, the Druid Sigil is used in blessings, and in signing of names by members of the Third Order. It is often mistakenly asserted that the Founders took it from an illustration (plate 2) in *The Druids* by Stuart Piggott, showing the floor plan of a Roman-Celtic temple of Nodens. However, this book was published after 1966, and the Druids were using the sigil since 1963, so it seems unlikely as a source. Larson still believes that the illustration may have been published somewhere else earlier.

As a symbol, no one knows exactly what it means or where it came from (David Fisher has refused interviews since the 70s), but there are MANY interpretations.

Druid Symbols Used by Other Druid Groups

Although not used by the RDNA, there are many other symbols used by other Druid organizations. One such symbol is the three rays of Awen: / \ . One possible explanation is that it represents the three drops of wisdom that fell from the Cauldron of Knowledge; the ones that landed on Taliesin's tongue and made him a super-bard. Another explanation is that they represent the angles of the three different rays of light as they come through a hole in a stone at megalithic sites on the winter solstice, equinoxes and summer solstice. This symbol can be found used by the Henge of Keltria (within a Druid Sigil), the New Forest Center, Order of Bards Ovates and Druids, L'ecole Druidique des Gaules, L'eglise Druidique des Gaules and the Welsh Bards of the Gorsedd.

Other generic symbols used by Druids are the oak leaf, the oak tree (or any tree), the acorn and the golden sickle. ADF uses a trunk of an oak tree that has been chopped down, yet with a sapling growing from the center of the supposedly dead trunk; and also with it's roots wrapped into a Celtic knot. This badge was designed by Jim Odberts, with inspiration from the Clan MacEwen badge. The interlacing of the roots indicate the Pan-Indo-European "roots" of Druidism.

"The French Druids of the Druidic Church of Gaul (L'eglise Druidique des Gaulois) use a circle transcribing a large "X" inside. Pierre de la Crau writes in "Druids Progress #5";

The symbol that we use is the labarum (a Latin word from the Celtic labaron; Welsh llafar, "ringing, eloquent," Irish labar, "eloquent"). The source of the labarum is the Gaulish sign (X)

symbolizing the flashing and domineering power of the Celtic god Taranis. This symbol was taken up by the Roman emperor Constantinus following a vision in the Grand's sanctuary (France), when he saw "Apollo" with the goddess "Victory", showing him three groups of three labari surrounded with crown laurels can be seen on a tombstone in the Lyon's Museum (France). Constantinus used this sign as his standard to lead his Gaulish armies to victory against Maxentius. After this victory, the Celtic Pagan symbol was co-opted by the Christians and became the Constantinian "chrisme" or the Chi-Rho monogram for Christ."

Daniel Hansen in his article in Circle Magazine, mentions other Druidic magic symbols, such as the Sun Wheel (Rota Taranous) and the Celtic Cross, which are found throughout the Celtic countries. He also mentions that the circle represents mystery or eternity and the cube signifies truth. The Swastika (fulfot) and the Triskelion (Trifot) are symbols found throughout western Europe and Celtic countries. When spinning counter-clockwise many consider them destructive and warlike, but they are creative when spinning clockwise. He also claims that the Caduceus, used today in the medical profession, was associated with the Druids. The "Ovum Anguinum" or Adder Stone is a well known Druidic amulet, supposedly formed by twisting snakes. It is claimed to float upstream and can be used to win lawsuits.

Kinds of Liturgy

There are several types of liturgies performed in the different Reformed Druid movements. Most common are the *Orders of Common Worship* for the Winter and Summer halves of the year (one each). These are the two types used for regular weekly services, which were common during the early years of the Reform. Now that these weekly services are rare to nonexistent, their use is now often as generic rituals for use on non-festival occasions. Their format is not fixed in finality and adjustments or entirely new creations are highly encouraged and recommended in the spirit of the Reform.

Then there are the *Special Orders of Worship for the High Days*, one or more versions for each of the Four Major and Four Minor Days. These are entirely optional and vary from Grove to Grove. For more on the 8 festivals, see the Calendar Section further below. Most are vaguely based upon the *Orders of Common Worship*, with special additions to emphasize the unique elements of each festival.

There are also *Ordination Ceremonies* for the First, Second, Third and Higher Orders, sometimes called "Consecrations" and sometimes called "Sealings" to those Orders.

There have been occasional liturgies written for weddings, funerals, child namings, puberty rites, and the like, but these are usually written by an individual Grove or Druid for the occasion.

Spelling Conventions

It has become standard to capitalize many of the following words. There is also a great deal of variety in spelling choices. In DC(E) Isaac offered standardizations for spelling, these were: Archdruid, ArchDruidess, Archdruid/ess, Druid, Druidess, Preceptor, Neopagan, Paleopagan, Grove, Hasidic, Schismatic, Earth-Mother, Season of Life, Season of Sleep, Geimredh, Earrach, Samradh, Foghamhar, Samhain, Oimelc, Beltane, Lughnasadh, waters-of-life, waters-of-sleep, the Waters, Weekend, acorncap, tellit, Hairpull, Mishmash, Dru. I however, have not stuck to these, but you are welcome to.

There are two major conventions used in the Reform in respect to the word "Druid". In the Carleton Grove the tradition exists that "Druid" stands for any RDNA member of any of various genders. In some of the New RDNA groves, the tradition exists of indicating a female Druid by writing "Druidess" with an indefinite word of "Druid/ess" to indicate either a male or female Druid. Since this publication is being written by a Carleton Druid, the former tradition will be used, with no offense intended.

Third Order Ordination Customs

Among various Groves the following customs have developed. Perhaps the oldest custom is that the new Third Order Druid buys the ordaining Archdruid a hearty breakfast after the ordination and is encouraged to lead the next service in the Grove. In some Groves, the Archdruid may read or recite passages from the Book of Meditations (in the Druid Chronicles) during the Vigil, his or her voice coming from the darkness. The Candidate is usually consulted as to whether this will be a help or a distraction. Visiting of the Candidate is allowed, as long as the visits are brief. Some Groves take up a collection to buy regalia for the new Druid, such as a proper red chalice or a bottle of their favorite brand of the Waters. In some Groves, it is the duty of the new Druid to lead the Grove's next service.

The only restriction on the activities of the Candidate during the vigil is that they must **not** sleep at all during that night and the vigil must be at least 7 hours long. While it was usually the custom that only an Archdruid could ordain people to the Third Order, it is now generally the custom at Carleton that any qualified Third Order Druid may perform the task upon any Second Order Druid; although it is usually polite to ask the Archdruid first (if one exists).

Any one who ordains new members to the Third Order should try to remember to send a postcard or letter of notice of this Ordination to: Carleton College Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057.

Apostolic Succession

For those who are concerned, while any group of people can use Druid ceremonies if they really wanted to (who's going to stop them?), only a Third Order Druid, duly ordained by a previous member of the Council of Dalon Ap Landu, may consecrate the waters-of-life and the waters-of-sleep. All Third Orders should be able to trace their ordination back to the Founder of their grove, and back to the Founder at Carleton College, who got it from who knows where. The ritual for the Third Order, by vote of the Council, is not to be added to or deleted from; although gender changes of pronouns is now often done for courtesy. The ritual for the Third Order, by custom, is not generally made available to the public, to retain its full impact when being used.

Establishing a Grove

Traditionally, in order to establish a legal Grove, it is necessary to have at least three people. At least one of these must be a Third Order Druid, at least one of the others a Second Order member, and the last need only be a First Order member. The three or more people adopt a Constitution, usually similar to that used by the Carleton Grove and proceed to elect an Archdruid, a Preceptor and a Server. They may add other officers as they see fit such as, for example, a Bard, an Astrologer, a Guard, etc. Traditionally, a Third Order Druid establishing a mission should first organize a legal Grove and be

elected Archdruid before they should ordain any new Third Order Druid. However this step has sometimes been skipped.

Once one has organized a legal Grove, one should try and remember to send a letter mentioning this to: the Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057. There, the record keepers will help you establish connections with other groves, should you so desire it.

On Forming a Protogrove

Some people reading these materials may wish to start a Grove, but may have no easy access to a Third Order Druid. What they should do is write to: Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057 and ask if there is a Third Order living in their region. With luck, there will be one nearby which may be prevailed to jump-start your grove.

While waiting, groups may form Protogroves (after all, there's nobody to stop them). Protogroves could hold regular services, though they could not properly consecrate the Waters. One substitute prayer for the consecration could be something like: "O Dalon Ap Landu, Lord of this and every Grove, bless these Waters that are held in your name. Send unto us a member of your Order, that we may worship the Earth-Mother in proper fashion. O Mother, join us together by thy power as we meditate upon thy glories." See more in Grove Formation article, Pt. 4.

On Homosexuality, Bisexuality and Transexuality in the Reformed Druid Movements:

So what?

The Higher Orders

The names of the Higher Order were taken predominantly from Gaulish Paleo-Paganism, plus two Welsh names and one Irish. All are from Celtic cultures, but with vast differences between them! I, myself, think it would have been interesting if they had made an Order of the Buddha. Further details on the deities can be found in most dictionaries of Celtic Folklore and encyclopedias of mythology and god/desses. It is generally up to the individual member to determine whether the names of the Higher Order are full-fledged Gods and Goddesses or whether they are Jungian archetypes. Or they may be something else entirely. (see Historiography of Part 3)

The Higher Orders were established in the spring of 1964 as an encourage the Third Order to do further study and/or to encourage spiritual inquiry. They are intended to honor achievement rather than tenure. As such, the Higher Orders are equal in the sense that none shall be considered a prerequisite for the other. Admittance to a Higher Order is the prerogative of the acting Patriarch or Matriarch of that Order.

The Patriarch or Matriarch of each Higher Order designs the symbol or vestment of that Order. Thus the Eight, Ninth and Tenth Orders are in the process of choosing a Matriarch or Patriarch now. Some more information on the higher orders can be found in the Interview with David Frangquist or Richard Shelton. Within the ARDA, look at the Ordination rites, their historiographies, the Book of Customs, and the debates in the Apocrypha. The following table gives the names, origins, symbol, patronage and Order of each of the eight orders involved (though it is important to note that the order of listing the orders in no way implies any ranking between either the deities or of the orders they are patron to).

The Original Ten Orders of Reformed Druidism

Order	Name	Patron of	Symbols	Origin	Atriarch
First	(NONE)	(NONE)	(NONE)	(NONE)	(none)
Second	(NONE)	(NONE)	(NONE)	(NONE)	(none)
Third	Dalon ap Landu	Groves	Red & White ribbons	Wales	Headed by current Carleton AD, but not a Patriarch
Fourth	Grannos	Springs	Green chalice & ribbon	Gaul	Fisher
Fifth	Braciaca	Malt	yellow wrist maniple	Gaul/Brit.	Nelson
Sixth	Belenos	Sun	yellow neck ribbon	Gaul	Frangquist
Seventh	Sirona	Rivers	Sky blue w/ wavy	Gaul	Zempel
Eighth	Taranis	Lightning	Knotted black & gold maniple & umbrella	Gaul	Scharding
Ninth	Llyr	Oceans	(Seagreen?)	Wales	Sade
Tenth	Danu	Fertility	(Brown?)	Ireland	Shelton

*Steve Crimmins has puckishly suggested, 11th Triple Morigiu (War), 12th Arawn (Underworld) & 13th Angus (Youth)

Special/New Orders:

In addition to the original Higher Orders there are Special Orders or "New Orders" that have been established since 1974. Unlike the Higher Orders, most of these orders are less oriented towards Nature and more towards human skills or traits. The Order of Myrddin was established by Isaac Bonewits between 1974-6, the Order of Oberon by Mr. Geller between 1974-6, the Order of Diancecht (and its two subsets of Airmed and Miach) in 1976, the Order of Lugh by Carleton's very own Katya Luomala, the Order of Angus was created in 1979 for children before puberty (the 1st Order in Berkeley was only enterable after puberty in the NRDNA). The resumption of New Orders re-began in the 1990s with Michael Scharding, who created the Order of Puck in 1994, the Order of Suzuki in 1996, and the Order of Bambi in 1996. Many of these rites are in Section Three of the Liturgies. It is noteworthy that many of them have Patrons of non-Celtic origin (e.g. Puck, Suzuki & Bambi).

The Special/New Orders

Order	Patron of	Symbol of Office	Origins	Atriarch
Oberon	Bards	Dark Blue ribbon	Britain	Geller, Les Craig
Merddyn	Magic	A Wand or staff	Wales	Bonewits
Diancecht	Healing	Green stole/ Red wavy	Ireland	Carruth
(Airmed)	Doctors	gold border ribbon	Ireland	
(Miach)	Counselors	Silver border ribbon	Ireland	
Lugh	Crafts	(none)	Everywhere	Luomala, Scharding
Angus	Children	Orange ribbon	Ireland	UNKNOWN
Puck	Mischief	Hockey Puck on ribbon	England	Scharding
Earth Mother	Children	Pink Ribbon	Unknown	Willow-Oak
Suzuki	Meditation	cord w/ paper pendants	Japan	None
Bambi	Outdooring	Brown with white spots	USA	Scharding
Hermes	Traveling	Wand with a winding yellow ribbon	Greece	Nelson Designated
(Basho)	Traveling Poets	5 inch, 7 inch & 5 inch red & white ribbons	Japan	
(Amerghin)	Traveling Poets	3 ply blue belt	Spain	
Brigit	Writers	Paper ribbon with printed words on them.	Ireland	Frangquist Designated
Mithril Star	Water	(unknown)	Science Fiction	Arseneau
Volcano (Pele)	Volcanoes	Igneous rock on a neck ribbon.	South Pacific	Irony Sade
Hephaestus	Fire working	Orange	Greek	Steve Crimmins
Evening Mystic	Bardic	None	Unknown	Chris Middleton
Order of Druids Minor	Reflection in Nature	None	Unknown	Ric Knight
Pack Rat	Archiving	3' twine with stuff	Europe	Scharding

Vestments

"In accordance with Druid practice, certain vestments may be worn by Second Order and higher Druids during a meeting. Also, however, in accordance with *Reformed* Druid practice, it should be stressed that vestments are only *permitted*, not required." (David Frangquist) While the custom of dressing up for rituals has generally fallen out of practice at Carleton, occasionally it is revived. Other Groves in the Reform have generally adopted some individual customs of dressing, as is their right, most still choosing to use the traditional bed sheets.

Several systems of vesting have been suggested over the years. With the exception of some of the Higher Orders, these usually break down into matters of robes and ribbons. Usually Second Order Druids, or higher, by dint of their enthusiasm, usually wear white robes (kind of like the ancient Druids). We strictly caution those people who live in the Southern US that they should not wear hoods, as this may be misconstrued by the locals and we recommend a nonwhite color robe for those regions. Unfortunately, according to Larson, the Klan has also adopted the use of colored robes

The Third Order Druids usually wear white robes with their red or white ribbons of office around their neck, depending on if it's the Summer Half of the Year (wear Red) or the Winter Half of the Year (wear white). If a grove has other officers (such as a bard) they, of course, can be designated to wear distinctive symbols or ribbons.

If you have a really gung-ho and rich grove you can, of course, choose to have seasonal robes for your Archdruid and/or grove members. Some of Isaac's & Frangquist's suggestions are listed here: Throughout the season of Geimredh, the robe is black with white facing. During Earrach, the robe is black with white and red facings. At the point of the Beltane service at which the sacrifice is accepted, a change to or addition of a red robe is made. Through out Samradh, the color is red or green. At Summer Solstice and Lughnasadh, the robe is green. The Samhain service begins in green, until the sacrifice is rejected, at which point a black robe is put on and over it a white facing or robe. As for the other High Days, at Winter Solstice he suggests a solid white robe and at Oimele black with a white facing or overgrown, to which red may be added during the service. No suggestions are made for spring equinox or fall equinox. For those of you who are poor, or who think this whole thing is silly, he suggest a simple black robe with white facings for the Winter Half of the Year and red facings for the Summer Half of the Year

The use of plain white robes, with variously colored ribbons, is really much simpler and cheaper. The following traditions seem to have developed: The ribbons are usually at least two yards in length, (purchased, if at all possible, at the Ben Franklin Dime Store in Northfield Minn.) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See Records of the Council of Dalon ap Landu for rule governing ribbons-of-office. There is a great deal of room here for invention, if you should so choose.

Among the Hassidic Druids, now disbanded, two other pieces of vestment were worn. The first was a special skullcap, usually of a knitted or crocheted of variegated green yarn, called an acorn cap; while the second was a green and white prayershawl called a *tellit*, which (unlike the acorn cap) is usually worn only at services or daily prayers.

If a Druid is interacting with Wiccans, one should be careful that one's Druidic ribbons or robes of office do not impinge with the system being used by the Wiccans.

Black Robes

Every once in a while, one will hear of a custom that "only Patriarchs may wear a black robe" and that if a Patriarch does so he may not wear at the same time the symbol of any Order other than the one he is the Patriarch of. All this is "in honor of the first Patriarch" and is an insider joke concerned with the fact that David Fisher, Founder of the RDNA and the Patriarch of Grannos, wore a black cassock and eventually became an Anglican Priest. In point of fact, hardly anyone (including the Patriarchs) ever wears a black robe at Druid services.

Also note: this fun about black robes has nothing to do with either a postulated historical phenomenon called "Black Druidism" (supposedly a system of "Black Magic" - a racist term that- used by Evil Renegade Druids, way back when) nor a modern cult called "The Druidic Craft of the Wise" (whose leaders wore black robes and practiced some rather unsavory techniques of psychic manipulation). The reason there is no connection with either of these two concepts is twofold: none of the Founders ever heard of them, and no reputable scholar ever has either. For more details on these two concepts, see Other Druids.

The Waters

The Waters-of-Life are served during the Samradh and Foghamhar (Beltain on May 1st up until, but not including Samhain on Nov. 1st). The Waters-of-Sleep are used during Geimredh and Earrach (Samhain on Nov. 1st up to, but not including Beltane on May 1st).

"The Waters-Of-Life are *na huisci beatha* in Irish Gaelic (*uisge beatha* in Scots Gaelic), or what is known in English as "Whiskey". Waters of Life therefore consist of the whiskey chosen by the Third Order Druid, mixed with water to the strength desired. There is a tradition of 3 parts water to 1 part Scotch during the Summer Half of the Year, with inverted ratios on feasts. They may either be premixed, or mixed during the service. In either case, they should be brought to the service in an appropriate container, not the original bottle. In the beginning, Scotch was used (Black & White being the standard brand at Carleton); others prefer Irish or Manx or Jim Bean. Any alcoholic beverage may be used in a pinch

"The Waters-of-Sleep", on the other hand, are just plain water, preferably not tap. Larson notes that if you don't rinse out your Waters container, then the Waters at Samhain will still have a slight tinge of whiskey flavor. Several Groves use special Waters for the Major High Days and recommend this practice. For Samhain ordinary spring water; for Oimele, sheep, goat or cow milk fresh and chilled (note- canned goat milk is abominable); for Beltane, the Waters-of-Life are mixed as strongly as is generally tolerated (most Druids drink it unpolluted); and for Lughnasadh, hard cider, applejack or mead.

On the Serving of the Waters

The Server does not drink from the chalice each time it is received back from one of the partaking members of the circle. To do so would be to court disaster, especially with a large congregation at Beltane.

If two chalices are being circulated (one regular, one nonalcoholic), it may sometimes be advisable to have the Preceptor assist the Server by carrying one of the chalices around the circle, perhaps in the opposite direction. Larson suggests against this method, and only recommends *deiseal*, clockwise passing.

On Teetotalers

Your Grove may have one or more members who for reasons of health may not be able to tolerate drinking even the slightest sip of the weakest alcoholic beverages (for example, some diabetics, recovered alcoholics, people who have inherited or acquired allergies, etc.); it is unfair to deprive them of full participation because of this. Among the Schismatic Druids, it has become a habit to bring, to every Summer Service where such people are expected, strong herbal teas that are fully as intoxicating as some forms of alcoholic beverages. For example, a mixture of equal parts of peppermint and linden boiled for ten minutes, then strained and chilled makes an excellent and lively drink. Or there are other herbs that can be used in the production of "magic tea" for services and ordinations (a blessing in the name of Braciaca while brewing it, that is quite appropriate).

At rituals where two chalices are to be used, one alcoholic and one not, the presiding Druid follows the same procedure as in the Ordination of Second Order Druids; consecrating both chalices at the same time.

From time to time at Carleton, the grove has gone dry and abstained from the use of alcohol (mostly 88-92 and 99-now), substituting tea or some type of lively drink, due to run-ins with security & funding rules.

Other Uses of the Waters

In addition to being used during the Summer Half of the Year, the waters-of-life are also used for the Consecration of an Altar (if you use one), the Ordination of a Second or Third Order Druid, and at some wedding, healing and funeral services. Whenever possible, these events should be arranged to occur during the Season of Life; however, in an emergency, a Third Order Druid may consecrate the waters-of-life at any time of year (but should wear a red ribbon of office while doing so).

The Chalice

The traditional chalice in the Early Days for official Druid services was a red glass one. Originally, this was an octagonal, glass, hollow-stemmed, restaurant drinking glass (of the style called "Georgian"), purchased from the Ben Franklin Dime Store in Northfield, Minnesota. Since the authentic dye for the making of real ruby-glass is now expensive, authentic chalices are hard to find and many Druids use any thick, heavy, inexpensive red glass chalice they can get. Yellow chalices of the style are easy to obtain and are often used as secondary chalices for consecrating Second Order Druids and/or for passing special nonalcoholic Waters during the Winter Half of the Year. Green chalices are one of the special symbols of the Fourth Order and are used in healing rituals. Various Druids use other colors of chalices for other purposes. Wood or pottery chalices are often carried by traveling missionaries, as being less likely to break in transit. The major thing to remember is that chalices should be inexpensive, sturdy, new if at all possible, and of natural materials.

The Altar

Altars have generally fallen out of custom at Carleton, but many Groves still use them. Anything may be used as an altar, including large rocks, tree stumps, record racks, etc. If an altar is not available, sacrifices may be placed directly on the ground or in a fire. Most Druids agree that the nicest arrangement is to have a stone altar in such a way as to allow the fire to be made inside the altar (see *Latter Chronicles*, Chapter 7, verse 1). Naturally, the altar should be built, placed, or found in a grove of trees (oaks or sequoias), on a hilltop, on the beach, on an island, or in a similar place of natural beauty. Parking lots are poor choices.

The Sacrifice

The various movements of the Reform (and most modern Druid movements) only permit plant sacrifices and strictly forbid blood/animal/human sacrifices (regardless of a possible historical precedent). The plant is personally cut by the Third Order Druid or by the Preceptor. Any nonpoisonous plant will do, though twigs from a tree branch or oak leaves are the most traditional. During the winter, evergreen and coniferous branches are a nice touch. One should never cut enough to damage the tree (unless one is clearing land and the large sacrifice is part of a funeral for the tree). Don't forget to ask permission first, thank it afterwards and say a prayer for healing over the cut. Many Groves will get a special sickle for the sole purpose of cutting sacrifices. In the SDNA and the HDNA, only members of the Third Order used to wear a sickle (although a Second Order Druid, who was Preceptor, would carry one while cutting the sacrifice, if so directed).

Fires

Vigils and the ceremonies for the High Days are usually held around bonfires (the bigger, the better!). On special occasions, there are often torch lit processions. Note: Local conditions and fire regulations (especially in California) may rule out fires. Let your love for the Earth-Mother decide. The Carleton Grove, since at least the 80s, has made it a policy only to use local deadfall wood or to swipe it from woodpiles made by the Grounds department. Cutting down live trees for fire wood is frowned upon at Carleton and amongst Druids in general.

Times of Services

Ordinary weekly services (now defunct) were usually held on Saturday or Sunday afternoons. Services for the High Days can be held on the evening and night of the High Day's "Eve" or during the middle of the day or night of the festival itself. Whatever works. Bonfires & torches look more dramatic at night, but it's easier to read one's prayer book in the daytime.

The Summer Blessing

Soon after the celebration of Beltane, the Archdruid makes a circuit of the Grove's surroundings on foot, awakening, blessing and consecrating them. Any members of the Grove who wish may accompany the Archdruid.

Standard Liturgical Blessing

Many letters and rituals end with these words: "Peace! Peace! Peace!". Some shout them towards the three corners of area.

Letter Writing Styles

See the "Standard Letter Format" in Part 4. Certain correspondence styles have entered usage among Reformed Druids. When writing to the Council one will sometimes top the letter with "REFORMED DRUIDS OF NORTH AMERICA COUNCIL OF DALON AP LANDU" followed by the date, both in Druid Calendar and Julian. A Druid will often address each other as "Dear (First Name)," or "Dear Brother/Sister/Sibling-in-the-Mother". If they belong to a higher or special order they may begin with "Dear Brother/Sister-in-(Name of Patron/Matron)".

When writing to the whole council, many authors will use very formal, sometimes arcane language and excessive wordiness. This is what I call "Writing like Frangquist", in honor of the Druid Chronicles format. A common way of closing off is saying "Yours-in-the-Mother," or "Yours-in- (higher order Patron)," for those so inclined. No one actually writes in numbered verses, that occurs when editors collect them.

Like nobility, many Reformed Druids have come to signing their documents with only their first name, followed by a Druid Sigil. Occasionally they will add whatever titles they feel are appropriate, such as current or past Archdruidcies, ODAL (short for Order of Dalon Ap Landu), Higher Orders or the name of the location they are writing from. Some of the bolder correspondents actually type their full name! (oooh!)

Closing of the Grove or Arboretum

Similarly, after the celebration of Samhain, the Archdruid makes a circuit of the Grove on foot, blessing and consecrating the Season of Sleep on it. Any members of the Grove who wish to go along, may accompany the Archdruid. Apparently this is only a Carleton tradition.

Marshmallow Stonings

A bizarre custom at Carleton since 1997 has been the institution of throwing marshmallows at members when tension is felt, with the concern voiced while throwing it. The person being marshmallowed, must answer the charge, whether it is fictitious or true.

Bread Weddings

At Carleton since 1997, a custom began of having people engaged in the Fall by finding matching rings in loaves of breads. The happy couple is then married in the Spring at Beltane for one year, writing their own ceremonies.

Stone Circles

Despite the likelihood of most stone circles being built by European Druids, it has become a fashion for Druids at Carleton to pile stacks of stones in various places. It is also a custom to rebuild them after they are demolished by vandals, grounds crews or mysterious forces which we do not understand.

Non-Liturgical Activities

It is well known that Druids don't spend all their time enacting the liturgy and vigiling. Various other activities have become commonplace at Carleton including: folk singing (Evergreen's choirs, Berkeley's Celtic Nights, Carleton's Picking n Grinning), folk dancing, harping, Society for Creative Anachronism, attending lectures at nearby colleges or townhalls, picnics & camping trips, inviting guest speakers, info tables, garbage pickup, stone circle building, forest maintenance, attending religious services of diverse religions, massage parties, meditation practices, ESP experimental sessions, arts & crafts projects, tea parties, letter writing, discussion groups, and book clubs.

Humor

Perhaps it goes without saying that Druids are mostly a wry & witty group, always noting the humorous and playful aspects of life, interactions, religion, and everything. How they express it greatly varies, from tongue-in-cheek, biting satire, slapstick, outrageous over-formality or hail-fellow-well-met. They also respect those moments of reverence that sometimes occur. We are rather embarrassed by our own literature, and refuse to take it too seriously as more than advice from our fellow sisters & brothers. Liven up and take risks, laugh as much as possible.

The Talking Stick

Introduced in the 1980s, a special decorated stick is passed around at a campfire or a sweatlodge to focus the easily distracted attention of the group's members on one person in turn to tell a story or relate something. The speaker plants it firmly on the ground, as if pulling strength from the earth and speaks freely. Usually in such traditions, what is spoken there is usually not

related outside the circle, for reasons of the private nature of things that tend to gush out.

Performance Art

It need not be dreary or somber. A few acting classes, rehearsal with your preceptor, and study of stage magic & sleight of hand might make it a bit more entertaining and memorable. A handful of powdery dust makes a great emphasis of a part of the liturgy when thrown in a fireball on the campfire.

Most Difficult Liturgical Practice

Empty your mind of every custom that you have read about, every term that you have defined, every script that you have memorized, because they belong to the past. Don't plan out ahead what you will say or do. Just BE at the site. Do what seems to come naturally, say what comes to your mind, and adjust to the situation. Be creative, without being complicated. See a little bit of liturgy in every action that you do on every day. Be sure to have your heart and soul in the right place because it will be a wild trip. Good luck.

Ritual Vestments for Druid Services

By Isaac Bonewits, 1978?

One of the things that makes a ceremony dramatically effective is the sort of clothing being worn by the participants. Among the Reformed Druids a white robe for Second and Third Order members has been customary, with the priestesses and priests wearing their red or white ribbons-of-office. The following suggestions have recently been made about vestment customs and local Groves are free to use, change or ignore them as they see fit:

The system used by the Masonic-Rosicrucian Druids in the British Isles could be modified thusly: First Order Druids would wear green robes; Second Order Druids would wear green-and-white robes; Third Order Druids would wear white robes; Bards would wear blue tabards over their regular robes; Guards would wear dark red or brown tabards, etc.

AND/OR everyone not wearing robes could wear Paleopagan styles of clothing, usually of the Celtic or Germanic sort. This would ease some of the trans-temporal clashes so common at Druid rites and would add greatly to the ritual gestalt.

AND/OR special seasonal tabards could be worn by the Archdruid (and other officers?) presiding over ceremonies. Simple rectangles (about 18"x36") of cotton or linen could be carefully embroidered, then sewn together at two corners. These would be worn over the head and belted. Each tabard would have a large tree on the front piece and a large Druid Sigil (II) on the back piece, both in the appropriate seasonal foliage. One set of possibilities runs thusly:

From Samhain to Midwinter: Rowan tree with bare branches, mistletoe and light snow.

From Midwinter to Oimelc: Holly tree with berries/mistletoe and heavy snow.

From Oimelc to Spring: Fir tree with new needles and light snow.

From Spring to Beltane: Fruit tree in bloom, with budding branches.

From Beltane to Midsummer: Oak tree in full green.

From Midsummer to Lughnasadh: Sequoia tree in full green.

From Lughnasadh to Fall: Fruit tree with fruit, some leaves starting to turn.

From Fall to Samhain: Sugar maple tree turning gold and scarlet, dropping.

Druid Terminology

Like every "religious" movement, the Reform has accumulated special meanings to ordinary words and coined new terms which may be baffling to the Reader. Treat this section as a type of Druid Dictionary. Other Druid movements are using similar terms, and we differentiate between us and them where it is appropriate.

Acorn Cap: An HDNA vestment, consisting of a knitted cap, that looks like an acorn.

ADF: see Ar nDraocht Fein

Airmed: One of the two sub-degrees of the Order of Diancecht. This Degree deals with herbal healers, medical workers, and body manipulators. See Liturgy.

Altar: An object upon which something of religious importance is put.

Angus: One of the special Orders, dedicated to children.

Ann Arbor Grove: A grove of the mid-70s overseen by the Sheltons.

Anti-Druid: A term used in the original Druid Chronicles (see Part One), referring to a person who interferes with Druid worship by destroying altars or by being a rude troublemaker.

Apocrypha: A collection of letters from various Druids. See Part Two. Accumulated rubbish.

Apostolic Succession: The lineage of every Third Order Druid back to David Fisher, who in all likelihood made it up.

Archdruid: The figurehead leader of a Grove tricked into doing all the work.

Archdruidcy: A period of time when a person is an Arch Druid.

Arch Grove: A mid-70s grove in St. Louis Missouri with Hassidic Druids.

ARDA: A Reformed Druid Anthology.

Ar nDraocht Fein: A new Druid organization that split off from NRDNA to pursue Indo-European Druidism, led by Isaac Bonewits.

Aspen Eve and Aspen Day: HDNA term. Sunset Sunday to Sunrise Monday and Sunrise Monday to Sunset Monday.

Awareness: the state of mind that is the goal of Reformed Druidism. See Book of Meditations in Part One.

Awen: Bardic inspiration. Related to story of Taliesin

Bambi: A special order dedicated to outdoors people.

Bard: a singer, usually with Celtic connections.

Bay Area: Any place in California near San Francisco Bay (Sometimes including Washington State) and Alaska.

Basic Tenets: The only two statements a Reformed Druid has to agree with. Found in the Book of Law 4-6.

Basho: A New Order based on a traveling Japanese Haiku poet who wandered about.

Belenos: A higher order (sixth) of the Sun.

Beltane: Beginning of the Summer half of the year, near May 1st. Lots of Fun.

Berkeley Grove: A late 60's Grove in California that was one of the centers of RDNA culture and literature.

Birch Day: HDNA term. Sunrise Saturday to sunset Saturday

Birch Eve: HDNA term. Sunset Friday to Sunrise Saturday. And the beginning of their week.

Birch Grove: A late 80's Grove in New Hampshire.

Black Book: An informal hodgepodge of early Carleton liturgies.

Blue Book: An eclectic archival collection of early Carleton memos, rites and letters.

Bonewits: A prominent Reformed Druid. Founder of SDNA, HDNA & ADF. Called Isaac.

Boring Times: A NRDNA term for the dull period between the Death March in 1981 and the revival of Bay Area Druidism in 1990.

Braciaca: A higher order (fifth) dedicated to brewing and malt.

Brethyn Allor: An OMS term for an altar cloth

Brigit: (Various spellings) Popular goddess in Gaelic countries, associated with Oimele and sheep. Became St. Bridget.

Burning Times: A term used by the Neo-Pagan community to refer to the historical period of the Witch Hunts when hundreds of thousands of people were accused of practicing witchcraft so that the governments could steal their property and kill them.

By-Laws: Rules followed within an individual grove.

Calendar: Either the Carleton Calendar (beginning May 1st) or Berkeley's (beginning Nov. 1st) which lists the various holidays of Druidism.

Canhwylbrens: An OMS term for candles.

Candlemas: Another name for Oimele.

Caregl: OMS term for a chalice.

Carleton Grove: The birthplace of Reformed Druidism. Located in Northfield Minnesota. A small private liberal arts college of high academic caliber.

Catechism (of the Waters): the questions asked by the Priest to the Preceptor in the Orders of Worship beginning with "Of what does the Earthmother..."

Celt: An indigenous inhabitant of Ireland, Scotland, Isle of Man, Wales, Cornwall and Brittany. Historically the Celts also once inhabited France, Switzerland, Spain, Italy and Turkey.

Celtic languages: There are two branches of living Celtic languages the Goidelic (Irish, Scots Gaelic and Manx) and the Brythonic (Welsh, Breton and Cornish).

Celtic Night: An bimonthly activity at Berkeley to pass the winter blahs.

Chair: The head of the Council of Dalon ap Landu, held by the currently presiding Archdruid of Carleton Grove.

Chalice: The cup used in the Order of Worship. A Green Chalice is the symbol of the 4th Order.

Chicago Grove: An early 70s Grove in Illinois. Later was Humanistic DNA.

Chico Grove: A late 70s grove in California. Possibly a Protogrove.

Cleddyf: OMS term for a sword.

Coalition Council of Dalon Ap Landu: A late 70's attempt to keep a legislative forum after the Carleton Grove collapsed. Lasted only a few years.

COCODAL: Coalition Council of Dalon ap Landu

CODAL: Council of Dalon ap Landu

Codex of Form: An ill-fated attempt by Richard Shelton to clarify RDNA matters in 1969.

Constitution: A basic document of a grove's structure.

Council, The: short form of the Council of Dalon ap Landu.

Council of Dalon Ap Landu: The collective body of Third Order Druids who legislate primarily about matters of organizing the Third Order. Headed by the Chair.

Couth: Something that is agreeable to Hassidic Druids.

Crochan: An OMS term for a cauldron.

Cross-quarter Days: Oimele, Beltane, Lughnasadh, Samahin? So named because they come midway between the solstices & equinoxes.

Cryman: OMS term for a sickle.

Cyllell: OMS term for a ritual pointed knife.

Dalon ap Landu: A very obscure Welsh deity who is the Patron of the Third Order.

Danu: A higher order (tenth) dedicated to fertility. Never established.

DC(E): abbreviation for Druid Chronicles (Evolved)

Dcr: abbreviation for Druid Chronicler newsletter.

DC(R): abbreviation for the original Druid Chronicles (Reformed)

Dead Bay Scrolls: A history of the Hazelnut Grove from 1980 to 1993.

Dead Lake Scrolls: A history of the Carleton Grove from 1980 to 1993

Dead River Scrolls: A history of Carleton/Akita/Tonga Grove from 1996-2003.

Death March: An incident at the Berkeley grove in 1981 when the procession to the ritual took hours and people collapsed from boredom and fatigue. A pivotal moment in NRDNA history, because the troublesome last official election of the Berkeley Grove followed.

Diancecht: A special order dedicated to healing in the late 70s. Has subsets Airmed and Miach.

Dru: A member of the Hassidic Druids of North America

Druess: More than one Dru.

Druid: Any member of the Reform.

Druid Archives: short for the International Druid Archives at Carleton College.

Druid Chronicler: NRNDNA's national newsletter from 1977 to 1982. A supplement to DC(E)

Druid Chronicles (Reformed): The original five books by Frangquist containing history and customs. See Part One. Abbreviated as DC(R).

Druid Chronicles (Evolved): A collection of Reformed literature by the Berkeley Grove. Abbreviated as DC(E).

Druid Missal-Any: A publication of the Live Oak Grove from 1982-1991, primarily by Emmon Bodfish. Revived in 2000 by Stacey Weinberger of the same grove.

Druid Curse: a powerful curse accidentally formulated by the Founders, used four times, and then forever banned. Copies are unavailable. Some people quip that the modern Druid Curse is the inability to keep a grove from collapsing every few years.

Druid Sigil: A circle with two parallel vertical lines passing through it. Symbol of the Reform.

Druidess: A Druid who also happens to be female.

Druidic: adjective of being very much in keeping with Druidism.

Druidical: another adjective, like Druidic

Druish: being like a Hassidic Druid.

Druidism: The practice of Druids.

Druidry: The practice of Druids.

Earrach: one of four Druidic seasons. Spring. From Oimele up to Beltane.

Earth-Mother: another way of saying Nature.

Eisteddfod: An annual cultural festival in Wales in which Welsh Druid/Bards are seen.

Epistle: An official letter to another Druid, usually on weighty matters.

Equinox: A time of the year when the nights and days are of equal length.

Evergreen Grove: A mid 70's Grove in Washington State. Began the ZDNA.

Ffon: An OMS term for a staff.

First Order: The first step into Reformed Druid "hierarchy" achieved by partaking of the Waters and affirming the Basic Tenets.

Fisher: Founder of the RDNA and author of much of its hierarchy and form.

Foghamhar: one of four Druidic seasons. Fall. From Lughnasadh up to Samhain.

Founders: The people who established Druidism, usually consider to be Fisher, Cherniack and Nelson. Frangquist is usually also considered a Founder.

Frangquist: A prominent member of the early RDNA.

Fraternalism: Freemasonry, Rosicrucianism, or Greek Fraternities.

Gaelic: one of three variant Celtic languages spoken in Ireland (Irish), Scotland (Scot Gaidhlig) or the Isle of Man (Manx Gaelic).

Geimreddh: one of four Druidic seasons. Winter. From Samhain up to Oimele.

Grannos: A Higher Order (fourth) dedicated to healing springs and helping people.

Greenwood Grove: A late 70s grove in Washington State. ZDNA

Green Book: A collection of meditative readings in the early RDNA.

Grove: A collection of three or more Druids.

Gwialen: An OMS term for a wand.

Hair Pull: A theological debating session held by the Hassidic Druids or SDNA.

Hassidic Druids of North America: A group of Jewish Druids in the Arch grove.

Hazelnut Grove: A late 70s grove in California. NRDNA

HDNA: Hasidic Druids of North America.

Henge of Keltria: An offshoot of ADF.

High Holy Days: The four biggie festivals; Samhain, Oimele, Beltaine, Lughnasadh.

Higher Orders: The orders of Grannos, Braciaca, Belenos, Sirona, Taranis, Llyr and Danu. The last three were never filled. Used to inspire further study.

Hill of Three Oaks: A place of importance to the Carleton Grove.

Hymn to the Earthmother: the song beginning "o Earth-mother, we praise thee for..." a common liturgical invocation.

IDA: International Druid Archives of the Carleton Druids.

Imbolc: Another name for Oimele festival.

International Druid Archives: A collection of materials from Druid groups around the world.

Isaac: The common reference to Phillip Emmons Isaac Bonewits. A prominent Druid.

Joke: See Reformed Druidism.

Keltria: Short form of Henge of Keltria.

Koan: a Japanese meditative story with a hidden message of meaning.

Lacunae: holes, empty spaces

Lammas: Another name for Lughnasadh festival

Live Oak Grove: An early 80s NRDNA grove in California.

Llyr: A Higher Order (ninth) dedicated to Oceans. Never established.

Lughnasadh: A major Druid festival held near Aug 1st to celebrate harvest.

Magick: Mind over matter.

Maple Eve and Maple Day: HDNA term. Sunset Monday to Sunrise Tuesday and Sunrise Tuesday to Sunset Tuesday.

Marshmallowing: A Carleton's light-hearted custom in late 90s of flinging marshmallows at members with whom you have a grudge, who must then apologize, even to fictitious comments.

Maypole: A tree with ribbons hanging from it. Dancers weave the ribbons together at the Beltane or Midsummer festival.

Matriarch: A woman in charge of a Higher Order or Special Order.

Merddyn: A Special Order dedicated to magic working.

Meso-Druidism: Fraternal and Rosicrucian forms of Druidic revival. The original RDNA may be considered to be in this category.

Meso-Pagan: Fraternal or Rosicrucian revivals of various pagan cultures.

Miach: One of the subdegrees of the Order of Diancecht. Dedicated to counselors.

Midsummer: the summer solstice

Midwinter: the winter solstice

Mishmash: A collection of materials of the Hassidic Druids.

Missionary Dilemma: Early problem of the 60s of how a missionary Third Order Druid could consecrate waters to ordain a first or second order Druid, without already having a first and second order Druid already in a new grove.

Monument Hill: Site of the first RDNA rituals at Carleton.

Mother Grove: A term that Isaac used for the HQ of the SDNA movement. This title was usually applied to any grove to which he was an ArchDruid.

Multi-verse: SDNA term. Every imaginable reality and universe.

Neo-Druidism: Druidic groups belonging or resembling the Neo-Pagan movement in the modern age, not based primarily on Fraternal movements.

New Orders: Any of the orders created since 1976. There is no succession by one council electing the next one, as with the Higher Orders.

Neo-Paganism: A modern attempt to revive ancient paganism, but with modifications to suit present needs and laws.

New Reformed Druids of North America: A title used on two groups in the 70s. The first groups, composed of Carleton Archdruids, were interested in greater communications. The second groups were predominately interested in Neo-Paganism.

New Reformed Druids of South America: The hypothetical name of any future Druid group that would be formed in South America.

New York Grove #1: A mid 60s grove founded in New York. RDNA

New York Grove #2: A mid 70s grove founded in New York. RDNA

NRDNA: Abbreviation for New Reformed Druids of North America

Oak Eve and Oak Day: HDNA term. Sunset Sat to sunrise Sun and Sunrise Sun to Sunset Sun.

Oberon: A Special Order dedicated to bards.

OBOD: An abbreviation for a British Meso-Druid group called the Order of Bards, Ovates and Druids.

odm: order of druids minor

ODNA: Orthodox Druids of North America

Oimele: A major festival of Druids near Feb. 1st, to mark the weakening of winter, stirrings of new life, and poetry. Also called Imbolc or Candlemas.

Olive Eve and Olive Day: HDNA term. Sunset Thursday to Sunrise Friday and Sunrise Friday to Sunset Saturday.

OMS: Order of the Mithril Star

Order: A group of Druids dedicated to a purpose. A term used to indicate a ritual, as in Order of Worship or Order of Consecration.

Order of the Mithril Star: OMS, an offshoot of Church of All Worlds that follows "Stranger in a Strange Land", joined up with RDNA in 2000.

Order of Worship: The generic ritual of the Reform, which comes in three major forms: Winter, Summer and Festivals.

Orthodox Druids of North America: A group of mid 70s Druids dedicated to ancient Irish Druidism.

Paleo-Druidism: Isaac's term for the ancient Druids of Europe.

Paleo-Pagan: The original pagans of a culture that haven't been monotheized.

Patriarch: A man in charge of a Higher Order or Special Order.

PCoAD: Provisional Council of ArchDruids.

Pine Eve and Pine Day: HDNA term. Sunset Wednesday to Sunrise Thursday and Sunrise Thursday to Sunset Thursday.

Preceptor: A Druid of at least 2nd Order, who plays an important role in taking care of Business matters and answering the Catechism of the Waters in the Order of Worship.

Priest: A member of the Third Order.

Priestess: A Third Order Druid who also happens to be female.

Protogrove: A 70s concept of the NRDNA, for starting groves that haven't acquired a Third Order Druid yet.

Provisional Council of ArchDruids: A collection of mid 70s Druids who sought to establish greater communication between groves in the Reform.

Puck: A Special Order dedicated to Mischief and Tomfoolery.

RDNA: An abbreviation for Reformed Druids of North America.

RDNA talk: An on-line mailing list by Mike Scharding at yahoogroups.com that began in 2000 and grew to 140 members in 2003 and is probably still continuing.

Rede: A Wiccan version of the Golden Rule.

Reform, The: A collective term to included all the branches of Reformed Druidism.

Reformed Druid: A member of any branch of the Reform, at least of the First Order.

Reformed Druids of North America: A term for the movement until 1976, when it came to indicate a branch of the Reform which did not see Neo-Paganism as its primary source of inspiration and stayed very anarchic. Abbreviated as RDNA.

Reformed Druidism: The pursuit of the Reform.

Ribbons: Common symbols of a Druid's membership in a Higher Order or Special Order.

Rowan Eve and Rowan Day: HDNA term. Sunset Tuesday to Sunrise Wednesday and Sunrise Wednesday to Sunset Wednesday.

Sacrifice: An offering given during the Order of Worship. Only vegetation, fungi and lichen are acceptable sacrifices within the Reform. Oak leaves are especially popular.

Samhain: A major Druid festival near Nov. 1st. Marks the end of the Summer half and beginning of Winter half. It focuses on death and endings and births and beginnings.

Samradh: one of the four seasons of the year. Summer. From Beltane up to Lughnasadh.

San Diego Grove: A late 70s Grove in California.

Schismatic Druids of North America: A mid 70s group that sought members with an exclusive alliance to the Neo-Pagan movement.

SDNA: Schismatic Druids of North America.

Second Order: A later step in the Druid "hierarchy" for Druids who see Druidism as being an important part of their life. Preceptors must come from the Second Order or higher.

Sequoia Sempervivrons: The hymn of the OMS by Leslie Fish.

Seren Saith Pigfain: An OMS symbol of seven pointed star encircled by a snake biting its own tail.

Server: A helper to the ArchDruid, who carries the cup in the Order of Worship. Must be of at least the First Order.

Sigil: The Druid Sigil of a circle with two vertical lines passing through it.

Sirona: A Higher Order (7th) dedicated to rivers and streams.

Smiley Affair: Richard Smiley's Attempt to dodge the draft by arguing exemption because of priesthood.

Solstice: A time when the days are the longest or shortest. A time for Druidic festival.

Southern Shores Grove: An early 70s Grove of the RDNA and NRDNA in California.

Special Orders: Essentially new Orders of Priesthood devised outside the structure of the 10 original Higher Orders. Special Orders often have a Patriarch or Matriarch.

Stanford Grove: An early 70s grove of the RDNA in California.

State of the Grove: A special letter sent out by Carleton Archdruids upon retirement. Copies should be sent to the Council as a whole. Reimbursement may be requested.

Summer: A Druidic period of time between May 1st and Nov. 1st, during which it is warm and the Waters of Life can be shared.

Suzuki: A special order dedicated to meditation and mature training in Martial arts.

TANSTAAFL: There is no such thing as a free lunch.-Heinlein.

Taranis: A Higher Order (eighth) dedicated to Thunder. Never established.

Tellit: A prayer shawl worn by Hasidic Druids of North America.

Te-Mara: Commentary upon the Mish-mash, derived from Hair Pull sessions by HDNA.

Third Order: The Order of Priesthood in the Reform. A member of the Third Order.

Thuser: An OMS term for an incense holder.

Track: ADF term. There are 13 different tracks of study in the ADF seminary program, ranked in level of difficulty from 1 (easy) to 5 (Phd).

UAOD: An abbreviation for United Ancient Order of Druids.

United Ancient Order of Druids: A worldwide fraternity of men.

Uncouth: Something that is disagreeable to Hassidic Druids.

Vigil: The overnight period of meditation taken by a Third Order candidate, while preparing for entry into the Third Order.

Waters-of-Life: A liturgical drink used in the Summer to mark Siblinghood between Druids.

Waters-of-Sleep: A liturgical drink used in the Winter to mark Siblinghood between Druids.

Water Sharing: An OMS term of brotherhood.

Whang: A non-alcoholic form of Waters of Life, using Tang and Water.

Wheel of the Year: The cycle of the eight festivals of Druidism.

Wicca: The religion of the Wiccans

Wiccan: A believer in Wicca or used as an adjective. Read "Drawing Down the Moon".

Winter: The Druidic period of time between Nov. 1st and May 1st, during which it is cold and the Waters of Sleep can be shared and no ordinations take place.

Witch: A believer in Wicca.

Witchcraft: The activity of a Witch.

Yule: another term for the winter solstice celebration.

ZDNA: Zen Druids of North America.

YOW: Year of Worship. Same as Y.R.

Y.R. : Year of Reform, dating from Year 1 beginning on May 1 1963.

Ysbrid Cynefin: An OMS term for a ritual pet.

Zen Druids of North America: The Evergreen and Greenwood Groves of Washington state.



Figure 18 Cross country skiing at Carleton in early spring 1950s.

Standard Literary Abbreviations

When quoting Druidic literature, it may be appropriate to establish a standard code for referring to various works. Please don't use the abbreviations in general literature, because no one will know what you are talking about. *Use them only in academic papers, and only with an accompanying table at the beginning of the essay.* Standard bible notation is used in the Reform. An example, to refer to verse ten of Chapter three of Book of Customs, you would write Cust. 3:10. Half jokingly (i.e. no one uses them), here are my recommended abbreviations:

Adapt: The Epistle of Adaptation (Apocrypha)
Alyx: The Epistle of Alyx (Apocrypha)
Answers: The Book of Ultimate Answers
Al.E. : The Alphabet Epistle (Apocrypha)
Ar.E : The Arch Epistle (Apocrypha)
ARDA : A Reformed Druid Anthology
A.R. : Albion's Response (Apocrypha)
A.T. : Albion's Thoughts (Apocrypha)
A.R.A.: A Rebuttal to Albion (Apocrypha)
A.R.C.: A Rebuttal to Cross (Apocrypha)
A.F.S.: The Apology for Simplicity (Apocrypha)
A.W.D.: A Whole of Druidry (Apocrypha)
B.A.D.: Being a Druid (Apocrypha)
B.A.D.F.: Beginning of ADF (Apocrypha)
B.A.S. : Balance and Synthesis (Apocrypha)
B.C.R. : The Book of Cattle Raids (DLS)
B.J.B. : The Book on John Burr ridge (DLS)
B.L.: The Book of Lacunae (Apocrypha)
B.L.T. : The Book of the Laundry Think-tank (DBS)
B.A.J.K. : The Books of the African Jedi Knight
B.O.B. : The Book of Bards
B.O.B.T. : The Book of the Boring Times (DBS)
B.O.M.B. : The Book of Mr. Boring (DBS)
B.O.C. : The Book of Changes (Apocrypha)
B.O.F. : The Book of Fire (DLS)
B.O.G. : The Book of Games (DBS)
B.O.O. : The Book of Opposition (DLS)
Books: The Book of Books (DLS)
B.O.Q. : The Book of Q (DRS)
B.O.S. : The Book of Samhain (DBS)
B.O.St. : The Book of Stones (DLS)
B.O.St.2 : The Book of Stone, Part 2 (DRS)
B.O.T. : The Book of the Thirtieth Anniversary (DBS)
B.O.Y. : The Book of Years (DLS)
B.P. : The Book of Paul (DLS)
B.P.S. : The Book of Post Scripts (DLS)
B.V. : The Book of Vigils (DLS)
B.V.2: The Book of Vigils Part Two (DRS)
C.F.M: The Codex Form Missive (Apocrypha)
Con. : Considur the Alternatives
Coalition. : The Coalition Council of Dalon Ap Landu's records
Cus. : Book of Customs in DC(R)
Cup : A Cup Filled to the Brim with Druidism (Apocrypha)
D.A.T.: Druidism and Truth (Apocrypha)
D.B.S. : The Dead Bay Scrolls
B.E. : The Balanced Epistle (Apocrypha)
D.E.T. : Das Edda Todvolkfortgeshritten (DBS)
D.L.S. : The Dead Lake Scrolls
D.X.: Druidaxta (Apocrypha)
DC(E) : The Druid Chronicles (Evolved)
DC(R) : The Druid Chronicles (Revolved)
Dream: The Book of the Gream Dream (DLS)
D.T.F. : The Discourse of Thomas the Fool (Apocrypha)
E.A. : The Epistle of Amanda (Apocrypha)
E.C. : The Early Chronicles in DC(R)

E.D.C. : Epistle of David the Chronicler (Apocrypha)
E.E. : The Epistle of Ellen (Apocrypha)
E.2.E. : The Epistle to the Encyclopedist (Apocrypha)
E.M. : The Epistle of the Myopians (Apocrypha)
E.M.S. : The Epistle of Mid Summer (Apocrypha)
E.R.S. : The Epistle of the Rising Sun (Apocrypha)
E.N. : The Epistle of Norman (Apocrypha)
E.O.C. : The Epistle of Corwin (Apocrypha)
E.O.S. : The Epistle of Stephen (Apocrypha)
E.O.G. : The Epistle of Gruntwork (Apocrypha)
E.R. : The Epistle of Richard (Apocrypha)
E.Rn. : The Epistle of Renny (Apocrypha)
E.R.N. : The Epistle of Ric of the North (Apocrypha)
Eric : The Epistle of Eric (Apocrypha)
E.S. : The Epistle of Sally (Apocrypha)
E.T.D. : Ein Tanz Dream (DRS)
Faith : The Book of Faith (Apocrypha)
F.F. : Fisher's Farewell (Apocrypha)
F.E.I. : The First Epistle of Isaac (Apocrypha)
F.E.R. : The First Epistle of Robert (Apocrypha)
F.T.C. : The Farewell to Tom Cross (Apocrypha)
F.W.F.W. : Freedom Within Freedom Without (Apocrypha)
G.B.1 : Green Book, volume one
G.B.2 : Green Book, volume two
G.B.3 : Green Book, volume three Ect.
G.O.H. : The Gift of Horses (Apocrypha)
G.R.T. : Gobbledegook and Red Tape (Apocrypha)
History : General History of Reformed Druidism in America
H.O.L. : The History of Legitimacy (DRS)
I.D.A. : International Druid Archives
Law : Book of Law in DC(R)
L.C. : The Later Chronicles in DC(R)
L.E. : Letters to the Editor (Apocrypha)
L.E.R. : Last Epistle of Robert (Apocrypha)
L.M.B. : Letter to My Brothers (Apocrypha)
LNAD : Lessons for a New Arch Druid (Apocrypha)
L.T. : Leabhar Toirbhealbhagh (Apocrypha)
M.A.R.M.D. : Musings of an Ancient Religion in a Modern World
Med. : Book of Meditations in DC(R)
M.E.M.D. : The Mini-Epistle of Michelle the Dark (DRS)
M.F.E. : Mike's Farewell Epistle (Apocrypha)
M.I. : Missionary Imposition (Apocrypha)
Mish. : The Mishmash of Hasidic Druidism
M.M.M. : Mike's Mini-Missive (Apocrypha)
M.W.F.W.D.N.F.U. : Messing with forces we do not fully understand (Carleton slogan)
O.F.F. : Outline of the Foundation of Fundamentals (Apocrypha)
O.L.G. : Open Letters to the Grove (Apocrypha)
P.C.P. : Post Carleton Perplexations (Apocrypha)
P.E.M. : Parenthetical Epistle of Michael (Apocrypha)
P.O.B. : The Poems of Brad (DRS)
P.O.Ch. : The Poems of Chris (DRS)
P.O.C. : The Poems of Corwin (DRS)
P.O.I. : The Poems of Irony (DRS)
P.O.M. : The Poems of Merri (DRS)
P.R. : The Polite Refusal (Apocrypha)
Poetry V1 : The Book of Poetry Volume 1
Poetry V2 : The Book of Poetry Volume 2
Poetry V3 : The Book of Poetry Volume 3
Record. : Record of the Council of Dalon Ap Landu
R.D. : The Reply of David (Apocrypha)
R.O.D. : The Reply of the Other David (Apocrypha)
R.O.R. : The Reply of Richard (Apocrypha)
R.T.M. : The Replies to Mairi (Apocrypha)
Sam : The Epistle of Sam (Apocrypha)
S.B. : Speaking of Beliefs (Apocrypha)
S.C. : The Silent Cacophony (Apocrypha)

Serm : The Book of the Sermon (DRS)
S.L. : The Sigil Letters (Apocrypha)
S.E.D. : The Spring Equinox Diatribe (Apocrypha)
S.E.E. : The Second Epistle of Ellen. (Apocrypha)
S.E.I. : The Second Epistle of Isaac (Apocrypha)
S.E.R. : The Second Epistle of Robert (Apocrypha)
S.O.J.S. : The Soul of Juliana Spring (DRS)
S.O.R. : The Sociology of the RDNA (DRS)
S.S. : Sacrificial Sentiments (Apocrypha)
T.E.J. : The Tree Epistle of John (DRS)
T.E.R. : The Third Epistle of Robert (Apocrypha)
T.M. : The Te-Mara: Commentaries on the Mishmash
T.O.C. : Thoughts on Chaos (Apocrypha)
T.O.D. : Thoughts on Discord (Apocrypha)
X.L. : The Exile Letters (Apocrypha)
W.A.D. : What are Druids? (Apocrypha)
W.B.S. : Wind Borne Seeds (Apocrypha)
W.H. : The Wild Hunt (DRS)
W.K. : The Winter King (DRS)
W.L.L.U. : When Leaves Leave Us (Apocrypha)
W.T.F. : Wisdom of Thomas the Fool (Apocrypha)
W.W.C.R. : Why are We Called Reformed? (Apocrypha)
4 E.I. : Fourth Epistle of Isaac (Apocrypha)
5 E.I. : Fifth Epistle of Isaac (Apocrypha)
6 E.I. : Sixth Epistle of Isaac (Apocrypha)

Abbreviations of Titles

AD or Adr Arch Druid or Arch Druidess

An. Angus

Ba. Bambi

Be. Belenos

Br. Braciaca

Br. Brigit

CoCoDAL Coalition Council DAL

CoDAL Council of DAL

DAL Dalon Ap Landu

Dn. Danu

DDT Doctor Druid Textology

Di. Diancecht

Em. Earth Mother

Gr. Grannos

He. Hermes

Hp. Hephasteus

Lr. Llyr

Ob. Oberon

ODAL Order of Dalon ap Landu

odm. order of druids minor

P-R. Pack Rat

Pr. Preceptor

Si. Sirona

Su. Suzuki

Ta. Taranis

Vol. Volcano



Figure 19 Monument Hill 1998.

Standard Letter Format

By David Frangquist, 1966
Non-official, of course.

REFORMED DRUIDS OF NORTH AMERICA

COUNCIL OF BELENOS

12 October, 1966

Dear Reverend Brother-in-the-Mother John:

This is a standard format letter for the Reformed Druids of North America. The Heading should always be typed as shown. The second line may indicate either a Council or a Grove. In letters between priests, a Council or Order which they have in common should be indicated. Any Druid may use the name of his Grove; members of missions who have no Grove may use the line "PEACE! PEACE! PEACE!" Official or semi-official business of a Council or Grove should have the appropriate heading for that Council or Grove.

The date may be written as shown, if it is desired to use a civil date. In less formal correspondence, a traditional Druid date may be used; a Druid date is written like this: Wednesday, 73 Foghamhar.

The above salutation is used by priests or priestesses addressing priests. When priestesses are addressed, the word "Brother" is changed to "Sister." The first name is always used. Correspondence from or to a Druid of the 1st or 2nd Order simply drops the word "Reverend." Any letter to a non-member would use a standard business letter salutation.

Paragraphs should always be indented five spaces.

It is important that the closing agree with the heading. If a Grove is indicated, the writer should show his position in the Grove: his office, or if he holds none, his Order. If a council is indicated, he should indicate "priest," "priestess," or "Patriarch," as the case may be. In order to indicate an Order, the line "Of the _____ Order" is used. The Arch-Druid of Carleton should be careful to use the appropriate heading – either "Carleton Grove" or "Council of Dalon Ap Landu" – depending on the business being conducted; in either case he signs the letter "Arch-Druid of Carleton." The closing always begins "Yours in the Mother," at the center of the page, three lines below the body of the letter.

Yours in the Mother,

/S/
David A. Frangquist
Patriarch

(SAMPLE IN STANDARD FORMAT)

(Note these four standard formats were written in mock formality by David Frangquist while typing up manuals for the military, apparently. They are guides that might help, but not official.)

Standard Committee Format

By David Frangquist, 1966
Non-official, of course.

REFORMED DRUIDS OF NORTH AMERICA

CARLETON GROVE

11 October, 1966

Report of the Committee on Formats

1. This is a standard format for reports by committees and officers.

2. The heading shows the organization which appointed the committee, and to which it is therefore reporting. The same is true for officers: they are reporting to the organization which elected them, and so that organization is shown in the heading. There are two exceptions;

- a. The Arch-Druid is elected by the Carleton Grove, but he must make an annual report to the Council of Dalon Ap Landu.
- b. the Patriarch may from time to time issue reports to their councils, although they are in fact elected by the next lower council.

The council to which the report is being made is shown in the heading.

3. Paragraphs are numbered for easy reference. The number is indented five spaces.

4. The difference between the report of an officer and the report of a committee is in the use of the closing certification paragraph. A certification paragraph is always used when the chairman of a committee is reporting the opinion of the committee, as is shown below. It is never used in the report of an officer, who needs simply to sign his name and office. Certification paragraphs are not numbered.

I certify that the above is a true and accurate copy of the report of the (majority/unanimous) opinion of the committee.

/s/
Winston Churchill
Chairman

(SAMPLE IN STANDARD FORMAT)



Standard Council Resolution Format

By David Frangquist, 1966
Non-Official, of course.

REFORMED DRUIDS OF NORTH AMERICA

COUNCIL OF DALON AP LANDU

14 October, 1966

Report of Resolutions

12 October, 1966 Interpreted:

FORMATS

- a) That this is a standard format for the reporting and recording of Reformed Druid resolutions.
- b) That the heading shows the name of the council or grove adopting the resolution. The date in the heading is the date of publication of the resolutions. Resolutions from several different dates may be published under one publication date.
- c) That resolutions are organized by date, section and clause. The sections are not numbered but are given titles. Clauses are indicated by letters. The proper way to refer to this clause is "12 October, 1966, Formats, c)."
- d) That sections are written in block form, indented 5 spaces from the left margin. Titles of sections are underlined.
- e) That resolutions may be either "interpreted" or "voted." Interpretations are simply clarifications of already existing traditions. Resolutions which are voted are new policies and original decisions. Each clause of an interpretation begins with the word "that;" each clause of a "voted" resolution begins with the word "to."

Sections

That there may be more than one section under one date.

13 October, 1966 Voted:

Standardization

- a) To recommend to all Druid organizations that they adopt this format for reporting and recording resolutions.
- b) To require that all reports of resolutions be followed by this certification paragraph.

I certify that the above is a true and accurate copy of resolutions adopted by the Reformed Druids of North America (at _____/Council of _____).

/S/
Thomas Becket
Arch-Druid of Carleton

(SAMPLE IN STANDARD FORMAT)

Standard Constitution Format

By David Frangquist, 1966
Unofficial, of course.

REFORMED DRUIDS OF NORTH AMERICA

_____ GROVE

13, October, 1966

Constitution of the Reformed Druids of North America at _____

Article I The name of this organization shall be the Reformed Druids of North America at _____.

Article II Any (resident of/student at/etc.) _____ may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the Basic Tenets of Reformed Druidism as set forth in this Constitution.

Article III The Basic Tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

Article IV There shall be (#) officers of the Reformed Druids of North America:

- 1) The Archdruid must be at least a third-order North American Reformed priest. He shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of this organization.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.
- 4) (Provision may here be made for such other officers as may be needed.)

Article V Elections of officers shall be held annually, in (month). (Here may be specified the method, i.e. voice vote, ballot, etc.) Only those qualified to hold the posts may be nominated for them.

Article VI This Constitution may be attended by a majority vote in two consecutive meetings of this organization. A quorum, which shall be (fraction) of the members, must be present at each meeting.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at _____, read and approved at two consecutive meetings.

/S/
John Doe
Arch-Druid

(SAMPLE IN STANDARD FORMAT)

SECTION EIGHT:

The Druid Calendars

1996 Introduction

Over the years, two or more calendars have developed and been adopted by the different branches of the Reform. They boil down to two systems; one for Carleton & the RDNA and one for Berkeley & the New RDNA, SDNA & HDNA.

The difference, is that while both systems acknowledge Samhain (Nov. 1st) to be the normal beginning of the Celtic year, it is the Berkeley calendar which counts the years since the Foundation of the Reform to the Samhain that occurred before May 1st 1963, which is the first day an official RDNA ritual took place, thus beginning their year-count with Nov. 1st, 1962. The Carletonian year-count begins with May 1st, 1963. This ends up with two different year-counts being used to Druidically date documents, books and letters. Another difference is that the original RDNA didn't recognize the Equinoxes, giving them originally 6 High Days; although the current Carleton Druids do recognized them now. I will respectfully present each system separately, beginning with the Carleton Calendar.

The Carleton Dating System and Calendar

(and other timely matters)

Assembled for the reader's delectation and edification by
Dick Shelton, self-appointed
Chronographer to the Reform.

Instructions for Use:

1. Draw the Druid Sign on the ground. Enter it. Compose your thoughts. Marshal your cognitive faculties: dealing with the Druid Calendar is no mean undertaking!

2. The four Quarter Days are Samhain, Oimelc, Beltaine, and Lughnasadh. These are the first days of the four Quarters (respectively, Geimredh, Earrach, Samradh, and Foghamhar), and they correspond to November 1, February 1, May 1, and August 1. The Quarter Days, together with the Solstices (Mid-Summer and Mid-Winter), are the high feast days of Reformed Druidism

3. But the Druid Day begins at sundown on the previous day. Thus Samhain - Day 1 Geimredh = sundown Oct. 31 to sundown Nov. 1. (This is absolutely the only aspect of Reformed Druidism in which Druids are early.)

4. In the matter of leap years, the Reform follows the Gregorian reform. (Who can resist a Reform?) Every year divisible by 4 is a leap year, except those years divisible by 100 are not leap years unless divisible by 400. (Thus 1976 and 2000 are leap years, while 1977 and 1900 are not.) The Druid leap year day is 90 Earrach (or Day 90 of Earrach) - Primarily because the Gregorian Day (Feb. 29th) falls during Earrach; so to make 1 Samradh fall on May 1 there isn't much choice!

5. To find a Druid date from a Gregorian one in the accompanying chart, find the Gregorian date on the bottom line of the appropriate box, and read off the Druid date from the top. To go the other way, reverse the process. During Earrach in leap years, use the middle line for Gregorian dates rather than the bottom line [*one can also use the chart in calculating & Deciphering Druid Dating*"].

6. The following mnemonic may prove useful: "89 days hath Earrach; all the rest have 92."

7. The Druid dates for Mid-Summer and Mid-Winter [*and, of course, the Equinoxes*] vary, of course, depending on when they fall. Consult an almanac to find the *time* of the solstice [*or equinox*]- the Gregorian *date* is not enough, because the Druid date will depend on whether the solstice falls before or after sundown: if before, the Druid date is the one the chart gives for the Gregorian date: if after, the Druid date is the next date on the chart. (Clear?)

8. The Druid Week begins at 1:00 pm Saturday, or as soon thereafter as the Archdruid makes it to the service. (This was the traditional time of the regular weekly service at Carleton.) If there is a lot of snow on the ground, there are no Druid weeks.

9. The Druid Year begins at Samhain, much as the Druid Day begins at sundown. Samhain was such an important festival that the early Christian Church shrewdly invested November 1 with the power of not any one particular patron saint, but of "All Saints." In ancient time, Samhain did not in fact belong to either the old year or the new year; it was a day "outside of years" when supernatural forces ordinarily kept in check could come out to raise havoc, and could also be questioned for divinatory purposes. This gave rise both to Hallowe'en and to the expression "a year and a day" - the time required for a full year to pass.

10. But the Year of Worship (YOW) or Year of the Reform (YR) used by Reformed Druids for dating purposes begins at Beltaine. This gives us two "New Year Days", marking opposite ends of the year. Beltaine and Samhain have always been the two highest days of the year. (Man, through his temporal limitation, can hardly resist the urge to mark fundamentally continuous things with beginnings and endings. The Druid Sign itself imposes upon the endless cycle of eternity (or upon the orb of the world) two human, finite lines. In a very real sense, the two finite lines encompass the entire human condition.)

11. Reformed Druid Worship began on Beltaine 1963, and the early record in the Carleton Grove Archives clearly indicate that the founders considered "YOW I" to have run from Beltaine 1963 to Beltaine 1964. (There is a minor difficulty that EC 1:7-8 seems to imply that some services were actually held in the month before Beltaine 1963 - but who am I to gainsay the Founders?). Let the Gregorian Year= n . For days between and including Jan 1 and April 30th use $YOW=(n-1963)$. But for days between and including May 1 to Dec 31st use $YOW=(n-1962)$: February 29, 1976 = 29 Earrach XIII and July 4, 1976 = 65 Samradh XIV

12. There remains, finally, the notion of Druid Standard Time. Alas, there is nothing official about this, but it is universal among Druids: their sundials seem to run hours behind everybody else's (Cf. items 3 & 8 above.).

[Charts continued on next pages]

Charts to Determine Year of Reform

Starting on	Start of y.r.
May 1, 1959	4 b.r.
May 1, 1960	3 b.r.
May 1, 1961	2 b.r.
May 1, 1962	1 b.r.
May 1, 1963	1 y.r.
May 1, 1964	2 y.r.
May 1, 1965	3 y.r.
May 1, 1966	4 y.r.
May 1, 1967	5 y.r.
May 1, 1968	6 y.r.
May 1, 1969	7 y.r.
May 1, 1970	8 y.r.
May 1, 1971	9 y.r.
May 1, 1972	10 y.r.
May 1, 1973	11 y.r.
May 1, 1974	12 y.r.
May 1, 1975	13 y.r.
May 1, 1976	14 y.r.
May 1, 1977	15 y.r.
May 1, 1978	16 y.r.
May 1, 1979	17 y.r.
May 1, 1980	18 y.r.
May 1, 1981	19 y.r.
May 1, 1982	20 y.r.
May 1, 1983	21 y.r.
May 1, 1984	22 y.r.
May 1, 1985	23 y.r.
May 1, 1986	24 y.r.
May 1, 1987	25 y.r.
May 1, 1988	26 y.r.
May 1, 1989	27 y.r.
May 1, 1990	28 y.r.
May 1, 1991	29 y.r.
May 1, 1992	30 y.r.
May 1, 1993	31 y.r.
May 1, 1994	32 y.r.
May 1, 1995	33 y.r.
May 1, 1996	34 y.r.
May 1, 1997	35 y.r.
May 1, 1998	36 y.r.
May 1, 1999	37 y.r.
May 1, 2000	38 y.r.
May 1, 2001	39 y.r.
May 1, 2002	40 y.r.
May 1, 2003	41 y.r.
May 1, 2004	42 y.r.

Starting on	Start of y.r.
May 1, 2005	43 y.r.
May 1, 2006	44 y.r.
May 1, 2007	45 y.r.
May 1, 2008	46 y.r.
May 1, 2009	47 y.r.
May 1, 2010	48 y.r.
May 1, 2011	49 y.r.
May 1, 2012	50 y.r.
May 1, 2013	51 y.r.
May 1, 2014	52 y.r.
May 1, 2015	53 y.r.
May 1, 2016	54 y.r.
May 1, 2017	55 y.r.
May 1, 2018	56 y.r.
May 1, 2019	57 y.r.
May 1, 2020	58 y.r.
May 1, 2021	59 y.r.
May 1, 2022	60 y.r.
May 1, 2023	61 y.r.
May 1, 2024	62 y.r.
May 1, 2025	63 y.r.
May 1, 2026	64 y.r.
May 1, 2027	65 y.r.
May 1, 2028	66 y.r.
May 1, 2029	67 y.r.
May 1, 2030	68 y.r.
May 1, 2031	69 y.r.
May 1, 2032	70 y.r.
May 1, 2033	71 y.r.
May 1, 2034	72 y.r.
May 1, 2035	73 y.r.
May 1, 2036	74 y.r.
May 1, 2037	75 y.r.
May 1, 2038	76 y.r.
May 1, 2039	77 y.r.
May 1, 2040	78 y.r.
May 1, 2041	79 y.r.
May 1, 2042	80 y.r.
May 1, 2043	81 y.r.
May 1, 2044	82 y.r.
May 1, 2045	83 y.r.
May 1, 2046	84 y.r.
May 1, 2047	85 y.r.

Charts to Determine Day of the 4 Druid Seasons

Samradh			
Begins Now	May	Samradh	July
01	01	62	01
02	02	63	02
03	03	64	03
04	04	65	04
05	05	66	05
06	06	67	06
07	07	68	07
08	08	69	08
09	09	70	09
10	10	71	10
11	11	72	11
12	12	73	12
13	13	74	13
14	14	75	14
15	15	76	15
16	16	77	16
17	17	78	17
18	18	79	18
19	19	80	19
20	20	81	20
21	21	82	21
22	22	83	22
23	23	84	23
24	24	85	24
25	25	86	25
26	26	87	26
27	27	88	27
28	28	89	28
29	29	90	29
30	30	91	30
31	31	92	31

		Foghamhar	
Samradh	June	Begins Now	August
32	01	01	01
33	02	02	02
34	03	03	03
35	04	04	04
36	05	05	05
37	06	06	06
38	07	07	07
39	08	08	08
40	09	09	09
41	10	10	10
42	11	11	11
43	12	12	12
44	13	13	13
45	14	14	14
46	15	15	15
47	16	16	16
48	17	17	17
49	18	18	18
50	19	19	19
51	20	20	20
52	21	21	21
53	22	22	22
54	23	23	23
55	24	24	24
56	25	25	25
57	26	26	26
58	27	27	27
59	28	28	28
60	29	29	29
61	30	30	30

		Geimredh	
Foghamhar	Sept	Begins Now	Nov.
32	01	01	01
33	02	02	02
34	03	03	03
35	04	04	04
36	05	05	05
37	06	06	06
38	07	07	07
39	08	08	08
40	09	09	09
41	10	10	10
42	11	11	11
43	12	12	12
44	13	13	13
45	14	14	14
46	15	15	15
47	16	16	16
48	17	17	17
49	18	18	18
50	19	19	19
51	20	20	20
52	21	21	21
53	22	22	22
54	23	23	23
55	24	24	24
56	25	25	25
57	26	26	26
58	27	27	27
59	28	28	28
60	29	29	29
61	30	30	30

Foghamhar	Oct.	Geimredh	Dec.
62	01	01	01
63	02	32	02
64	03	33	03
65	04	34	04
66	05	35	05
67	06	36	06
68	07	37	07
69	08	38	08
70	09	39	09
71	10	40	10
72	11	41	11
73	12	42	12
74	13	43	13
75	14	44	14
76	15	45	15
77	16	46	16
78	17	47	17
79	18	48	18
80	19	49	19
81	20	50	20
82	21	51	21
83	22	52	22
84	23	53	23
85	24	54	24
86	25	55	25
87	26	56	26
88	27	57	27
89	28	58	28
90	29	59	29
91	30	60	30
92	31	61	31

Geimredh	Jan.	Earrach	March
62	01	29*	01
63	02	30	02
64	03	31	03
65	04	32	04
66	05	33	05
67	06	34	06
68	07	35	07
69	08	36	08
70	09	37	09
71	10	38	10
72	11	39	11
73	12	40	12
74	13	41	13
75	14	42	14
76	15	43	15
77	16	44	16
78	17	45	17
79	18	46	18
80	19	47	19
81	20	48	20
82	21	49	21
83	22	50	22
84	23	51	23
85	24	52	24
86	25	53	25
87	26	54	26
88	27	55	27
89	28	56	28
90	29	57	29
91	30	58	30
92	31	59	31

Earrach			
Begins	Febr.	Earrach	April
01	01	60*	01
02	02	61	02
03	03	62	03
04	04	63	04
05	05	64	05
06	06	65	06
07	07	66	07
08	08	67	08
09	09	68	09
10	10	69	10
11	11	70	11
12	12	71	12
13	13	72	13
14	14	73	14
15	15	74	15
16	16	75	16
17	17	76	17
18	18	77	18
19	19	78	19
20	20	79	20
21	21	80	21
22	22	81	22
23	23	82	23
24	24	83	24
25	25	84	25
26	26	85	26
27	27	86	27
28	28	87	28
(29)	(29)	88	29
		89	30

* Remember to add one to each number in this column during leap years.

The Berkeley Dating System

Years among the RDNA at Carleton are dated from the first official Reformed Druid service at Carleton in May 1963. Archdruid Robert Larson, who founded Berkeley in 1968 after leaving Carleton in 1965, chose to follow the Celtic custom and dated the First Year of the Reform to the Samhain (Nov. 1st) of the 1962. Thus among the NRDNA, the year beginning the day after Samhain 1962, is the First Year of the Reform, or "1 y.r." and the year running from the day after Samhain 1963 to the day before Samhain 1964 is really 2 y.r., etc. The year in which the *Druid Chronicles (Evolved)* were prepared, November 1975 through October 1976, was the Fourteenth Year of the Reform (14 y.r.).

Naturally the years run backwards as well. Fortunately, unlike the civil calendar, the Druid calendar has a Zero date (Samhain 1962) which belongs to neither the Years of the Reform (y.r.) nor the years Before the Reform (b.r.). Let n be the Gregorian year. When the day of the year is on or between Nov 1st Dec 31st use $Y.R.=(n-1961)$. When the day is on or between Jan 1st and Oct. 31st use $y.r.=(n-1962)$. A simple graph for converting from civil history to New Reformed Druid history appears below. In the list below, "S" stands for Samhain



Figure 20 A Druid in Lower Arb by the 100 Acres of natural tall-grass prairie, 2001.



Figure 21 Lyman Creek in Upper Arb, 2003.

Common Era	New RDNA Era
Day Before S. 1961	2 b.r. ends
Day Before S. 1962	1 b.r. ends
Samhain 1962	Day Between
Day After S. 1962	1 y.r. begins
Day After S. 1963	2 y.r. begins
Day After S. 1964	3 y.r. begins
Day After S. 1965	4 y.r. begins
Day After S. 1966	5 y.r. begins
Day After S. 1967	6 y.r. begins
Day After S. 1968	7 y.r. begins
Day After S. 1969	8 y.r. begins
Day After S. 1970	9 y.r. begins
Day After S. 1971	10 y.r. begins
Day After S. 1972	11 y.r. begins
Day After S. 1973	12 y.r. begins
Day After S. 1974	13 y.r. begins
Day After S. 1975	14 y.r. begins
Day After S. 1976	15 y.r. begins
Day After S. 1977	16 y.r. begins
Day After S. 1978	17 y.r. begins
Day After S. 1979	18 y.r. begins
Day After S. 1980	19 y.r. begins
Day After S. 1981	20 y.r. begins
Day After S. 1982	21 y.r. begins
Day After S. 1983	22 y.r. begins
Day After S. 1984	23 y.r. begins
Day After S. 1985	24 y.r. begins
Day After S. 1986	25 y.r. begins
Day After S. 1987	26 y.r. begins
Day After S. 1988	27 y.r. begins
Day After S. 1989	28 y.r. begins
Day After S. 1990	29 y.r. begins
Day After S. 1991	30 y.r. begins
Day After S. 1992	31 y.r. begins
Day After S. 1993	32 y.r. begins
Day After S. 1994	33 y.r. begins
Day After S. 1995	34 y.r. begins
Day After S. 1996	35 y.r. begins
Day After S. 1997	36 y.r. begins
Day After S. 1998	37 y.r. begins
Day After S. 1999	38 y.r. begins
Day After S. 2000	39 y.r. begins
Day After S. 2001	40 y.r. begins
Day After S. 2002	41 y.r. begins
Day After S. 2003	42 y.r. begins
Day After S. 2004	43 y.r. begins
Day After S. 2005	44 y.r. begins
Day After S. 2006	45 y.r. begins
Day After S. 2007	46 y.r. begins
Day After S. 2008	47 y.r. begins
Day After S. 2009	48 y.r. begins
Day After S. 2010	49 y.r. begins
Day After S. 2011	50 y.r. begins
Day After S. 2012	51 y.r. begins
Day After S. 2013	52 y.r. begins
Day After S. 2014	53 y.r. begins
Day After S. 2015	54 y.r. begins
Day After S. 2016	55 y.r. begins

The Berkeley Calendar

By Isaac Bonewits & Robert Larson, 1975

The Berkeley Calendar is noteworthy as being more concerned with the Celtic aspects, names, and deities associated with the festivals, than the Carleton contingent, which did not concern itself too much with Celticisms. It should be noted that neither system is necessary.

Druid Time

Reformed Druids of all Branches have a habit of running on Druid Standard Time (DST), also known as Pacific Sidhe Time, Central Sidhe Time, etc. DST is always from fifteen minutes to six hours later than standard civil time, depending upon the individual Druids involved. In summer, and it would seem, "energy crises," DST becomes Druid Daylight Time (DDT), also known as Eastern Druid Time, Mountain Druid time, etc. In DDT the sunset is put off for an hour. If you can't do this, you'll have to stick with DST.

The Druid Day begins at sundown of the previous standard calendar day (the Druid November 1st, for example, begins at sunset of the evening of October 31st). Among some of the more ritualistically oriented Druids, the total number of minutes between sunset and sunrise are divided into twelve equal "hours" and the same thing is done between the sunrise and sunset; making it easy to calculate High Noon and Mid-Night every day. Of course they have to recalculate them every day of the year (or get a Druid computer to do it for them), but some of them think it is worth the effort. Others disagree, especially those with electric watches.

Among the Hasidic Druids, sunset was defined as that moment at which one could first see three stars in the evening sky over one's oak grove or through the window of one's chess club. Refusing to look over the oak grove or blocking the window was considered uncouth.

The Druid Week:

The Druid week begins at sunset on Friday [*as opposed to Saturday at Carleton -ed.*] This makes sure of the joyful reception of the new week by the majority of the populace. Among the Hasidic and Schismatic Druids, a two day period of rest and relaxation, was called the "Weekend", also began at this time, with as big a feast as could be managed. Why they started the week with a celebration called *Weekend* is not clear.

The Hasidic Druids also had their own names for the days and evenings of the week (the "eve" being the night before each day, naturally) based upon an association of a tree with each day: Saturday - Birch, Sunday - Oak, Monday - Aspen, Tuesday - Maple, Wednesday - Rowan, Thursday - Pine and Friday - Olive. Thus the Weekend runs from the start of Birch-eve to the end of Oak-day.

The Druid Months

May, August, September, October and November are known by the names here presented in Modern Irish. The other names were invented by Adr. Robert Larson by analogy to the autumn months. Larson notes, in 1996, that his guesses were confirmed by Manx calendar. Manx does not use High days to denote months and uses Manx equivalents of Tús, Meán, and Deireadh (beginning, middle, end) with the appropriate season.

Note that these months do not always start on the same day as their equivalent civil months.

MONTH	DRUID NAME	MEANING
November	<i>Mí na Samhna</i>	month of Samhain
December	<i>Me-n Geimhridh</i>	middle of winter
January	<i>Deireadh Geimhridh</i>	end of winter
February	<i>Mí na hOimelc</i>	month of Oimelc
March	<i>Me-n Earraigh</i>	middle of spring
April	<i>Deareadh Earraigh</i>	end of spring
May	<i>Mí na Bealtaine</i>	month of Beltane
June	<i>Me-n Samhraidh</i>	middle of summer
July	<i>Deareadh Samhraidh</i>	end of summer
August	<i>Mí na Lunasa</i>	m o n t h o f Lughnasadh
September	<i>Me-n Fómhair</i>	middle of fall
October	<i>Deireadh Fómhair</i>	end of fall

Calculating and Deciphering Druid Dating Methods

By Mike Scharding, 1996

Occasionally when you receive a letter from an older Druid, or perhaps you'll be browsing in archived letters of the past, and you'll see a strange garbled sentence, like:

Michael Scharding, Archdruid of Carleton

Day 64 of Geimredh, Year XXXI of the Reform

or

Richard Shelton, Archdruid of Ann Arbor

Samhradh 26, XXIII y.r

or

Robert Larson, Archdruid of Berkeley

37th of Earrach, XXI YOW

At first glance you will have no idea of when they were written, unless they also included the Gregorian date. All this special dating, as you can guess, is a Druidic form of showing off, but it is also a way to pause and remember how long we -as an organization- have been around.

There is a simple method for determining the Year or the Reform (y.r.) or Year of Worship (YOW), which is the same thing. One is to note where the person is writing from; are they of the Carleton Grove or from the NRDNA? This you'll learn by researching the Third Order list or by asking them. People from the Groves of Carleton, Chicago, Ann Arbor, Purdue, Stanford, New York #1 and New York #2 will probably use the Carleton Convention of Dating the Year, so call up that chart listed earlier. If the authors are definitely Neo-Pagans, or if they come from the Bay Area or West Coast, they are likely to be using the Berkeley Convention of Dating the Year. But first you must know the day of the year, before the y.r. can be ascertained in either system.

As for deciphering the date that comes before the Year of the Reform, a few pages earlier have a key to deciphering them. On that page are gathered 6 minor columns, three major columns to a page, each column has two vertical rows of numbers in them. Take for instance the first of the three examples above; Day 64 of Geimredh. Look back a few pages until you find a major column with the word Geimredh on its left side. Go up and down on the left side of that major column until you find the number 64. Then look on the right side of that major column. You'll find that Day 64 of Geimredh is the same as January 3rd. Since it was written by someone from Carleton, the year will be from the Carleton convention; and Year XXXI (using the formula for Carleton dates before Beltane) is 1994. The final date is January 3, 1994 of the common era.

Here are some more conversions to practice deciphering. Remember leap years.

Carleton Conversion Method

Dec 13, 1965=43 Geimredh, 3 y.r. Jan 20, 1975=81 Geimredh, 12 y.r. Aug 1st, 1988=1 Foghamhar, 26 y.r.
May 1, 1998=1 Samhradh, 36 y.r. Nov 1, 1964= 1 Geimredh, 1 y.r. July 28, 1975= 89 Samhradh, 23 y.r.
Feb 3, 1971= 3 Earrach, 8 y.r. Oct 30, 1968= 91 Foghamhar, 6 y.r. Mar 16, 1972=45 Earrach, 9 y.r.

Berkeley Conversion Method

Jan 1, 1969= 62 Geimredh, 7 y.r. June 2, 1990= 33 Samradh, 28 y.r. Nov 3rd, 1965=3 Geimredh, 4 y.r.
Dec 31, 1968= 61 Geimredh, 7 y.r. Oct 31, 1977=92 Foghamhar, 25 y.r. Nov 1, 1977=1 Geimredh, 26 y.r.
Apr 20, 1979=79 Earrach, 17 y.r. Apr 20, 1980=80 Earrach, 18 y.r. May 1, 1978= 1 Samradh, 16 y.r.

Here's a couple for you to decipher:

Carleton Conversions: 45 Earrach, 12 y.r. 45 Earrach, 13 y.r. 77 Foghamhar, 24 y.r. 39 Geimredh, 21 y.r.
12 Samhradh, 30 y.r. Jan 24th, 1964 July 10, 1978 Nov 1, 1966 Mar 3, 2000 Dec 31, 1988
Berkeley Conversions: 1 Geimredh, 36 y.r. 44 Samradh, 22 y.r. 56 Foghamhar, 24 y.r. 30 Earrach, 18 y.r.
Dec 29th, 1963 July 30, 1988 Nov 1, 1966 Jan 1, 1964 June 2, 1977



Figure 22 Ancient Druids waited in caves for the first light of the year to shine through the entrance. Sometimes they got a bit bored.

The Druid Seasons of the Year

This section written by Isaac Bonewits and Robert Larson for DC(E) contains lots of trivia about the origins of these ancient festivals. As such, this information could be useful for everyone in the Reform and can be useful.-MS

The Druid year is divided into four seasons, marked by the four Major High Days of Samhain, Oimele, Beltane and Lughnasadh (see below).

Samhain begins the season of Geimredh (gee-ru), in Modern Irish an Geimhreadh (uN gee-ru); which is Winter, running from roughly the beginning of November till the end of January.

Oimele begins the season of Earrach (u-RoCH), now an tEarrach (uN tu-RoCH); which is Spring, running roughly from the beginning of February till the end of April. Together, these two seasons constitute "the Winter Half of the Year", otherwise known as "the Season of Sleep".

Beltane begins the season of Samradh (S,u-Ru), now an Samhradh (un S,u-Ru); which is Summer, running from roughly the beginning of May till the end of July.

Lughnasadh begins the season of Foghamhar (FÙr), now an Fomhar (uN FÙr); which is fall or autumn, running from roughly the beginning of August till the end of October. Together, these two seasons constitute "the Summer Half of the Year" or "the Season of Life".

The Major and Minor High Days

There are four Major High Days (Samhain, Oimele, Beltane & Lughnasadh) and four Minor High Days (Winter Solstice or "Midwinter", Spring Equinox, Summer Solstice or "Midsummer", and Fall Equinox) in the Druid year. While the Minor High Days are easy to obtain from any good astrological ephemeris or almanac, the methods for calculation of the Major High Days will vary from Grove to Grove and branch to branch of the Reform.

The most common practice for the calculation of Samhain, Oimele, Beltane and Lughnasadh is to use the civil calendar days or eves of November 1st, February 1st, May 1st, and August 1st, respectively. Another way is to use the weekend closest to these dates. Still others use the sixth day after the new or full moon closest to each of these dates. Astrologically oriented Druids use the days upon which the Sun enters 15 degrees of each of the "Fixed Signs" of the Zodiac to wit: Eagle Point- 15 deg Scorpio, Man or Angel Point - 15 deg Aquarius, Ox Point - 15 deg Taurus and Lion Point - 15 deg Leo.

The calendar used by the Berkeley Grove of the NRDNA, as well as the SDNA and the HDNA, is that designed by Adr. Robert Larson. In this calendar the Major High Days are calculated as those days upon which the Sun hits 16 deg 18 min. inclination North or South of the Celestial Equator. This makes them come exactly half way between the Solstices and Equinoxes.

We will now, turn to some details about the Major and Minor High Days celebrated by New Reformed Druids.

Samhain (SÙ-un), known in Modern Irish as L· Samhna (Laa SÙu-Nu), in Welsh as Nos Galen-graef (that is the night of the Winter Calends), in Manx as Laa Houney (Hollantide Day), Sauin or Souney; is, of course, the eve of "All Saint's Day", All Hallow's Evening or Halloween. Among other things, it is the beginning of the Winter Half of the Year (the seasons of Geimredh & Earrach) and is known as "the Day Between Years."

The day before Samhain is the last day of the old year and the day after Samhain is the first day of the new year (though for clarity's sake, most New Reformed Druids assign each Samhain to the year following it. Being a day "between years," it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination.

Samhain basically means "summer's end" and many important mythological events occurred on that day. It was on a Samhain that the Nemedians captured the terrible Tower of Glass built by the evil Formorians; that the Tuatha De Danann later defeated the Formors once and for all; that Pwyll won his wife Rhiannon from Gwawl; and that many other events of a dramatic or prophetic nature occurred (see *Later Chronicles*, Chapter 5, Verses 11-14). Many of these events had to do with the temporary victory of the forces of the darkness over those of light, signaling the beginning of the cold and dark half of the year.

The **Winter Solstice** is a Minor High Day, usually occurring around December 21st or so of the civil calendar. Also known as Yule and Midwinter, this is a day sacred to Sun Gods, Thunder Gods and Fire Gods. Large fires were built up outdoors and a Yule Log lit indoors, in order to rekindle the dying Sun and help it to return brightly to the Northern skies. Burnt logs and ashes from Midwinter fires were kept as a talisman against lightning and house fires. It was also a custom in many parts of Paleopagan Europe to decorate live evergreen trees in honour of the Gods (cutting down a tree to bring indoors is a blasphemous desecration of the original concept). This is considered, along with Midsummer, the best day of the year to cut mistletoe.

Among some Paleopagans, a date on or near this (such as December 25th) was celebrated as the Birthday of the Sun God, frequently from the womb of a virgin or unmarried girl (who was sometimes also the Mother Goddess).

Oimele (i-mele), is known in Modern Irish as L· na FÈile Brìde (Laa Nu fÈ-li bree-di), in Manx as Laa'n Arragh (Day of Spring), and as Imbolc, Candlemas and Lady Day in English. L· na FÈile Brìde means the day of the festival of "Saint Bridget." Brighid, Bride or Bridget is yet another Pagan deity turned by the Christians into a "saint," in order to co-opt Her worship. This goddess was a triple-aspected deity of Poetry/Divination (considered the same thing), Healing and Smithcraft, whose followers kept an eternal flame burning in Her honour.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called L· hOimele (Laa Hi-mele). It is the festival of the lactation of the ewes. In Paleopagan days (and, indeed, until the recent past) the sheep was a very important animal, providing both food and clothing. The occasion of the birth of lambs (not to mention kids and calves) was a cause for rejoicing and a sign of life in the "dead" world of a Northern winter.

The name "Candlemas" is a Christian term for a holiday occurring February 1st or 2nd. This supposedly is in honour of a "Saint Blaise" and has no official connection with "Saint" Bridget and Her cult of fire, nor with the fact that this day was one of the four major fire festivals of Paleopagan cultures throughout Western and Northern Europe. Of course they don't mention a certain Slavic god named Vlais, Who was the Patron of cattle, wealth and war, and Who was worshipped with fire. La hOimele begins the spring season of Earrach. It is also the day before St. Groundhog's Day.

The **Spring Equinox**, although sometimes known as the Festival of the Trees, is better known as the feast of (the Fertility Goddess) Eostara, or "Easter". It is a celebration of the returning of life to the Earth. Rabbits, eggs and children are sacred at this feast and Pagans in need of fertility talismans now colour hollow eggs and pass them through the ceremonial fires (quickly) to take home and hang over their beds and in their barns. A fascinating source of almost forgotten Paleopagan symbols can be found by examining carefully the fantastically decorated eggs produced by folk artists from Europe (especially Eastern Europe and Russia), Mexico and South America.

A Minor High Day, it usually takes place around March 21st or so. On the night before, some Hasidic Druids stayed up until dawn, reading meditations about trees, eating the fruits of various trees and singing hymns about trees. Among many Paleopagan cultures in Southern Europe, the Spring Equinox was the date of the New Year (instead of Samhain, as it is among the Celts) and indeed, many Druids refer to this holiday as "the New Year for Trees". Adding a bit to the confusion is the fact that some Neopagan groups call this holiday "Lady Day".

Beltane (bauL-Ti-Ni, or bauL-Hi-Ni), known in Modern Irish as L· Bealtaine (Laa bauL-Hi-ni, or Laa baul-Ti-ni), in Welsh as Galan-Mai (calends of May), in Scottish Gaelic as Baltiunn, and in Manx as Shenn da Boaddyn, La Boaldyn, or Laa'nTourey (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgstag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year (the seasons of Samradh & Foghamhar) and is a festival of unalloyed joy.

A very large number of important mythological events are connected with this day. It was on a Beltane that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a Beltane that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld) was lost by them and later (on another May Eve) was found by Teirnyon Twryf Vliant (and eventually restored to Them). On every first day of May "till the day of doom," Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events, again, as all over Europe, have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holiday? And can you guess why Adam Weishaupt chose Walpurgstag as the day to announce the founding of the Bavarian Illuminati, and why the date at which the forces of evil later tried to Imannetize the Eschaton?

The **Summer Solstice** is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, by at least one Neo-Pagan group, as Beltane!), it shares mythical elements with both Beltane and Lughnasadh. Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Lugh Sun God (or between the evil one and the good one), Who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

In those areas where it is safe to do so, Neopagans frequently will light cartwheels of kindling and roll them down

from the tops of high hills, in order to symbolize the falling of the Sun God.

Lughnasadh (Loo-Nu-Su) is known in Modern Irish as L' nasa (Laa Loo-Nu-Su), in Welsh as Gwyl Awst (August Feast), as Lla Lluanys or Laa'n Ouyr (Day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honour of his Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time (it's almost a duty!) by all enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old slivovitz (plum brandy) at this time, but it's their stomach lining!

This holiday is a day of mixed joy and woe (Irish wakes are an old tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of Foghamhar begins.

The last big holiday of the year, the **Fall Equinox** (sometimes called Michaelmas and the Feast of the Hunters) is a Minor High Day occurring somewhere around September 21st or so. This is a Thanksgiving feast and signals the beginning of the Hunting Season (for deer and other large game) in many parts of Europe and North America. Thus, it is dedicated to the Hunting and Fishing Gods and the Gods of Plenty, in thankfulness for benefits received and hoped for. Outdoor picnics in the woods are a popular Druid tradition in those areas where the weather is still good at this time of year. Hunting magic may be minimized by those Groves living in areas where game is a little dear.

Other Important Days:

Various branches of the Reform may add more holidays and celebrations in honour of different gods and goddesses to the above list. Those for the Schismatic Druids of North America will be found in the SDNA Calendars.

[Also take a look at the Green Book 7 for more essays and information on the various seasons.]

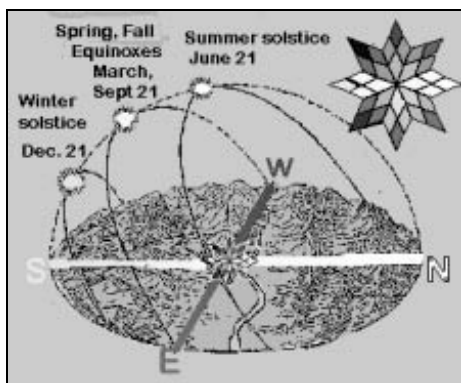


Figure 23 Predicting an equinox event on the horizon is a cheap Druid trick to impress your grove, and can be done just by paying attention for a year. This livens up the routine on an otherwise fuzzy festival.

The Holidays of the Schismatic Druids of North America

By Isaac Bonewits & HDNA Grove, 1976

The following were some of the additional Holy Days and Feast, recommended for celebration by members of the Schismatic Druids of North America, the Hasidic Druids of North America and various affiliated and nonaffiliated Neopagan groups and individuals.

Although it is best to celebrate each holiday on the date(s) given, they are usually observed on whatever nearby date happens to be convenient. Notes on additional customs associated with the Major and Minor High Days will be found in the Tally of the Years and elsewhere in the Druid Chronicles.

November 10-11: Festival of Thanksgiving to the Gods of Harvest, Hunting, Fishing and Plenty. Have an absolutely gigantic feast. This festival is often postponed until the fourth Thursday of the month.

November 22: Feast of Oberon and the Divine Musicians. Have the biggest Bardic Revel you can manage. Do something nice for the Bards in the Grove.

November 30: Feast of the Gods of the Crossroads; dedicated to the deities Who guard the paths between the living and the dead, and between this world and all others. Time to consider your attitudes about Death, to study shamanism and to practice teleportation and apotation.

December 8-9: Festival of the Conception of the Earth-Mother. Meditate upon the immaculate conception of Life from the primeval seas, billions of years ago. Make a statue of the Mother out of clay or rock.

December 13: Feast of Belisama, Goddess of Light, Wisdom and at least one River in Britain. A young woman with a crown of candles in her hair should wake the members of your household, carrying a trayful of coffee and various munchies.

December 21-22: Festival of Taranis, God of Fire, Lightning & Thunder. Burn a Winter Solstice need-fire and have a feast (on goat meat if possible), retell stories of Taranis, Thor, Donner and other related Gods.

December 25-27: Festival of the Birth of the Sun. Gifts should be exchanged and many parties held.

December 28: Feast of the Divine Children. In honour of all the Gods of Youth, special events should be held for all the girls and boys in your Grove.

December 29-31: Winter Festival of Wine and Pleasure. It is obligatory to become intoxicated and sexually sated, so hold the biggest feast and orgy you can manage.

January 6: Feast of Sirona, the Goddess of Rivers. Rivers in your vicinity should be blessed by your local Archdruid and hymns of praise to various river deities sung. Go fishing.

January 24-26: Festival of Braciaca, God of Brewing, Intoxication and Altered States of Consciousness. It is obligatory to become intoxicated.

February 14-21: Festival of Love, dedicated to Danu and Cernunnos, as well as other deities of Fertility. It is obligatory to make love.

March 1: Feast of Merddyn, Patron of Wizards. Do something magical. Read an Arthurian legend.

March 3: Feast of Rhiannon, Goddess of Horses, Patron of Mothers and Queen of the Welsh Otherworld.

March 11: Feast of Angus Og, Warrior. Practice using your ritual weapons. Learn to sword fight.

March 17: Feast of the Druid Amhairghin. Celebrate Irish Paganism.

March 21-25: Spring Festival of Wine and Pleasure. Hold a feast and orgy and invite all your friends. The 25th is also the Feast of Young Mothers, so do a good deed for the ones you know.

April 1: Feast of the Spring Fool. Do something silly just because it feels good. Or take the day off and go fishing. Or sit on a hill and herd clouds.

April 5: Feast of Alexander Nevsky, Warrior. Nevsky was a Slavic Viking who led a Pagan army into battle on April 5, 1242 c.e. against the Christian Teutonic Knights, luring them out onto the thin ice of Lake Chud (near Pskow). His victory over them marks one of the very few clear-cut victories of a Pagan people against the forces of Christian imperialism (even if the Russian Orthodox Church did later turn him into a "Saint"). This is a day on which to practice pride in being Pagan, and on which to contemplate our hope for total freedom someday.

April 23: Feast of Oghma, the God Who Binds. He is a mighty Warrior and the Inventor of Ogham Writing. Spend the day learning and practicing this alphabet. Or go out net fishing.

May 1: Feast of the Illuminati. Anniversary of the public founding of the Bavarian Illuminati. Investigate a conspiracy, or start one.

May 18: Feast of Cernunnos, the Horned God of Lust and Hunting. Celebrate British Paganism. Go hunting. If you can't go hunting, go lusting. On this day, a man should be granted any sexual desire he may express. [If it were only that easy. —Ed]

May 24: Feast of the Dark Goddess. Celebration of the Goddesses Babh, Morrighu, Macha and other Demon Killers. This is based on the Romany feast for their patron Goddess, the Black Kali from India. Meditate upon the beauty of an angry woman.

May 25: Feast of the Two Ladies. Celebration of the other two aspects of the Triple Goddess, those of the Virgin/Harlot and of the Mother (the third aspect being that of the Old Woman). Meditate upon your concepts of womanhood and why you have them.

June 13: Feast of Epona, Goddess of Horses. Go horseback riding and spend the day appreciating our equine friends. Buy a kid a horse book.

June 18-22: Festival of the Bards. Hold a big Bardic Revel, with as much singing and dancing as possible. It is also a traditional time for Puberty Rites, so adolescents who are ready and willing should be initiated.

July 2: Feast of Expectant Mothers: Meditate upon the mysteries of conception and pregnancy. Bring some pickle and ice-cream to a friend.

July 22-24: Summer Festival of Wine and Pleasure. Time to hold an outdoor feast and orgy.

August 6: Feast of Lugh, the Shining One. Meditate upon the power of the Sun Gods.

August 15: Feast of Our Lady Queen of the Heavens. Celebration of the Star/Moon/Mother Goddess. Take a High Priestess out to dinner and give her the best night you can.

August 23-25: Festival of the Heroes. Dedicated to all those brave Pagan warriors who fell before the invading Christian armies. Meditate upon the values of the honourable warrior.

September 8: Feast of the Birth of the Mother. Celebrating the birthday of the physical incarnation of the Goddess. Give a birthday celebration for every mother in your Grove.

September 26: Feast of the Druid Taliesin. Spend the day reading or telling his stories. Celebrate Welsh Paganism. Compose a poem.

September 27-28: Festival of the Demon Slayers. Now that the days are really starting to get short, it is good to meditate upon the fact that not all Gods of Darkness are Evil. This festival is to honour both the Light Gods and the Dark Gods who slay Demons, Formors, Giants and other enemies of Life.

October 1: Feast of Chwerthin, "the laughing one." Tell jokes, make outrageous puns, pontificate at ridiculous length, while being as amorous as possible.

October 2: Feast of the Guardian Spirits. Give love, respect and honour to your own Guardians.

October 7-9: Autumn Festival of Wine and Pleasure. Hold a mid-harvest feast and get as intoxicated as you can manage. Then hold a good enough orgy to keep you warm through the next few months.

October 12: Feast of the Autumn Fool. Play practical jokes upon those who actually enjoy them. Talk pompously all day, make fun of ascetic occultists, make a Great Beast out of yourself.

October 24: Feast of the Inhabitants of the Air. Meditate upon and try to communicate with Nature Spirits. Attempt intimate relations on the Astral.

November 2: Feast of the Ancestors. Spend the day reading and thinking about your ancestors. Light a candle or two for them. Invite them to the Samhain feasting to take place next week.

You, of course, are welcome to create your own holidays.

[Picture below is Hill of 3 Oaks, 1972 by Glenn McDavid.]



REFLECTIONS ON CELTIC TIME RECKONING

or "Running Around in Cycles"

DC V1 Iss 4 Aug. 1978

By Robert Larson, 1978

This article is by Ard. Robert Larson, Archdruid of the clanna Brochecta Grove, and was originally printed in the Clann's quarterly publication "An Poc Uaine," in the Earrach 1978 issue. Subscriptions to this journal are \$4.00-per year and can be sent to: Cody Grundy, Ri Clanna Brochecta, 820 Circle Court, South San Francisco, CA 94080.

I. The basics of Celtic time

There are four logical times to begin the most basic time cycle, the day: midday, midnight, sunrise, and sunset. The use of either of the first two results in an equal day, but they are much more difficult to observe, especially midnight. As a result, early peoples began their days with either sunrise or sunset. The Celts chose sunset, and, instead of days, calculated time in nights, as is attested to by linguistic evidence. This selection also corresponds to the druidic tenet which was simplified by Caesar and Pliny to "the night has precedence over the day." Philosophically, starting the day at sunset makes the statement that things begin in darkness and cold and develop to brightness and warmth--the life from death theme which is recurrent in Celtic myth, and is thus reflective of pagan Celtic religious belief. (The choice of sunrise to begin the day seems to me to make the opposite, and obvious, statement that death comes after life; which is more in keeping with the religious beliefs of the peoples of the Mediterranean and Near Eastern areas, from whom we get our modern method of time reckoning.)

Then, again, perhaps the proto-Celts lived in an area with frequent morning fog, making the choice of sunset natural. However, the choice of sunset does correspond to the other cycle beginnings of Celtic time reckoning, which are symbolic.

The day is divided naturally into halves, light and dark. Though proof is lacking, it is certain that the Celts further divided the day into fore-midnight, after-midnight, forenoon, and afternoon; and I believe it likely that they halved these divisions.

The Celtic year began at Samhain, which was counted as a day between years. The year was divided into quarters by the four holy days of Samhain, Imbolg, Bealtaine, and Lunasa. The dates normally given for these days are, respectively, November 1, February 1, May 1, and August 1--the days of the often thinly-Christianized holidays of Hallowe'en/All Souls', Candlemass/St. Bridget's Day/ St. Groundhog's Day, May Day, and Lammas. As I shall explain later, these dates are only approximate, but they'll do for now.

Though Lunasa and Imbolg were holy days, Samhain and Bealtaine, the most important days of the year, effectively divided the year in two. Samhain, whose name means "summer's end", was the beginning of the winter half of the year, called geimhreadh. Geimhreadh was the dark and cold half of the year, corresponding to the night half of the day. During geimhreadh, the sidhe and other malevolent beings were believed to be most active, and life was at its lowest ebb. On the other hand, it was also the time of reforming and resurrection. During geimhreadh, the old sun reached its nadir and was reborn, the familiar new-sun-god-replacing-old-sun-god theme found in various forms in Celtic myth. Though the last vestiges of old life disappeared under the snows during geimhreadh, in its second half new life appeared, to reach full vigor at Bealtaine.

Bealtaine means the "fires of Beal", who was presumably a Celtic solar/sky deity. Another name for Bealtaine, given on the Coligny calendar, is Giamon, which in Irish would be geimh-fhuin, or "winter's end". Under either name, Bealtaine marked the beginning of samhradh, the bright and warm half of the year, during which the forces of life reached their apex, and the solar deity attained his full manhood. However, the sun god also began to deteriorate during samradh after his solstice battle (the combat of gods myth); and the forces of life, after coming to fruition, slowly gave way as the year decayed to Samhain.

The choice of Samhain and Bealtaine as the turning points of the year was dictated by both druidic belief and the Celtic economic system. Religiously, the "precedence of dark over light" dogma seen in the day is repeated in the division and beginning point of the year. Economically, Bealtaine and Samhain are the times of transhumance, the moving of the herds from winter to summer pasture, and vice versa. By Bealtaine the ground has firmed up enough from the spring thaw to safely drive the livestock to their mountain pastures, and there is enough growth at the higher altitude to support them. Transhumance is a great social occasion among pastoral peoples, as they gather together for the drive. Inevitably, it became an occasion for religious ritual. At Bealtaine the cattle were blessed by driving them between two huge bonfires (probably sacrificial to ensure a good herding and growing season). By the way, a good smoky fire is an excellent method for killing livestock parasites. Judging by peasant May Day practices throughout the British Isles, it was also a time of much merry-making and promiscuity. These customs reflect the symbolic nature of Bealtaine as the time of mating between the sky god and the earth goddess which will bring forth the next year's life during the latter half of geimhreadh, corresponding closely with (and probably inspired by) the nine-month human gestation period. This symbolic connection is, of course, reinforced by the fact that this time of year is also the mating period for many animals, making Bealtaine an appropriate time for phallus-related worship (such as may-poles).

At Samhain, the tribe would again be together after driving the livestock back to the winter pasture in the sheltered valley. Again, ritual inevitably arose about the occasion. With winter come, prayers and sacrifices to protect the tribe and livestock from the depredations of the evil spirits of the dark half of the year were necessary. As the time of change, it was also a time for attempting to divine what lay in store for the tribe during the coming year. Many of our Halloween games probably started as divinatory practices, even if the Gaulish druids did have a weakness for entrails. Even the dressing up in frightening costumes for Hallowe'en probably had its beginnings in Samhain ceremonies to try to scare or, at least, confuse the spirits, which were believed to be especially active during this night. (Well, after all, if you'd been cooped up in a sidhe hill for six months, you'd want to raise a little hell, too.) The Celtic deity most closely associated with Samhain was the Daghdha in his character of god of the otherworld and rebirth, who was able to take the dead, immerse them in his cauldron, and bring them forth alive.

Geimhreadh was divided into halves by Imbolg, which may mean "swelling belly", and which began the sub-season of earrach, "spring". Around Imbolg-tide many animals give birth, and a celebration of this increase was natural. Its association with St. Brigid, the euhemerized goddess Brighid, leads me to believe that it was also a celebration of the hearth, home, and culture, but this is admittedly conjecture. Of actual Imbolg ritual we know nothing. Symbolically, the new life conceived at Bealtaine is brought forth at Imbolg.

Samradh was sub-divided by the festival of Lunasa a name which means the "games of Lugh" and which begins the

sub-season of Fomhar, "harvest". Lugh was a god of many attributes and myriad realms of power. Though probably originally a solar deity, Lugh was also a warrior, an artist and poet, and a craftsman, among other capabilities, and in Gaul was the main god of commerce. It is thus appropriate that his name be given to Lu'nasa, the time of the great fairs, at which competitions were held in athletics, crafts, and the arts, legal cases were decided, livestock bought and sold, etc.--a necessary periodic time of truce in inter-tribal relationships, an affirmation of cultural identity, and an opportunity for open and free trade among craftsmen and herders. Another name for Lunasa is Bron Troghain, a difficult name to define, but which has to do with parturition and giving birth. At this time of year, the harvest begins to come in and trees are bearing fruit. The ceremonies of Lunasa were thus probably those of thanks to the gods for a bountiful year, or sacrifices to increase the harvest if the crop looked small.

The Celts also celebrated the solstices. At the summer solstice, ceremonies involved the kindling of large wooden (wicker?) wheels, which were then rolled downhill to symbolize the coming decline of the sun after the solstice. Conversely, at the winter solstice huge fires were lighted to symbolize the rebirth of the sun and its coming return. Evergreens and, on the continent and in England, the mistletoe were given special veneration due to their retaining their life during the time of death. In Ireland the yew supplanted the mistletoe and in Scotland, the rowan. Though we have no direct evidence that the Celts celebrated the equinoxes, I am sure that they did, if only from a desire for neatness in their year. Also, the equinoxes are significant solar times, marking the return and departure of the sun--the god's adolescence and old age.

The Celtic year, then, was divided into eight parts by the holy days and the solstices and equinoxes. It may be best to look upon it as two overlapping years, one having to do with the sun/sky god and the other, the earth goddess. Samhain was the time of dying for the Earth; Imbolg, its rebirth; Bealtaine, its flowering; and Lunasa, its fruition. The winter solstice was the time of death and rebirth for the sun; the vernal equinox, its puberty; the summer solstice, full maturity; and the autumnal equinox, the onset of its old age.

Taking the cycles together, however, we see that the seasons reflect not only the status of the earth-mother, but also the status of the sun god. The period Samhain-Imbolg corresponds with the weakest period of the sun god--extreme age and infancy. The period Imbolg-Bealtaine corresponds with his childhood and adolescence; Bealtaine-Lunasa with his young manhood and early middle age; and Lunasa-Samhain with his late middle age and old age.

The two cycles are thus bound into a syncretic whole. The agent of this binding is the moon. In its monthly period the moon reflects the yearly cycles of the earth and the sun. Because the lunation period closely approximates the female cycle, the moon was most likely personified as a goddess. Now, goddesses are normally connected with either the earth or with water in Celtic mythology. The moon goddess is thus connected to the earth by gender, and this connection is reinforced by the moon's obvious tidal effects. Because of the moon's light-giving capability and its obvious solar connection, the moon goddess was probably thought of as the consort of the sun god. The moon is thus symbolically connected to both the sun and the earth. The Celts used the true lunar month. In keeping with the division of the year and the day, the moon's period was divided into dark and light halves determined naturally by the moon's phases; the dark half consisting of the first and last quarters and the bright half, the second and third quarters. These halves were subdivided by the

new and full moons, reflecting the four-fold division of the solar and earth cycles and reinforcing the symbolism.

Finally, I would like to note that many sources have the druids celebrating only one of the holy days per year. I believe this to mean a large scale celebration, with the other holy days having lesser celebrations, probably intra-tribal rather than inter-tribal. The celebration cycle ran retrograde through the holy days thusly: Samhain, Luonasa, Bealtaine, Imbolg. This cycle gives an actual periodicity of three years, which corresponds to the frequency of the great games at Tailtiu; so this ritual cycle is very likely to be basically correct. As we shall see, this ritual cycle was the heart of the Celtic method for calculating time spans of more than a year.

REFLECTIONS ON CELTIC TIME RECKONING cont.:

DC V1 Iss 5 Sept 1978

By Robert Larson, 1978

This article, begun last issue, is by Adr. Robert Larson of the Clanna Brocheata Grove, and was originally printed in the Clann's quarterly publication, "An Poc Uaim," in the Earrach 1978 issue. Subscriptions to this journal are \$4.00 per year and can be sent to: Cody Grundy, 820 Circle Court, South San Francisco, CA 94080. We hope to have more of Bob's fine scholarship in future issues.

II. Achieving an accurate calendar

Nowadays we take the Calendar pretty much for granted. The Roman calendar we use is now quite accurate. In the eighteenth century, however, a gross adjustment of about two weeks had to be made in the calendar to rectify accumulated error. The calendar had gained nearly two weeks over the sun. The method for insertion of leap days now used (the insertion of an extra day in every year evenly divisible by four; except the century marks, when the year must be evenly divisible by 400) assures an almost exact accuracy. But it took a long time to arrive at this method of interpolation.

To achieve an accurate calendar, two things are necessary: the need for a calendar and a goodly period of accurate observation. The need for a calendar automatically arises when a people in a temperate climatic zone advances beyond hunting and gathering society. In an agricultural society, accurate timing of planting and harvesting is a necessity. While a calendar may seem to be less necessary in a mainly pastoral society such as that of the Celts, the times of transhumance must be predictable in order for the tribe to gather the herds. If the herds are moved too early in the spring, there may well be too little growth in the hills to support them; if they're moved too late, valuable growing time and the mountain grasses are wasted. If the herds are moved too early in the fall, grasses are wasted again and the harvest is interfered with; if too late, the herds may suffer from the onset of winter storms. In a pastoral society, moving the herds at the wrong time can seriously threaten the tribe's survival. Some sort of calendar is obviously necessary to avoid wastage of time, grass, livestock, and, ultimately, the tribe.

Being a northern people, the Celts had an advantage in calculation over more southerly peoples, for the difference in the lengths of the light and dark periods of the day is greater in the North. Determination of the solstices and, with them, calculation of the length of the solar year is thus made fairly simple. Equinoxes are also more easily determined, and their

determination is more accurate than that of the solstices, because the sun's declination is changing more rapidly at equinox than at solstice. In fact, the Celts might well have been saved the trouble of these calculations (and many of the others, too).

A definitely Celtic culture first arose in that crucible of early northern Europeans, southern Germany and Central Europe. In earlier times successive prehistoric cultures had sprung from this area and spread in much the same directions as the Celts did later. One of these pre- (or perhaps proto-) Celtic peoples built Stonehenge. Gerald Hawkins has convincingly shown that Stonehenge incorporates incredible astronomical knowledge. The Celts might well have taken over, or inherited, their entire calendric system from their predecessors. Judging by later Celtic practice, they would not have evicted the peoples they found in their conquered lands, but would only have made them pay tribute to their new overlords. If this be the case, it raises interesting questions about Celtic religion. Considering the correlation of Celtic myth and Druidic philosophy with the calendar, if the Celts co-opted the calendar, much of their religion must also have come from these peoples. The druidic cult would thus be much older than the rest of Celtic culture, and Celtic Myth would reflect not so much early Iron Age beliefs as Bronze Age and Neolithic beliefs, the specifically Celtic elements being a later overlay. Many of the more primitive elements of Celtic religion, such as animism, would be explained by such circumstances.

Be that as it may, the Celts had an accurate count of the solar year early in their history. While the equinoxes are close enough to planting and reaping seasons to do for an agricultural people, a pastoral people follows different rhythms. The most propitious times for transhumance do not fall on significant sun days, but about midway between the equinoxes and solstices. At these mid-points, the sun is at the same angle of declination in the sky. The sun's midpoints can thus be determined by observation and the days of Samhain, Imbolg, Bealtaine, and Lu'nasa set in place. This angle of declination is 16.3', which again corresponds with certain megalithic alignments, again showing the antiquity of at least the basic Celtic calendar. This declination gives the following dates for the holy days: Samhain, November 7; Imbolg, February 4; Bealtaine, May 5; and Lunasa August 7.

Now, the phases of the sun are not equal, due to the slight eccentricity of the earth's orbit causing it to move faster in the winter when it is closer to the sun. Even as using the solstices and equinoxes yields unequal seasons, so does the use of the midpoints. The period from Samhain to Imbolg is about 89 days, whereas the period from Bealtaine to Lunasa is about 94 days, while the other quarters are around 91 days each. I believe it likely that the druids equalized these intervals, both from a sense of neatness and from a desire to better reflect the equal phases of the moon and maintain their religious symbolism. They most likely started at Samhain, the time of regeneration they probably considered immutable. This would yield the following normal dates for the holy days: Samhain, November 7; Imbolg, February 6; Bealtaine, May 8; and Lunasa, August 8. Though this adjustment is not strictly necessary, it makes the calendar work more smoothly and thus would be more convenient for the average Celt or for places where solar observation was difficult and unreliable due to weather. It also reflects druidic numerology, for the days set in this manner are three lunar months and three days apart, give or take a day.

So we come to the moon. The inclusion of the moon in the calendar was inevitable, not only on religious, but also on practical grounds. In practical terms, the moon is a counting device, enabling the observer to easily count large numbers of days and fix time spans with great accuracy. The introduction of the moon into a solar calendar creates great difficulties due to the incompatibility of lunar and solar movements. (The solar year is

365.242 days, whereas twelve lunar periods are 354.36 days.) The Celtic method of reconciliation between these two cycles is in full agreement with druidic precept and ritual and correlates with the peculiar nine-month cycle of celebration.

To be Continued:

Reflections on Celtic Time Reckoning

Continued

Vol 2 Iss 1 Nov. 1978

By Robert Larson, 1978

This article, begun two issues ago, is by Robert Larson, Archdruid of the Clanna Brocheta Grove of the ODN. An earlier version of this issue's section was published in the Clann's journal, "An Poc Uaine." It has been completely rewritten, since he now thinks he has "cracked the code" of the ancient Celtic calendrical system once and for all. Although the mathematical explanations seem complex, the system itself is easy to remember and use--a tribute to the brilliance of the "barbaric" Celtic peoples.

III. The Coligny Calendar

The Coligny calendar is a bronze tablet (1.5m x 1m) uncovered at the turn of this century in Coligny, France. Though it is broken and is missing pieces, it is still an important clue to Celtic time reckoning and a confirmation of what was believed on the topic from Greco-Roman sources. However, since it seems to date from the time of Augustus after Gaul had been more or less Romanized, it could well be decadent. Its complex permutations would seem to increase its chances of decadence, as does the fact that it is inscribed in defiance of what is said to have been a firm Druidic custom of nonliteracy. However, there is evidence that the Celts of Central Europe did possess calendrical monuments and devices.

The months of the Coligny calendar begin with the "last" quarter of the moon and are subdivided into dark and light halves. The months are of two types, "complete" and "incomplete," consisting of 30 and 29 days respectively. With some variation and permutation these two types of months alternate through the year, beginning with the "complete" month of "SAMON" (Samhain). This kind of system is a common and quite accurate approximation of two lunar cycles, being only some 132' hours short of exactitude. The calendar begins with Samhain on the 30th day of its month, followed by a 30 day intercalendary period. The lunar year consists of 12 months. After 2 1/2 years, or 30 months, another 30 day intercalendary period is inserted at Bealtaine. The calendar as a whole consists of 64 months, including two intercalendary periods.

This calendar keeps accurate track of both sun and moon and is also quite practical. As Neven Hanaff points out in *Carn* (a Panceltic cultural journal), the day can be fixed by observation. The season is, of course, fixed by the state of the vegetation. The month can then be fixed by observation of the sun's position, and the day by moon phase. But it is not a complete calendar, since true calibration of sun and moon over such a short interval is impossible.

The shortest whole number ratio of solar years to lunar months is the "metonic cycle" of 19 years = 235 months. This cycle was the basis of the Babylonian and Jewish calendars and was well known in the Mediterranean world. Herodotus and Diodorus both appear to mention this cycle in passing, in their descriptions of what seems to be Stonehenge, in their accounts of

the inhabitants of "Hyperborea" and Britain (though whether the people described were Celts or preceltic is debatable). Pliny, however, does not mention this cycle. Instead, he mentions a Druidic "long count" of 30 years-- a month of years. We shall see later that this 30 year interval is indeed part of a disguised metonic cycle.

In calculating a calendar, the method used should be as direct and accurate as possible. In an oral system of teaching, such as was used by the Celts, the method of calculation must be kept simple for ease of memorization and recall. Insofar as is possible, complex systems are formularized. Ideally the calendar will then work automatically.

If we regularize the spacing of the holy days as suggested last issue, they will be about 3 months and 3 days apart. But the difference between the solar year and 12 lunar months is only about 11 (10.8748) days. If we add 3 days to the date of each holy day, the calendar will gain a day over the sun. Therefore the date increase must have been only 2 days for one high-day interval. Because the interval between Samhain and Imbholg (Imelc) as determined by the sun is the shortest of the year, I suggest that the addition formula was 2-3-3-3. Let's explore the consequences of applying this formula.

Starting out with Samhain occurring on the 30th of its month, we insert an intercalendary month and initiate the addition (S = Samhain, I = Imbholg, B = Bealtaine, L = Lunasa). The date is in the lower row.

S	I	B	L	S	I	B	L	S	I	B	L
0/30	2	5	8	11	13	16	19	22	24	27	30

Lunasa (Lughnasadh) falls on the 30th of its month, so an intercalendary period must be inserted after it, lest Samhain fall out of its own month.

However, if we merely alternate 30 and 29 day months, Lunasa's month has only 29 days. Either we must add a day to this month or insert the intercalendary period before Lunasa. But if the latter is done, Lunasa will fall out of its month. To make a long explanation short, I have experimented with both these methods (and many others) and the former is the more accurate. After the 30 day intercalendary period ("IP") the months will restart their 29/30 alternation.

This calculation method results in a 2.75-year calendric period with a total of 1004 days, which corresponds very well with both the lunar and solar periods: 34 lunar months = 1004.0404 days; 2.75 solar years = 1004.4155 days. Another result of this method is an alteration in the number of days in each high day's month according to which high day was involved in the last intercalendary month. That is, when the last IP immediately preceded or succeeded Samhain or Bealtaine, their months have 30 days and the months of Imbholg and Lunasa have 29. When the IP involved Imbholg or Lunasa, their months have 30 days and those of Samhain and Bealtaine have 29. Obviously, such alteration would supply a convenient reminder of which holy day had the last leap month and which will have the next.

If we continue our method of addition, the following dates will result:

L	S	I	B	L	S	I	B	L	S	I	B
0/30	3	5	8	11	14	16	19	22	25	27	30

Insert another leap month.

B	L	S	I	B	L	S	I	B	L	S	I
0/30	3	6	8	11	14	17	19	22	25	28	30

Insert another leap month.

I	B	L	S	I	B	L	S	I	B	L	S
0/30	3	6	9	11	14	17	20	22	25	28	31!

A leap month is inserted immediately before Samhain, which falls on the first day of its (30 day) month.

This addition yields a cycle of 11 years, consisting of 136 months having a total of 4016 days. 136 lunar months = 4016.1616 days; 11 years = 4017.662 days.

The lunar count is dead on. Samhain occurs on the first of its month, the 4017th day of the calendar, losing 0.662 days to the sun. This loss is a natural result of the method of calculation which can and will be corrected before it gets to be critical.

It should be noted that a similar cycle will emerge if the actual intervals between the high days is used, but more fiddling is needed to keep the calendar co-ordinated; the formula alternates between 0-2-5-4 and 1-1-6-3, and the pattern of leap months seen above (SLBI) does not develop. I feel that these are good arguments for regularization of high day intervals.

Continuing the addition formula (with the cycle now beginning with Samhain falling on the first), we have the following:

S	I	B	L	S	I	B	L	S	I	B	L	
1	3	6	9	12	14	17	20	23	25	28	31	=1

L	S	I	B	L	S	I	B	L	S	I	B	
1	4	6	9	12	15	17	20	23	26	28	31	=1

B	L	S	I	B	L	S	I	B	L	S	I	
1	4	7	9	12	15	18	20	23	26	29	31	=1

I	B	L	S	I	B	L	S	I	B	L	S	
1	4	7	10	12	15	18	21	23	26	29	32	=2

The total period of the calendar is now 22 years = 272 months = 8032 days. The actual figures for the moon and the sun are: 272 lunar months = 8032.3232 days; 22 solar years = 8035.324 days. Samhain occurs on the second day of its month, the 8034th day of the calendar. It has thus lost a day to the sun.

This loss can be corrected in various ways. If we add 1 to the date of the leap month high day when the loss to the sun most nearly equals one day, this addition would be made after the fifth leap month of the calendar (not including the Samhain we started with), or 13.75 years in. If we then continue the addition formula, we end up with the metonic cycle of 19 years 235 months = 12 lunar years + 7 months. The actual figures are: 19 calendric years 6939 days; 19 solar years 6939.568 days; 235 lunar months = 6939.691 days.

On the other hand, if we instead add the day to the date after 22 years, we end up with a total cycle of 24.5 years = 303 months

8947 days. The actual figures for the sun and moon are, respectively, 8948.429 days and 8947.771 days.

To be continued!

Reflections on Celtic Time Reckoning

Continued:

Vol 2 Iss 2 Dec. 1978

By Robert Larson, 1978

This article, begun three issues ago, is by Robert Larson, Archdruid of the Clan na Brocheta Grove of the Orthodox Druids of North America.

III. The Dance of Time

While both of the solutions presented last issue are quite accurate, they both need a one day interpolation, a task of no great difficulty. However, there seems to be no correlation with the 30-year "long count" mentioned by Pliny. Was he mistaken? I don't believe so. One day is not that great a discrepancy, given primitive observation facilities and Northern European weather conditions. What happens if we merely continue our addition formula without correcting for sun drift?

S	I	B	L	S	I	B	L	S	I	B	L	
2	4	7	10	13	15	18	21	24	26	29	32	=2

L	S	I	B	L	S	I	B	L	S	I	B	
2	5	7	10	13	16	18	21	24	27	29	32	=2

B	L	S	I	B	L	S	I	B	L	S	
2	5	8	10	13	16	19	21	24	27	30	

Which is where we started. Instead of 11 years, this cycle has eight, and the final intercalendary interval of 2 1/2 years = 31 months = 915 days, completing a total calendric period of 30 years.

Well, not really total. Actually this 30-year point is a convenient place for interpolation. The actual figures are: 30 years calendric = 10955 days; 371 lunar months = 10955.853 days; and 30 years solar = 10957.26 days. To keep time with the moon, one extra day must be interpolated. The most convenient way to do this is to add a day to the month preceding the month of Samhain, thus making it a 30 day month instead of its normal (for a Bealtaine leap cycle) 29 days.

This addition gives us a 30 year calendar of 10956 days, correct for the moon but one day off for the sun. So we add one day to the date of Samhain, starting off the next cycle with Samhain on the first of its month. This eliminates the High Days = 30th-of-month 11 year cycle from this new greater cycle, resulting in a metonic cycle (11 years + 8 years = 19 years). We now stand at the 49-year point of the calendar: 49 years calendric = 17895 days; 606 lunar months = 17895.544 days; and 49 years solar = 17896.858 days. The moon is about day off, an amount which I don't feel justifies the interpolation of a day, especially considering that the month of Samhain contains 30 days, gaining back .4694 days. Also, the observable phase of the moon would be almost identical to the exact phase.

The sun is thus left two days off from the calendar, requiring the addition of 2 days to the date of Samhain. Thus this, the last greater cycle, begins with Samhain falling on the second day of its month. This greater cycle is a short one, consisting of only 8 years, which gives us a total calendric period of 57 years = 705 months = 20818 days. The actual-figures for the sun and

moon are: 57 years solar = 20818.794 days, and..705 lunar months = 20819.073 days. One day must be interpolated to justify the moon. This is added in the same way as the correction at the 30-year mark and automatically justifies the calendar with the sun. The correlation we see here should come as no surprise, for 57 year equals three metonic cycles. But why not just *use* three metonic cycles??

The reason, I believe, was mainly mnemonic. Using a true metonic cycle requires the addition of a day to correct for moon drift about two out of three cycles. The one cycle not requiring addition could cause confusion--especially without written records. Using the method outlined above, however, results in three distinct greater cycles: a long count, a middle count and a short count. All that need be remember is that the long and short counts require moon correction and that all the counts require sun correction (tho the sun correction of the short count happens automatically). In fact, as I shall demonstrate later, not even this really needs to be remembered!

First, however, I wish to point out some characteristics of this calendar which may not be immediately obvious [*especially to those of us who got lost in the math two issues ago! --Editor*]. One of these is that it is possible to predict the status of the moon on any Highday from its date (and vice versa). In fact, the moon's phase for *any* day during the year is equivalent to its date. The first day of the month is the 3/4 moon; the eighth is the new moon; the 15th the 1/4 moon; and the 22nd and/or 23rd the full moon. This last uncertainty occurs because it's difficult to tell with the naked eye when the full moon actually happens, since the full disk looks about the same for about two days. Extrapolation of the moon phase for any date is thus child's play. For instance, the solstices and equinoxes fall one month and 15 days after the preceding High Day, making calculation of the date and moon phase for these critical sun days merely a matter of adding 15 to the date of the preceding Highday.

A second subtlety lies in the numerological relationships between the greater cycles and the leap month cycles. The total calendric period of 57 years consists of cycles of 30, 19 and 8 years--each 11 years less than its predecessor, which is equivalent to the number of days difference between the solar and lunar years. The greater cycles contain respectively 11, 7 and 3 leap months--each four fewer than its predecessor, which is equivalent to the number of seasons (or rather, sub-seasons) in a year. This method of calculation thus not only keeps accurate track of both the lunar and solar years, but also binds them together numerologically and mnemonically.

The calendar described above is accurate and mathematically consistent, but is it Druidic? Yes, it is, and here we begin to see another subtlety of the system. First note the standard 2.75 intercalendary interval which consists of 11 seasons and which has 11 holy days. Previously I believed that the 9-month Druidic cycle of High Day celebration was connected to this interval (and the rest of the calendar) numerologically; since if the 9-month ritual cycle is restarted every leap month, it results in a 3-3-3-2 pattern of ritual interval, reflecting the addition pattern for the year. I now believe that the ritual cycle was not restarted every leap month, but rather that an extra ritual was inserted to mark the leap month, with the ritual cycle being continued without alteration. The ritual cycle thus adds a third strand to the interlacing of the sun and moon--a ritual strand. The results are interesting:

- Year Number 1, 2. etc.
- Sunc Cycle SIBL ect.
- Ritual Cycle S L I etc.
- Leap Month Cycle S L B ect.

1	2	3	4	5	6	7	8
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L	**B*
S***	****	***L	****	****	**B*	****	****

9	10	11	12	13	14	15	16
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
*I**	S**L	**B*	*I**	S**L	**B*	*I**	S**L
*I**	****	****	S***	****	***L	****	****

17	18	19	20	21	22	23	24
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
B*	*I	S**L	**B*	*I**	S**L	**B*	*I**
B*	**	****	*I**	****	****	S***	****

25	26	27	28	29	30	31	32
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L	**B*
L	*	****	**B*	****	****	S***	****

33	34	35	36	37	38	39	40
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
*I**	S**L	**B*	*I**	S**L	**B*	*I**	S**L
L	*	****	**B*	****	****	*I**	****

41	42	43	44	45	46	47	48
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
B*	*I	S**L	**B*	*I**	S**L	**B*	*I**
****	S***	****	***L	****	****	**B*	****

49	50	51	52	53	54	55	56
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L	**B*
****	S***	****	***L	****	****	**B*	****

57	Start
SIBL	SIBL
*I**	S**L
****	S***

This Begins a New Calendar!

Note that these cycles coincide only eight times during the calendar, twice for each High Day [typed in *italics* above]. Samhain on the three cycles only at the end of 30 and 57 years--the times when the moon correction is required. Correlating the ritual cycle to the calendar thus obviates the need for remembering which greater cycles receive moon correction. The coincidence of the cycles on Samhain dictates the timing of moon correction.

In fact, it might be better to divide the calendar into two greater cycles, a long count of thirty years and a short count of 27, rather than three cycles. The pattern of the coincidence of the cycles indicates that such a division exists, consisting as it does of two year-patterns of SIBL. Looked at in this way, the lengths of the two cycles have a difference of three years, the interval between rituals on the same Highday, surely a Druidic interval.

The patterns resulting from the interlacing of cycles could easily be used to determine the character of a particular ritual. At the times of the leap months time was literally out of phase, a condition which would call for extra solemnity and larger sacrifices. Having a large rite on the holidays connected with the leap months while continuing the ritual cycle normally results in two (and twice three) rituals in a year--a holy year. It is worthwhile noting that the two times-three rituals would occur in the same year fall in the years containing the last leap months

before the 30 and 57 year marks-the 28th and 55th years of the calendar, thus marking the coming end of the year count. The eight times when all the cycles coincide must have been times of great ceremonies and sacrifices, especially the Samhain coincidences; as these times were very special and rare (and thus Holy).

The calendric method outlined on the last couple of pages incorporates all the cycles and fulfills all necessary criteria. It is accurate, and though it may appear complex on the surface, it is really simple in its mechanics. In fact, its working is virtually automatic. Only the following rules need be remembered:

SIBL

1. Months alternate between 30 and 29 days in length.
2. The addition pattern for the dates of the High Days is 2-3-3-3.
3. The month containing a Highday which is immediately either preceded or followed by a leap month ALWAYS has 30 days.
4. A leap month always has 30 days.
5. Sun correction is needed after any short leap period (212 years instead of 2.75).
6. Moon correction is needed when all cycles coincide at Samhain.

Using these rules, the calendar works itself. It is quintessentially Druidic, reflecting what we know of their beliefs and ritual patterns from myth, folklore, and Greek and Roman commentaries. Indeed, it confirms the reputation for astronomical knowledge that the Greeks gave the Druids. And it is practical.

A calendar of this great a correlation and accuracy would take literally centuries to achieve; pointing again to great antiquity and (inevitably) to Stonehenge and other megalithic alignments. It's unlikely that the Druidic cult had anything to do with the construction of Stonehenge (it's very hard to realistically believe that they were that ancient), and they may never have even used it. But they undoubtedly met the builders' peoples during the Celtic expansion and obtained much astronomical data from them, probably then shaping it to fit their own philosophical and religious systems (which were in turn probably altered by the new information). The symbolic wholeness of Celtic time reckoning would then imply that much of the symbolism came from the pre-Celtic subject peoples, helping to-explain some of the more "primitive" aspects of Celtic religious beliefs, such as Animism.

Of course., some fiddling is needed from month to month due to the eccentricity of the moon's orbit if total accuracy is desired in the calendar. The slight unevenness of the months is, accentuated by the inequality of day length caused by the choice of sunset rather than midnight or noon for the beginning of the day. This fiddling is very likely the cause of the permutations incorporated in the Coligny calendar. I believe that the Coligny calendar was not so much a "calendar" as we use it today (as a predictive device, however little its coordination with anything but the sun), as it was a record of its period.

Be that as it may, Celtic time reckoning was accurate and mathematically, numerologically, religiously and symbolically consistent. It was a true dance of time.

The End!



Cross Quarter Day Calculations

By Larry Press, Poison Oak Grove
Druid Missal-Any, Oimeic 2003

This article sprang from queries to the Grove mathematician on how to calculate the major Druid High Days. The Druids were the mathematicians and astronomers of their day and would have been able to determine when the major and minor High Days would fall. Poison Oak Grove tries to maintain such practices of the ancient Druids.

The principle is simple. I don't have my calendar here with me, so I can ONLY explain the principle and give artificial examples, but it should be enough to give you the idea.

The astrohooligal calendar doesn't give the times of the cross-quarters because those events are of no interest to most astrohooligers. it does, however, give the Sun's positions at various dates and times; we can use that information to estimate the date and time the Sun will be in the position that interests us.

Suppose for example, that the Sun is at 14 degrees of the sign at noon PST on the 6th of November, and at 16 degrees of the sign at noon PST on the 7th of November. Then the position of interest (15 degrees) is halfway between the two given positions, so the Sun should reach that position halfway between the two given times (in this case, Midnight of the 6th-to-7th).

That's the basic principle. In practice, things are a bit trickier because:

1. The Sun's position is given the calendar in degrees, minutes, and seconds, and we need to convert that to degrees-and-fractional-degrees (e.g. 14 degrees 30 minutes 0 seconds becomes 14.5 degrees).
2. The times are given the calendar in hours, minutes, and seconds, and we need to convert them to hours-and-fractional-hours
3. We use the degrees + fraction and hours + fraction values to compute the date-time of the cross-quarter, but that gives us a value in hours + fraction, so we need to convert that back to hours and minutes.

However, if all you're doing is confirming my calculations, you don't need to worry about all the tricky arithmetic. Do this instead:

1. Go to the tables in the back of the calendar. Look for the LATEST day and time at which the Sun's position is LESS THAN 15 degrees of the sign. Note the date and time, and convert it to Pacific Daylight Time (by subtracting however-many hours). Note the position, and convert it ROUGHLY to degrees and fraction (you don't have to be too accurate here-we're just estimating--it you get it to the nearest 1/4 degree, it'll probably be good enough)
2. Then find the EARLIEST day and time at which the Sun is MORE THAN 15 degrees of the sign. Make note of that date and time, and convert it to Pacific Daylight Time, as well. As before, note the position, and convert it roughly to degrees + fraction.

3. How far apart are the two positions? I.e. subtract the smaller from the larger, to get a separation (in degrees + fraction). How far along that distance is 15-degree position? Once again, you can be rough here. Is it about 1/3 of the way? 1/4? 3/4? If you just get it to the nearest 1/4 or so, that may be enough to confirm or reject my more detailed calculation.

4. So, if 15 degrees at some fraction of the way between the first and second positions (e.g. 2/3 of the way), then the Sun should reach 15 degrees roughly that fraction between the two given times (e.g. 2/3 of the way between the first and second times).

5. Now compare the date-times I gave you (in my e-mail message) to date-times of the first and second positions from the calendar tables (i.e. steps 1 and 2 above). Is the date-time I gave you BETWEEN those two date-times? If not, then one of us has made a big mistake. Is the date-time I gave roughly the same (say, within 1/2 day or so) as the rough calculation you arrived at in step 4 above?

In the exercise above, I calculated the date-time the Sun reached 15 degrees of the sign, but the same techniques work to estimate when the Sun reaches 16 degrees 18 minutes declination.

I believe you have a copy of the same Jim Maynard's Pocket Astrologer 2002 that I have. (We bought them while visiting Stephen last year.)

1. Go to page 56. The upper portion gives the positions (right ascension) of various astrological planets for each day of November; the 2nd column is the Sun's positions.

2. Note that at Noon GMT on the 7th of November, the Sun is 14 degrees 54 minutes of Scorpio, while at Noon GMT on the 8th it is at 15 degrees 54 minutes.

3. The difference between the two POSITIONS is exactly 1 degree; the difference between the two TIMES is exactly 24 hours.

4. The position we're looking for is 15 degrees of Scorpio; this is 6 minutes past the FIRST position (i.e. 14 deg 54 min + 6 min = 14 deg 60 min, that is 15 deg). But the two positions are 1 degree apart (see step 3 above); 6 minutes is 1/10th of the way between those two positions.

5. So we know that the cross-quarter position is 1/10th of the way between the Sun's position at Noon GMT on the 7th and Noon GMT on the 8th. That means that it should reach that position after about 1/10 of the TIME between Noon GMT of the 7th and Noon GMT of the 8th. The time difference is 25 hours, and 1/10th of that difference is 2.4 hours i.e. 2 hours and 24 minutes. Thus the Sun should reach 15 degrees Scorpio at about 2:24 GMT on the 7th of November--which is very close to the time I calculated, using my program to do the interpolation.

6. The final step is to convert the GMT time to PDT. Page 21 of Jim Maynard's calendar gives the time corrections: to convert from GMT to PST, subtract 8 hours; to convert from GMT to PDT, subtract 7 hours.

Section Nine:

Conclusion to Part Four

As you can tell, most of the material in this section is considered irrelevant trivia to most of the Reformed Druids. I hope that you have found it amusing, because I laugh out loud every time I read certain sections. The mere idea that any Reformed Druid (such as myself) could actually be bothered with such a complicated mess of materials, forces me into hysterical laughter.

None of the material in this section should be considered unalterable dogma, it merely a collection of customs and terms that have been used over the last 33 years. There is no reason why most of them cannot be replaced with new ideas.

Yours in the Mother,
Michael



Figure 24 Above, Monument Hill, 2001.

Below are the two "Sticks and Stones" piles by the Chapel on the entrance to the Bald Spot.

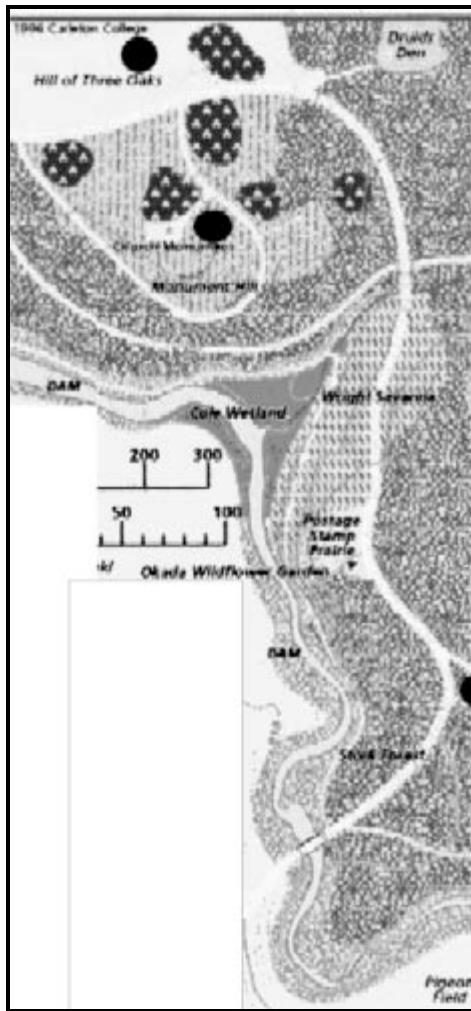


Figure 25 Upper Arb detail. Top black spot is Hill of 3 Oaks and site of Old Stone Circle aka Stonehenge. Black spot below it is Monument Hill, site of the Founding year. Upper right corner is the Druid's Den/Little Grove, popular in 90s Druidism for Sweatlodges and Vigils. Half-spot on right edge in bottom half is the New Stone Circle, aka Stones of Irony.



PART FIVE

THE GREAT DRUISH BOOKS

Of the Hasidic Druids of North America

1996 Introduction

The last major Branch of the Reform to have been (more or less) organized was that of the Hasidic Druids of North America (HDNA), which was an offshoot of the SDNA. The Hasidic Druids began when Isaac Bonewits stopped en route in St. Louis on the way from his previous position as Arch-Druid of the Twin Cities to Berkeley (where he was subsequently elected Arch-Druid of the Mother Grove, which for awhile, was different from the Berkeley Grove). Hasidic Druidism was one of the many Branches of the Reform, growing out of the SDNA, consisting of Neopagans of even greater piety. Their grove was known as the Arch Grove, led by Vicki Rhodes, named after the 630 foot arch that is the symbol of the City of St. Louis. Incidentally, this was the first grove not to use its city-location as the name of its grove, mainly because they objected to the use of a Christian saint in the name of their grove. The HDNA agreed to continue to use the same ordination ceremonies as those of the other Branches of the Reform (with their own additions), so as to maintain the Apostolic Succession and to encourage those who are interested in Reformed Druidism, but not Hasidic style, to be able to get in touch with other Branches of the Reform. Sadly, the one grove of the HDNA disbanded within three years of its foundation c. 1977 c.e. and many decided to join the Church of All Worlds.

The *Lughnasadh* 1976 c.e. (14 y.r. Berkeley) edition of *The Druid Chronicles (Evolved)* was the first publication to present these books to the general public. In the late 70s, *Pentalpha Journal* republished a few of their works. Although they are currently considered an "inactive" Branch (at least until someone revives it), the current editor Scharding, feels that, in their short time with our organization, they produced a marvelous group theology and rule of living. They are also another noteworthy example contrary to the general belief that all the members of the NRDNA and other offshoots were only interested in Celtic Druidism. Although the HDNA may appear bizarrely dogmatic and complex compared to even the SDNA, much more so when compared with the RDNA, there was a subtle aspect of play and self-mocking woven into the following documents. They were also serious in many ways, too, and that should be remembered. I republish these books in memory of a unique experiment within the Reform, but their documents should not be misconstrued as speaking for members of other Branches of the Reform.

Michael Scharding

[P.S. The HDNA enjoyed a brief attempt at revival in 2002-3.]

The Drynemeton Press



1976 Introduction

The *Mishmash* of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and the ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the *Mishmash* is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to reevaluate their benefits and to adjust them to their current environment. It is important to note that the verses of the *Mishmash* are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses of interest only to Hasidic Drues, the rest of the *Mishmash* will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage.

The *Te-Mara* consists of commentaries on the verses of the *Mishmash*, by several generations of Druish scholars. These commentaries are of great help in the practice of Hairpull as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the *Mishmash* without reference to the appropriate verses of the *Te-Mara*, is foolish, for the Ancient Sages have often warned against discussing the *Mishmash*, "as if there were no *Te-Mara*." From time to time, additions to the *Te-Mara* were printed and distributed by the Arch-Grove. [Hopefully, we got them all.Ed]

Considdur: the Alternatives, consists of prayers and blessings of particular value to Hasidic Drues. Most of them will sound familiar to members of the RDNA, but some have been written in an entirely original manner. A basic principle of the HDNA is that one's religion should totally saturate one's life and lifestyle. Thus, any Hasidic Drue is expected to be able to make up a blessing or prayer for absolutely any occasion. Additions to this Book will also be printed and distributed by the Arch Grove from time to time.

Where did this religion come from? Hasidic Drues were, for the most part former Jews who love many of the old Jewish (especially Yiddish) customs but who did not care for the repressive and puritanical theology, which they perceived as going along with them. Others are merely looking for a total Neopagan Lifestyle and Hasidic Druidism was one of the very few available. Over the last few decades, there has been a great deal of Neopagan retrieval of customs and holidays from Christianity. Now it is the time for Judaism to be similarly invaded and our Pagan heritage revived (and someday, the same process may happen to Islam).

Hasidic Druidism should not be viewed as a series of deliberate insults against Judaism. On the contrary, an argument may be quite honestly made that Judaism has represented a millennia-long series of insults against Paganism. The Jewish Scriptures are replete with one example after another of blasphemy, sacrilege and genocide committed by the Jews against their Pagan neighbors. But while the Jews were murdering, enslaving, raping and insulting Pagans and Paganism in the Middle East, the Jews (like their later offshoots) were also absorbing, borrowing and stealing various Pagan customs, concepts and holidays. It is these that the Hasidic Druid movement has "borrowed back," knowing their Pagan origins. There is, of course, also the fact that, over their own centuries of Persecution by the monotheistic cultures they spawned, the Jews developed a number of new habits and customs; designed to help an endangered minority religion survive in a hostile

environment. These too, the Hasidic Drues feel free to borrow, for there is of much value to Neopagans (followers of endangered minority religions in a hostile environment) in these traditions.

The Mishmash of Hasidic Druidism

Chapter One: On Identity

1. Hasidic Druidism is a way of life.
2. All ordinances of the Hasidic Druids shall be abased upon identity as Hasidic Druids and are binding on no others.
3. All Ordinances and customs may be modified for reasons of health, livelihood, the avoidance of incarceration and survival.
4. The Mishmash is an oak tree, not a stone monument.

Chapter Two: On General Ethical Priorities

1. The Multiverse is very large!
2. Lifestyle is more important than credo.
3. Intent is more important than results.
4. People are more important than property.
5. Discipline is more important than control.
6. Survival is more important than comfort.
7. Creation is better than criticism.
8. Destruction is better than complaint.
9. Unity is better than dissension.
10. Individuality is better than conformity.
11. Responsibility is better than blame.
12. Remorse is better than guilt.
13. Sensuality is better than asceticism.
14. Love is better than hate.
15. Caution is better than fear.
16. Courage is better than foolhardiness.
17. Knowledge is better than ignorance.
18. Self-knowledge is better than pride.
19. Wisdom is better than knowledge.
20. Honesty is better than deceit.
21. Honor is better than arrogance.
22. Peace is better than war.
23. Joy is better than sorrow.
24. Generosity is better than thrift.
25. Mercy is better than justice.
26. Loyalty is better than slavery.
27. Trust is better than cynicism.
28. Skepticism is better than gullibility.
29. Good works are better than good promises.

Chapter Three: On Food and Drink

1. Any food or drink found to be fatal shall be declared uncouth and may not be consumed by Hasidic Druids.
2. Followers of Hasidic Druidism may be vegetarians, carnivores or omnivores, as they individually choose.
3. The flesh and blood of sentient beings is uncouth and may not be consumed.

Chapter Four: On Sexual Conduct

1. Sex is a gift of the Gods and is to be enjoyed by all concerned, as often as possible and desired, but especially during Weekends and High Holy Days.
2. Any sexual act physiologically dangerous or impossible to any participant is forbidden.
3. Sexual gratification may not be used for coercion, nor coercion (physical or nonphysical) be used to obtain sexual gratification; such is a crime against the Gods.
4. No restrictions shall be placed upon the sexual acts of any participants upon the ground of age, species or sexual preferences; save where danger to health and/or arrest is imminent.
5. All bonded partners are expected to provide sexual satisfaction to each other (if desired) at least once every week, or to arrange for surrogate partners to provide said satisfaction.
6. It shall be considered uncouth for any member of a bonded group to forbid or hinder any other member of the group from seeking sexual gratification outside of the group.
7. Matters of hygiene and conception are the responsibility of all participants involved in any sexual activity.
8. No gender is superior to any other; therefore sexual chauvinism is uncouth.
9. A person of any gender may participate in any activity desired or refrain from any activity disliked, regardless of traditional cultural gender associations with specific activities.

Chapter Five: On Blood

1. Being the fluid and essence of life, blood is not, under any circumstance, to be wasted.
2. Blood sacrifices may be made only in these following special circumstances: If the blood is provided by the person offering the sacrifice...
3. If the blood is spilled during the course of hunting and/or the butchering of animals killed for food or a similar survival necessity....
4. If the blood is spilled in equal and honorable combat, or in a genuine accident, or in a fully natural disaster.
5. It is uncouth to arrange fatal accidents or disasters, except in equal and honorable combat.
6. Menstrual periods are natural functions to be blessed and enjoyed as a sign of the mysteries of Womanhood.
7. There shall be no restrictions place upon women during their periods, because of their periods, save those self-imposed by the women involved for their own comfort.

Chapter Six: On Grooming

1. All shall bathe once a week, whether they need it or not.
2. Bedclothes shall be cleaned once a month, whether they need it or not.
3. All clothes that are worn shall be cleaned once a year, whether they need it or not.
4. The hair of all genders shall not be cut less than two fingers' length, save where matters of law or livelihood make such mutilation necessary.
5. To symbolize the grace and fruitfulness of growing vines, all genders may wear sidelocks.
6. Due to the principles of Divine Androgyny, clothing shall not in any way be restricted by reason of gender.
7. To betoken the fact that Wisdom is bestowed equally upon all genders by the Gods, green caps (known as *acorn caps*) may be worn by all genders whenever desired.
8. Similarly, to betoken the fact that all are sheltered equally by the Gods, green shawls (known as *tell-its*) may be worn by all genders during prayers and rituals.
9. Any color not found in the visible spectrum of light is not couth, and should not be worn in clothing nor used in rituals.
10. The wearing of clothing of any sort is optional, both in daily life and at rituals.

Chapter Seven: On Wars and Weapons

1. All are encouraged to wear at least one weapon at all times and to know how to use each weapon carried.
2. Violence is always to be kept to an absolute minimum; solve the problem, no more, no less.
3. One may participate in a war only if one is convinced that it is a just and honorable war, necessary to one's personal survival and that of one's loved ones.
4. One may use whatever violence necessary to protect oneself from rape.
5. Absolute pacifists are excused from all of this chapter.

Chapter Eight: On Ecology

1. Humans are only part of the Earth-Mother; the attempt to dominate Nature is uncouth.
2. If one must hunt or butcher animals in order to survive, the animals killed must be killed swiftly, mercifully and with proper and respectful ritual.
3. If a stray animal comes to one's door either injured or ready to give birth, it is couth to take care of it until after it injury was healed or the offspring are ready to walk after the mother.
4. For every tree cut down for survival purposes, another must be planted elsewhere beforehand, and the spirit of the doomed tree given a day and a night in which to move into the sapling newly planted, which should be of the same species.
5. When one is camping in the wilderness, the campground must be left as clean or cleaner than it was upon one's arrival; and all fires must be dead and drowned.
6. It is as couth to clean up the air and land and water as it is uncouth to dirty these things.
7. Love your Mother and your Father and your Siblings all.

Chapter Nine: On Divination and Magick

1. Always be careful what you ask for; you may get it.
2. The ability to divine that which is hidden is a gift of the Gods; therefore, all those who have such talents should use them for their own benefit and for the benefit of those seeking counsel.
3. No one form of divination is superior to any other; all are equally blessed by the Gods.
4. No diviner is infallible, and to claim to be such is an uncouth deception.
5. Divination and Magick are hard work; therefore, it is allowed to ask for recompense for efforts made for non-druids.
6. It is uncouth to use Magick upon another sentient being without their express permission; except in case of war or in case of an ability to give permission caused by unconsciousness, youth or inability to understand one's offer to heal.

Chapter Ten: On Liturgical Customs

1. It is couth to follow the customs of other Reformed Druid movements, provided they do not contradict those of Hasidic Druidism.
2. Ritual equipment should be inexpensive, handmade, and of natural materials such as stone, glass, wood or metal.
3. The chalices are of various colors for various purposes, to wit: red chalices are standard for weekly and High Holy Day services of worship....
4. yellow chalices are extra for services of worship and are used for Second Order ordinations and for circulating among those who cannot drink alcoholic liquids....
5. ... green chalices are sacred to Grannos and are used in healing rituals....
6. ...blue chalices are used in rituals in home, especially Weekend services, and for divination and bardic rituals.
7. Other colors of chalices and ritual equipment may be used for other purposes and the colors listed above may be altered to fit the magical systems of any Hasidic Druid.
8. Hasidic druids may worship any Gods and Goddesses they wish in addition to those listed in *The Druid Chronicles*.
9. Hasidic Druids may join the worship of any other Neopagan group they wish, provided such worship does not contain uncouth elements.
10. Hasidic Druids are encouraged to invent new rituals, prayers, hymns, holy days, and other ritual elements designed to glorify the Gods, provided that said inventions are not uncouth.
11. It is uncouth for a Hasidic Druid not to be able to compose poems or songs or a blessing for any occasion.

Chapter Eleven: On Healing

1. The key is temperance; which is moderation in all good things and abstinence in all evil things.
2. Cleanliness is important, but only material things should be sterilized.
3. Pain is neither good nor evil; it is a warning.
4. Pain should be controlled first by will and mental exercises; only after these fail should one resort to other methods of suppressing pain.

5. It is uncouth to endanger your health by ignoring signs of illness or injury.
6. Be neither eager nor reluctant to use new or strange methods of healing; but consider always the most natural methods first.
7. Do not let your bodies be cut open unless a life is at stake.
8. It is more important to treat causes than symptoms.
9. The words of one who has never been pregnant are not to be weighed as heavily as those of one who has, when matters of conception and abortion are discussed.
10. Let midwives be honored among you, and let one who is wise in the ways of herbs and healing be accounted more noble than the bravest warrior.

Chapter Twelve: On Hasidic Time

1. Hasidic Druids use primarily the calendrical system developed by the Schismatic Druids of North America, based upon that of the New Reformed Druids of North America, with additions.
2. Individual households may choose an individual calendar, but once chosen it should be kept to.
3. The week starts at sundown on Bircheve and every day begins at sundown, the darkness being the *eve* and the light being the *day*.
4. The week, compared to the civil calendar, runs as follows: sunset Friday to sunset Saturday is Bircheve and Birchday; sunset Saturday to sunset Sunday is Oakeve and Oakday; sunset Sunday to sunset Monday is Aspeneve and Aspenday; sunset Monday to sunset Tuesday is Maple-eve and Mapleday; sunset Tuesday to sunset Wednesday is Rowaneve and Rowanday; sunset Wednesday to sunset Thursday in Pine-eve and Pineday; sunset Thursday to sunset Friday is Olive-eve and Oliveday.
5. Weekend shall be taken to extend from sunset, the beginning of Bircheve, to sunset, the end of Oakday.
6. Whenever possible, the Weekend shall be started with a ritual feast in each home, and all manner of feasting, celebration and relaxation continue throughout.
7. It is uncouth to concentrate during the Weekend on matters one concentrates heavily upon the rest of the week.
8. The months and seasons of the year, together with their colors and metals, are as follows: Geimredh: November, December and January; red-purple, purple and purple-blue respectively; silver and lead....
9. Earrach; February, March and April; blue, blue-green and green respectively; copper and mercury....
10. Samradh; May, June and July; green-yellow, yellow and yellow-orange respectively; gold and electrum....
11. Foghamhar; August, September and October; orange, orange-red and red respectively; bronze and iron.
12. Many there are who start these months according to the Druid calendar rather than the civil calendar, and this is not uncouth; but it is best if an entire Grove follows the same pattern.

Chapter Thirteen: On Altered States of Consciousness

1. Every sentient being lives in a unique universe and has the right to live in that universe or any other universe he or she may choose to occupy or visit.
2. The interlinking totality of all perceived and perceivable universe is called the Multiverse and it is beyond description.
3. It is uncouth to induce another entity to alter his or her state of consciousness.
4. It is uncouth to prevent another entity from altering her or his state of consciousness.
5. There are many means for altering one's state of consciousness, among them are: breathing exercises, physical exercise, sexual exercises, psychic exercises, religious exercises and the ingestion of natural and artificial chemicals.
6. All of these are gifts of the Gods, designed to help us expand our awareness of Them and the Multiverse, and should be treated reverently and lovingly.
7. The major technique used for the altering of states of consciousness in most Hasidic Druid worship is the ingestion of the waters-of-life.
8. Other techniques may be used in rituals, provided the leader is competent and has made full explanations to all participants beforehand.
9. It is forbidden to use mind altering methods in such a fashion as to cause grave physical, mental, psychic or legal harm to oneself or others.
10. The versions perceived during altered states of consciousness may be messages from the gods, but they should however be shared and tested by the Grove before being acted upon.

Chapter Fourteen: On Dealing with Outsiders

1. Other Pagans should be treated as sisters and brothers.
2. Heretics are potential comrades; it is couth to talk to them.
3. Skeptics are fun; have several as friends.
4. Cynics are a plague; avoid them as such.
5. Fanatics are dangerous, for their hearts are closed.
6. Beware the tarbaby of experience.
7. Carry a long spoon wherever you go.
8. Be neither showy nor overly timid, but remember: nobody likes a missionary.
9. Be careful about seducing their children.
10. Be cautious in telling them unpleasant truths, especially about themselves.
11. Never expect them to live up to our standards.

Chapter Fifteen: On Study and Scholarship

1. When one or more laws are taken from the Mishmash, the accompanying commentaries read, and the matters involved debated with wit and grace, this is a *Hairpull*.
2. It is couth for Hairpull to last at least an hour on each occasion.
3. Hairpull should be done by every family at least once every Weekend.
4. It is couth for Hairpull to be done by an entire Grove after services.
5. It is also couth for a Grove to hold weekly Hairpull indoors during the Season of Sleep, instead of outdoor services.
6. Hairpull may take place at any other time between two or more Hasidic Druids, and this is also couth.
7. Every Grove should have a library where members may meet for study and Hairpull.
8. A scholar in the house is a blessing from the Gods; how much more blessed is the house where scholars meet!
9. If one is teaching the young or ignorant, or making ready to so teach, a scholar may be excused from many household duties.
10. Metaphysical gymnastics are uncouth, save when one is teaching their power, humor and danger.
11. It is not couth to divorce theory from action.
12. Once cannot be a scholar alone.
13. Plant an oak grove about the Mishmash.



Figure 1 SDNA conception of Dalon Ap Landu with an Acorn Cap, 1976.

The Te-Mara:

Commentaries on the Mish-Mash

1:1 A WAY OF LIFE: Here in the opening line of the Mishmash we have the major characteristic that distinguishes Hasidic Druidism among most religions, including the most Neopagan religions, for Hasidic Druidism is not merely a play in which one acts once a week or once a month, but an integral part of everyday life (Dru Chwerthin).

The major emphasis in this opening line of the Mishmash is that actions are more important than one's claimed beliefs, as it is stated in 2:2, and from the very beginning of the Mishmash we are reminded to put our thought and beliefs, our hopes and our faith, into action in our daily lives (Dru Amherghin).

1:2 AND ARE BINDING ON NO OTHERS: No moral aspersions are to be cast upon those who are not Hasidic Druids for not following our ways (the Ancients).

And yet we know that many of those who are not Hasidic Druids do very evil things, how then can the Ancients of Blessed Memory declare that "no moral aspersions are to be cast" upon them? They can say this because they are talking about calling someone evil or inferior merely because they are not Hasidic Druids, not about calling someone evil for committing acts of an evil nature (Dru Iolo).

This Law does not allow a Hasidic Druid to hire, persuade or coerce an Outsider into violating the Laws for the Druid's own profit or convenience: use of such a surrogate is as uncouth as if the Druid himself violated the Law (Dru Earl).

1:3 MAY BE MODIFIED: Hasidic Druidism is not a dogmatic belief system, but a living being, and as a living being, it must be free to grow (Dru Chwerthin).

But we must beware of allowing modifications to be made too easily. Necessity is one thing, excuses for laziness are quite another (Dru Amherghin).

An old folk-saying states: "A stupid wolf is afraid to fight the trap for fear of maiming himself. A smart wolf wins his freedom at the price of his foot. A wise wolf avoids the trap." Likewise the truly wise Druid plans his or her lifestyle and understands his or her social environment well enough to avoid having to compromise the principles of Druidism for reasons of survival, except in cases of rare and unforeseeable emergency (Dru Earl).

1:3 AN OAK TREE, NOT A STONE MONUMENT: We must always remember that the purpose of the Mishmash is to grow and to help us with our own growth. Therefore did the ancients state that it is like an oak tree, which grows ever greater as the years go by; rather than a stone monument, which never grows but merely crumbles as time passes (Dru Iolo).

This phrase is used to point out that the beliefs of many other religions are merely stone monuments to dead ideas, and have no meaning for current generations; therefore should we rejoice in the shelter of our ever growing, many-branched Mishmash (Dru Isaac).

However, the imagery of this Law should not be taken literally. An oak tree is entirely the creation of the Gods: a person may hatch it from the acorn, plant it, water and fertilize it but he or she did not design it and if one tries to prune and confine it to control the pattern of its growth, one only ends up stunting and distorting it. The Mishmash, while inspired by the Gods is also the work of human intellect, emotions and psychic

faculties. To create an oak tree, the Gods work through the genetic programming inside the acorn-germ, the soil in which it grows, climactic factors, etc. To create the Mishmash, the Gods have chosen to work through the human mind, and every wise Druid should concentrate on this Gods-given responsibility whenever contemplating or commenting on the Mishmash (Dru Earl).

2:1 THE MULTIVERSE: Every possible combination of every possible universe with every other one, when conceived as a Whole, is the Multiverse (the Ancients).

Every alternate probability universe that can be constructed by every possible combination of every existing particle of energy, exists (Dru Hixson).

IS VERY LARGE: However this does not mean "infinite" in the sense of "nothing is true, all is permissible." Multiplicity does not mean chaos, nor free will anarchy. The vast number of choices open to the individual at every turning point of his or her life does not render choosing meaningless (Dru Earl).

Dru Earl is speaking through his acorn-cap, for Chaos, like Order, is an integral part of the Multiverse. Neither is meaningful without the other, nor very much fun (Dru Eris).

2:2 LIFESTYLE IS MORE IMPORTANT: The actual relationship between lifestyle and credo is that between the map and the territory, or between the recipe and the stew in the pot. Lifestyle is "more important" only in the sense that it has physical and operational reality, while credo has only theoretical reality. For this reason, the wise Druid contemplates and comments on the Mishmash in terms of its application to the lives of Hasidic Druids not merely in sterile words and ideas for their own sake (Dru Earl).

The emphasis in this Law is that we should always "practice what we preach," unlike those around us in other religions who are all too often hypocritical (Dru Iolo).

For hypocrisy is the sign of one who is a liar, or coward, or unimaginative (Dru Amherghin).

If one does not truly believe in the religion one professes, then the honorable person changes religion, so that he or she may follow the lifestyle deemed authentic rather than attempting to present the Image of what one really is not (Dru Chwerthin).

Yet sometimes one is prevented, by poverty or by other tyranny, from exercising one's faith in public. Surely the Ancients of Blessed Memory did not intend that we should make ourselves martyrs, for we have plenty of those in recent centuries (Dru Isaac).

But one should be very careful in how much one pleads poverty as an excuse. Many poor people of other religions manage to lead authentic lifestyles, though it is not always easy (Dru Iolo).

2:3 INTENT IS MORE IMPORTANT: The purpose of this Law is to remind us that winning is not of as great a moral value (although it may be higher on other value scales, such as survival) as a sincere effort (Dru Isaac).

This Law is to indicate that a person who accomplishes a worthy goal through unworthy means, or an unworthy goal through means that are normally worthy ones has acted in an uncouth manner (Dru Iolo).

It is easier to forgive a dufus who means well than one who is truly evil, even if their actions create identical results (Dru Amherghin).

The purpose of this Law is to discourage Druids from compromising or discarding a worthy goal merely because it is

difficult or impossible for imperfect humans to achieve. It is *not* intended to excuse uncouth conduct by saying "the ends justify the means." Anytime the results of one's conduct do not turn out as intended, one should carefully examine both the goal itself and the methods on employed trying to achieve it. In many cases, one will find ways to improve either or both. If not, then this Law applies, and one should persevere. However, if Druids whose wisdom one respects disagree with one, this is a case where one should listen to them even more carefully than usual, because this Law deals with one of the most important aspects of practical morality (Dru Earl).

This means, as well, that we should try not to be harsh in our judgments of the conduct of others, until we know both their goals and their methods (Dru Isaac).

2:4 PEOPLE ARE MORE IMPORTANT: This Law goes against the entire history of Western Civilization and marks a basic difference between Pagans and nonpagans (the Ancients).

What the Ancients of Blessed Memory are obliquely referring to is Capitalism (Dru Karl).

What the Ancients of Blessed Memory are really referring to is Christianity. (Dru Iolo).

What's the difference? (Dru Chwerthin).

THAN PROPERTY: In the context of this verse, what is meant is personal property, the material things used and directly controlled by one individual or group. It does *not* mean that the whole material world is less important than a single human life. Therefore, it is couth to treat people who advocate or practice wholesale destruction of material property, especially the destruction of non-sentient living beings and disruption of the ecology, the same as one treats those who advocate or practice the destruction of human beings (Dru Earl).

2:5 DISCIPLINE: What is meant here is the control one exercises over oneself, not that imposed by another. Therefore, discipline can never be an excuse for uncouth activity (Dru Amherghin).

IS MORE IMPORTANT THAN CONTROL: A better translation of this verse reads "Self-Discipline is more important than obedience." A wise Druid is one who knows the proper rules for living and obeys them as they apply to his or her life, without having to be compelled to do so by either written laws or the words of others. The Mishmash is intended to guide, not to serve as an excuse for coercion. Conversely, a Druid who finds oneself in frequent and serious disagreement with other members of the one's Druid community over the rules governing the Druidish way of life should consider leaving one's present community and joining or founding another which interprets the Mishmash in such a way that one can obey it without coercion (Dru Earl).

2:6 SURVIVAL: In a world of hate and mistrust, Druids, like all other minority religions, must consider the real possibility that, persecution and genocide never being far from the minds of the monotheists, we may one day once again have to go underground in order to preserve our lives and our faiths (the Ancients).

Even without religious persecution, Western Civilization is currently in such a political and economic mess that we may all, Druid, and non-Druid alike, find ourselves without the facilities with which to live in the manner to which we, like most soft Westerners, have become accustomed. Therefore, it is wise for Druids to know how to farm, and how to live off the land, and how to defend themselves from both human and nonhuman predators (Dru Isaac).

IS MORE IMPORTANT THAN COMFORT: This law is intended to discourage laziness and timidity in planning for and overcoming adversities. It does not advocate the Spartan ideals of austerity. The best medicine is not always the one that tastes the worst, but the one that cures the disease best, regardless of what it tastes like. The wise Druid put survival first, but he or she always considers comfort as well, and above all, tries to develop "common sense" (Dru Earl).

Common sense is "neither very common, nor usually very sensible (Dru Chwerthin).

2:7 CREATION IS BETTER: The wise Druid always proposes a solution to a problem at the same time he or she calls attention to the problem itself. However, it is not uncouth to merely identify the problem if one genuinely does not have a solution oneself. But in such a circumstance the praise goes mostly to those wiser ones who eventually solve the problem (Dru Earl).

2:8 DESTRUCTION IS BETTER: It should never be forgotten that the forces of breakdown are as important as those of building, in producing the balance of the Multiverse. Without the bodies of dead plants and animals to feed the soil, the biosphere would soon be impoverished. Therefore, did the Ancients of Blessed Memory remind us that it is better to destroy that which is in need of destruction, rather than merely complaining about it (Dru Iolo).

The Law is interpreted by many as meaning "Never call attention to a problem unless you genuinely want action taken to solve it" (Dru Earl).

2:9 UNITY IS BETTER: As Dru Earl once said, "free will does not mean anarchy." Therefore, one should realize that Druids are a community and that open and free discussion is to be aimed at attaining a consensus, not at merely giving everyone a chance to declare their independence. The differences between argument and discussion should always be remembered (Dru Amherghin).

This verse should never be cited to discourage dissent. It is only intended to point out Unity as a worthwhile goal. In practice, unity is normally reached only after hearing dissent and making changes to bring the dissenters into agreement. The Law also *encourages* each individual to make compromises in order to achieve unity, but it does not compel. Above all, the wise Druid realizes that a rule that causes a significant amount of dissent among members of the community is probably an oversimplification and probably should be made more complex to fit reality (Dru Earl).

The purpose of this Law is to point out that spiritual growth is hard to achieve while arguing at the top of one's lungs about the rules for achieving spiritual growth (Dru Iolo).

2:10 INDIVIDUALITY IS BETTER: Among every Branch of the Reform, individuality has always been sacred. Therefore, let every Druid in your community be free to express herself or himself as a unique person (the Ancients)

The wise Druid never does anything simply because others do it - she or he merely does what she or he thinks and feels is right. If others think and feel likewise, this is couth. If they don't this is every bit as couth. Though Hasidic Druids are expected to live in close association with one another, this association is expected to be entirely voluntary and not on coercion of any kind. Druidism is basically a religion of the individual, not of the group (Dru Earl).

Just as in group singing, a certain amount of counterpoint can add to the beauty of the final result, but too much or too little can ruin everything (Dru Chwerthin).

2:11 RESPONSIBILITY: The wise Druid takes responsibility for his or her own actions; he or she does not wait for others to point it out. However, it is not uncouth for any Druid to tell another that his or her actions displease or harm one (Dru Earl).

Druids are responsible for taking action when needed., whether requested or not, for they are guided by their sense of honor and their sense of that which is couth (Dru Iolo).

IS BETTER THAN BLAME: Blame is only rarely of any lasting value. When an error has been made, the person or persons, if any, responsible for the failure should be discovered, and the problem carefully examined with a view to preventing future mistakes, not to punishing anyone or to making them feel bad (Dru Isaac).

It is the function of the elders of the Grove to assign responsibilities for the achieving of various projects, and they have the right and duty to point out malfeasance or nonfeasance. They do not have the right or duty to browbeat people who fail to keep their commitments, especially if through no fault of their own (Dru Amherghin).

Once again, there is a narrow bridge to cross, with the problems of discipline often on one side and the problems of freedom on the other (Dru Iolo).

2:12 REMORSE IS BETTER: A more literal translation of this phrase would be: "intellectual recognition of one's wrongdoing is better than an emotional reaction to it" (Dru Earl).

Yet the emotional element is very important in making sure that the wrongdoer remembers her or his wrongdoings (Dru Iolo).

THAN GUILT: Guilt is the major emotion behind monotheistic religions. Therefore do Druids refrain from laying "guilt-trips": on either themselves or others. If they make a mistake, they admit it, make amends, and resolve not to do it again. They do not whine and moan and grovel before vengeful deities, either external or internalized (Dru Amherghin).

Once as a general rule, the Gods are not vengeful (unless on deliberately insults Them). They usually prefer to let one reap the results of one's actions. This can be more than sufficient (Dru Chwerthin).

This Law that guilt is a lesser emotion than remorse is designed to make an emphasis on the repairing of damage caused. If one breaks a vase at a friend's house, one feels remorse for one's clumsiness and attempt to repair or replace the vase. One does not run to a member of the Druid clergy or to the Gods and beg forgiveness for having been evil (Dru Isaac).

As a general rule, Druids tend to make dumb mistakes rather than an emotional or spiritual reaction is usually more appropriate (Dru Iolo).

2:13 SENSUALITY IS BETTER: This is one of the most basic principles of Hasidic Druidism, and one that serves to separate it from other non-pagan religions. At the heart of this Law is the realization that gratification of our Gods-given senses is natural and pleasing to the Gods, and that denial of such gratification is, as a general rule, sterile and anti-life. This Law reduces asceticism to a mere survival aid (when sensual gratification would harm the individual or others) and as an aid in training the will (Dru Earl).

From Dru Earl's comment, it follows that "ascetic pleasures" (enjoyment of denying sensual gratification) is masochistic, displeasing to the Gods and, hence, uncouth. One obvious exception to this rule, however, is the deliberate delaying of sensual pleasure to achieve the equally pleasurable

sensation of anticipation: this is no more masochistic than the memory of past sensual pleasure (Dru Iolo).

It should also be remembered that if sensual pleasures are interfering with the performance of honorable duties, it is uncouth to continue with them until after one's duties are properly discharged (Dru Iolo).

The delay of gratification is also sometimes needed in order to accomplish said gratification fully. For example it is often wise to remain celibate for several days before an orgy is to take place. Such celibacy is not ascetic nor is it masochistic (Dru Chwerthin).

However, there are a number of deities around Who serve to remind us that asceticism, in proper proportion, may be genuine value in achieving spiritual awareness. It is certainly often useful in psychic training (Dru Isaac).

2:14 LOVE IS BETTER: Many religions preach love, yet few seem to practice it. Because Druids believe in expressing love freely and in a variety of manners, they tend to accomplish a loving lifestyle more easily than those who are restricted to "spiritual vs. fleshly" love (the Ancients).

As it is written "the act and emotion of love is an act and emotion of praise." Therefore, to a Druid, every opportunity to exercise Pagan Charity is a new chance to praise the Gods and to expand one's awareness of the complexity of one's fellow humans (Dru Amherghin).

Pagan Charity is a sense of compassion exercised by Pagans towards others, based upon the Pagan realization that, although everyone is God/dess, no one is perfect, and therefore, inhuman virtues are not expected of them (Dru Isaac).

THAN HATE: Druids are capable of realizing that others mean them harm, but they do not need to be hostile in return. They make the necessary preparations to defend themselves (if any are really needed) and attempt to avoid those who are or would do evil to them. But they do not become vindictive (Dru Amherghin).

This Law should not, however, be interpreted as "love your enemies." The wise Druid manages his or her life so as to love many and hate few, but he or she does it by controlling who he or she associates with as much as possible. One does not force oneself to try to love those who deserve one's hate: one tries to change their conduct so that one no longer has to hate them, one avoids them, or one destroys them. But one never changes oneself so that one loves those one should hate: such is uncouth (Dru Earl).

It is an important question, whether or not one "should" ever hate another. Better it is to concentrate on understanding others, for this often removes any perceived need for hate (Dru Amherghin).

Yet many people there are who do hateful things: mass-murderers, kidnappers, polluters, brainwashers, etc. it can be difficult to retain a nonhateful attitude towards such, especially if one is committed (as all Druids should be) to the stopping of such people. One does not hate a rabid dog, one cures it or kills it (Dru Iolo).

Hate is usually based on fear. To one who is without fear, hate is an unnecessary emotion that can be profitably done without (Dru Chwerthin).

2:15 CAUTION IS BETTER: A more literal translation of this Law reads: "Intellectual recognition of danger is superior to emotional reaction to it" (Dru Earl).

Caution is rational, fear is non-rational. And because fear so often leads to evil actions, it is best that it be avoided whenever possible (Dru Isaac).

THAN FEAR: Fear is an unruly animal, though sometimes a useful one. Ride this mount carefully, with tight reins (Dru Amherghin).

Nothing can endanger the one who knows the Flow, for death has no place to enter that person (Dru Lao).

2:16 COURAGE IS BETTER: Druids are expected to be brave in the defense of their lives and ideals, and in defense of the innocent and helpless (Dru Iolo).

They are not expected to be stupid, however. Rather, they are expected to be wise in the ways in which they face danger, and to know when to be sneaky instead of obvious. Thus Druids never seek out danger, but are fully able to deal with it when it arrives (Dru Amherghin).

2:17 KNOWLEDGE IS BETTER: Druids place great emphasis upon the attainment of knowledge, both rational and nonrational and are flexible in their methods of learning (Dru Amherghin).

They are not, however, gullible (Dru Iolo).

2:18 SELF-KNOWLEDGE: From the earliest days, our ancestors have stressed the importance of self-knowledge. For how can one hope to help oneself or others if one does not first know and understand oneself? An accurate idea of one's strengths and weaknesses is of far more value than mere vanity, for it allows one to live with one's faults while cherishing one's virtues (Dru Amherghin).

IS BETTER THAN PRIDE: More Pagans (and other people) have met their downfall through pride than through any other emotion. Yet the Mishmash does not say that pride is evil, merely that it is inferior to self-knowledge. Therefore, we can assume that they meant that pride is not a danger when held by one who has true self-knowledge. However, this is an extremely rare combination, occurring in less than one in a hundred of those who think they have achieved it (Dru Chwerthin).

2:19 WISDOM IS BETTER: How many time have the Ancients of Blessed Memory, as well as the many distinguished commentators on the Mishmash, reminded us of the value of wisdom? How many times does a commentary begin "the wise Druid will..."? Therefore, let us seek always after wisdom, for with it come all the elements of the happy and noble life (Dru Amherghin).

THAN KNOWLEDGE: Druids and others are well aware of the horrors capable of being committed by those who accumulate knowledge is isolation, without wisdom. Therefore, do we look with distrust upon those who claim to be seeking knowledge for its own sake (Dru Iolo).

2:20 HONESTY IS BETTER: This is obvious to all Druids for, being polytheists, we have no need to twist the truth in order to match an irrational and insane worldview. Because we are gentle with one another, we are free to tell the truth, and we know that our fellow Druids will take our words into consideration together with our intentions (Dru Chwerthin).

Why does Dru Chwerthin refer to Druids as "gentle with one another" in a discussion on honesty? He does so to say that, because Druids have an accurate idea of human nature, rather than that which he calls "irrational and insane," we are able to communicate with a maximum amount of trust and a minimal need for deception (Dru Isaac).

THAN DECEIT: The superiority of honesty should not be taken as a forbidding of deceit. There are times in one's life when less damage will be done in the long run by a carefully constructed tale of less than total accuracy than a bald statement of fact (Dru Amherghin).

It is important to note that Dru Amherghin refers to "in the long run." Druids always attempt to have a long-range view of matters, for such is a cardinal sign of wisdom (Dru Iolo).

One must be very careful in choosing the situations when one will allow oneself to lie, such should not normally be done for one's own benefit (it is better usually to face the consequences of one's own actions) but rather for the benefit of others. Only if one's life is in danger, or a similar emergency situation exists, should one feel free to lie (Dru Isaac).

If one is besieged by the Antidruid, however, one may perform any deceptions necessary to throw them off the track, as long as they do not harm innocent people. Any other position would be anti-survival (Dru Chwerthin).

2:21 HONOR IS BETTER: There is nothing wrong with a sense of honor. Arrogance, however, is a plague upon the earth and will be punished by the Gods (the Ancients).

Honor should be flexible and sensible, however it should not interfere with your spiritual growth, but rather assist it (Dru Amherghin).

2:22 PEACE IS BETTER: All Druids are lovers of peace, although they can fight (and quite well) when absolutely necessary. It is very difficult to attain enlightenment while ducking spears and bullets (Dru Chwerthin).

THAN WAR: We are, however, perfectly capable of fighting for our survival. As mentioned in 7:3, though, Druids are extremely selective in which wars they choose to fight (Dru Isaac).

2:23 JOY IS BETTER: Our is a religion of joy, of love and of sensuality. The Earth-Mother is good and the natural world is to be enjoyed. Any Gods who would prefer us to be morose are not worth worshipping (Dru Iolo).

THAN SORROW: Once in a while, sorrow is an appropriate emotion, as at the death of a loved one (Dru Amherghin).

But sorrow should be limited in duration, for although millions of living beings, from insects to humans, die every day, Life goes on (Dru Isaac).

2:27 TRUST IS BETTER: Trust is not always rational, but in the long run, the trusting person has a more enjoyable life than the cynical one (the Ancients).

As is implied in 14:4, cynics destroy everything they touch. Therefore, we should avoid cynicism and take the risk of trusting one another (Dru Amherghin).

2:29 GOOD WORKS ARE BETTER: As is written in the commentary to 2:2, Druids believe in practicing what they preach. It is better to actually perform a small task, if promised, than to promise a large task and not follow through (Dru Isaac).

Often it is added, that "evil promises are better than evil works." This phrase, strange as it sounds, was actually intended to invoke charity towards those who promise all sorts of dire vengeance upon persons and objects annoying them, but who never actually do anything about them. Such is a moderately harmless habit, though not a praiseworthy one (Dru Iolo).

3:1 FOUND TO BE FATAL: An ancient proverb states, "One person's meat is another person's poison." Therefore, it is the individual's responsibility to determine what food or drink is harmful to him or her personally, and to avoid them with a minimum interference with the diets of the other members of the household (Dru Earl).

A food or drink found to be fatal to some, but generally healthful, shall not be declared uncouth. Else those with allergies or dietary peculiarities would easily impose tyrannies on the majority of Hasidic Druids (Dru Margola).

Poison ivy, poison oak, poison sumac and other poisonous plants are thus uncouth and may not be consumed in injurious amounts nor used as sacrifices in rituals (the Ancients).

The Ancients of Blessed Memory were careful to state that poisonous plants may not be consumed "in injurious amounts." This is because many plants, though not of course the three mentioned, while poisonous in large amounts are actually of medicinal or ritual use in smaller quantities (Dru Isaac).

Food or drink containing more than five unpronounceable artificial ingredients should be considered uncouth (Dru Iolo).

The number 5 is purely symbolic and ties in with the Law of Fives. The earlier versions of Dru Iolo's comments leave out the word "unpronounceable." And this older version seems more correct, for the true emphasis should rest on the artificiality of the ingredients. The point to be made is: the more artificial, the more uncouth (Dru Margola).

A less literal, but more readily understandable translation of Dru Iolo's comment would read, "Food or drink containing an excessive number of highly artificial ingredients shall be considered uncouth." Even so, it remains vague. Therefore, it is up to the individual to determine if a particular food or drink is uncouth to his or her own taste and metabolism (Dru Earl).

SHALL BE DECLARED UNCOUTH: in this verse we have the first and definitive definition of the word "Uncouth." Those things which are uncouth are to be avoided exactly as if they were poisonous food or drink and, contrarily, those things which are couth should be sought after as if they were ambrosia and nectar to be consumed in ecstasy (the Ancients).

The term "uncouth" is used frequently in the Mishmash and forms the basic term of definition for behavior not acceptable to Hasidic Druids. The definition offered in this verse is literally "found to be fatal." However, this raises problems. Is the inability to compose poems, songs or blessings for any occasion literally fatal to a Hasidic Druid, as it is stated in 10:1? Obviously, this cannot be so. The Ancients of Blessed Memory have said "those things which are uncouth are to be avoided exactly as *if* they were poisonous food or drink..." This explication of the definition of the word "uncouth" is the solution to our difficulties. We are told that things which are uncouth, such as those mentioned in 10:11, 13:3, etc., are as *if* poisonous, that is to say, harmful to the life of the individual concerned. Thus we can see that anything that a Hasidic Druid shall find harmful to his/her life, physical or mental shall be deemed uncouth for that person (Dru Lew).

3:3 THE FLESH AND BLOOD: This includes all other parts of a sentient being as well. Therefore various products made from the bodies of sentient beings are also uncouth and should not be purchased nor used (Dru Chwerthin).

OF SENTIENT BEINGS: this includes not only humans, but whales, dolphins, other cetaceans, and some would say elephants as well. Naturally extraterrestrial visitors would be included as well (Dru Isaac).

The prohibition by Dru Isaac of the flesh and blood of "whales, dolphins, other cetaceans and... elephants" is based on spiritual rather than purely physical grounds: on the fact that the proscribed creatures are believed by many, including Dru Isaac, to be sentient beings and not because their flesh is unwholesome. Therefore, the individual may add any creature whose spiritual qualities he or she especially reveres (i.e., "Taboo Animals") to the list. However, such additions are binding only on the individual making them, although common courtesy impels all devout Hasidic Druids not to ostentatiously violate the personal taboos of members of their household or others around them (Dru Earl).

It is sometimes necessary to expand this prohibition even further, for example, many refuse to eat the flesh of tuna, because many dolphins are killed in the pursuit of tuna fish, and dolphins are uncouth to eat. In a similar fashion, others refuse to deal economically with those nations who pursue and kill cetaceans, and this is certainly a couth attitude. Yet it is a pity that one cannot refuse to purchase products from nations that regularly kill another endangered sentient species, humans (Dru Iolo).

AND MAY NOT BE CONSUMED: Historically there have been exceptions to this rule; the eating of Michael Valentine Smith, for example. We can conclude that a truly willing sacrifice is an exception, and therefore couth (Dru Margola).

That is a very dangerous thing to say, for our Paleopagan ancestors were not always careful in deciding who was truly willing and who was not. Better it is to say that a person who dies in an unexpected manner, that is, not in a sacrifice, and who insists upon being eaten by his or her friends as a memorial service, then has flesh and blood that is neither couth nor uncouth (Dru Amherghin).

4:1 SEX IS A GIFT OF THE GODS: Unlike most religions, including some Neopagan ones, Hasidic Druidism positively encourages its members to have full, varied sex lives (Dru Chwerthin).

4:2 PHYSIOLOGICALLY DANGEROUS: Thus there are many sexual "perversion" that are forbidden, not because they are unusual methods of sexual gratification, but because they are capable of causing physical harm to one or more of the participants (Dru Amherghin).

It is couth to interrupt others who are engaged in a sexual activity that might be dangerous, only long enough to determine whether or not it really is dangerous. If, indeed, the activity may damage one of the partners physically, it should not be resumed, and the interrupter is justified in using violence to prevent this, subject to the principles in 7:2 and 7:4. If it turns out that precautions have been taken of a sufficient nature, the activity should be allowed to resume and no apologies are necessary. (Dru Chwerthin).

OR IMPOSSIBLE: Druids are not expected to be sexual athletes. On the other hand, sexual acts that are truly impossible will not usually be attempted (Dru Iolo).

4:3 COERCION: The purpose of this Law is to prevent the use of sexual desire to manipulate others, as well as to prevent other forms of manipulation from being used to force sexual compliance. Naturally, therefore, all forms of sexual blackmail, assault, rape and the secretive use of physical or psychic aphrodisiacs are forbidden (Dru Iolo).

4:4 AGE: Beings, human and nonhuman, of any age are entitled to obtain any form of nondestructive sexual pleasure they may desire, with any partner desired, provided proper sexual etiquette is followed and all participants have a proper understanding of what is going on (Dru Chwerthin).

The opinions of others, whether parents, siblings, children or friends, are not always relevant, although their feelings should be taken into consideration (Dru Iolo).

However, if a prospective sexual partner is a human below the age of legal consent, it is usually foolish to ignore objections lodged by family members or law enforcement agencies (Dru Amherghin).

Nonetheless, children of any age are entitled to learn as much about sex as they wish to learn and are capable of handling, from whoever they wish as teachers. The best people for the teaching role are, of course, the parents. In any event, the parents should normally be consulted and their wishes followed (Dru Isaac).

It is the duty of all Druish parents, or others having responsibility for the welfare of children, to see to it that their children are sexually educated as soon as they are interested and willing, by whoever the children wish. If the children have no preferences and the parents or guardians have no preferences and the parents or guardians choose not to play the role of teachers, they should select a member of the community to perform that function (Dru Chwerthin).

Elderly people are also entitled to sexual satisfaction and this should not be forgotten (Dru Amherghin).

SPECIES: If beings not universally regarded as "sentient" are used as sexual partners, the person doing so must accord them all the rights (though not necessarily the responsibilities and obligations) of a human or other sentient being (Dru Earl).

Following the Law mentioned in 4:2, it is best to make sure beforehand that any sexual partner of another species will not be physically damaged by his or her participation in sexual activities (Dru Iolo).

If the being concerned is of a nature to be owned by another person, it is usually uncouth to engage in sexual activities with him or her without the owner's knowledge (Dru Chwerthin).

It should be pointed out that sexual contacts between humans and nonhumans is usually illegal and carries a stiff penalty almost everywhere (Dru Amherghin).

OR SEXUAL PERSUASION: There are no Laws either forbidding or requiring Hasidic Druids to have any particular sexual tastes, although straight adult heterosexual behavior is the norm. Homosexuality, Bisexuality, Autosexuality, Bestiality and other nondestructive preferences are completely up to the parties involved (Dru Amherghin).

Autoeroticism, in the major form of masturbation, is indeed to be encouraged among those beneath the age of legal consent for personal sexual interaction, for otherwise we shall raise warped children (Dru Chwerthin).

It should be considered a perfectly acceptable outlet for adults, and no shame or ridicule should be placed upon those who, for their own good reasons, may choose this outlet (Dru Iolo).

Although if it is their exclusive outlet, they may be in need of counseling and perhaps some aggressive flirtation from another member of the community (Dru Isaac).

SAVE WHERE DANGER: It should never be forgotten that we live in a Death culture where opinions of the sort offered above can, even without being put into action, be the cause of great physical violence and legal harassment being directed at

those holding them. Therefore, Druids are urged to be extremely cautious in discussing these matters with outsiders. The advice given in 14:9 should be taken to heart and these mores followed only within the community, or much grief will come to us all (Dru Iolo).

4:5 ALL BONDED PARTNERS: It is important to note that the original wording does not refer to couples at all, but to any group of two or more sentient beings (Dru Earl).

(IF DESIRED): This phrase is not to be forgotten, for otherwise strict observance of this rule would lead to violations of 4:3 (Dru Taliroth).

Dru Taliroth who was, after all, asexual for large portions of her life, was very wise to see that this phrase was given due attention; for many are the cases where members of bonded groups do not wish frequent sexual satisfaction (Dru Margola).

Although this phrase exists to remind members of bonded groups that they should satisfy their partners regularly, it should not be used to beat them over the head with (Dru Chwerthin).

OR ARRANGE FOR SURROGATE PARTNERS: A wise and loving member of a bonded group, who is not himself or herself feeling like sexual activity, should be happy to arrange for other members of the group to achieve satisfaction, with other parties if not with himself and herself (Dru Iolo).

The wise Druid does not seek to enforce this verse upon his or her partners, preferring instead to politely and unobtrusively seek sexual satisfaction elsewhere whenever he or she feels it appropriate (Dru Earl).

Yet one must be careful in going outside the group, for many jealousies and destructive emotions are generated in this fashion. True, one has the right as stated in the very next verse, but nonetheless, if that right has to be invoked often it is perhaps time to look for a new group with which to be bonded (Dru Isaac).

4:6 TO FORBID OR HINDER: However, practical matters of a nonsexual or nonpossessive nature may be brought up as objection (Dru Iolo).

4:7 THE RESPONSIBILITY OF ALL: Thus it is highly uncouth to expect only the women in the group to worry about contraception (Dru Chwerthin).

4:8 NO GENDER: Whether female, male, or anything in between (Dru Amherghin).

IS SUPERIOR: Obviously, this refers to sweeping statements of total superiority. Obviously there are some areas (such as childbirth) where one gender will have an advantage over the other, but this should never be expended to cover unrelated matters (Dru Isaac).

4:9 OR REFRAIN FROM ANY ACTIVITY DISLIKED: The use of one's gender as an excuse to avoid responsibility for the performance of honorable duties is uncouth, as are unfounded accusations that someone else is doing this (Dru Amherghin).

5:1 TO BE WASTED: Blood is not to be removed excessively from food, as it is the gift of the animal's spirit to us (Dru David).

5:4 IN EQUAL AND HONORABLE COMBAT, OR IN A GENUINE ACCIDENT, OR IN A FULLY NATURAL DISASTER: In the event of these occurrences, the victor, the victim or a bystander may declare the spilled blood to be a sacrifice and direct its energies as desired (Dru Isaac).

5:6 MENSTRUAL PERIODS: It would seem fitting that an acknowledgment of the continual renewal of seed in the body of woman, celebration, rather than the traditional taboo, should be the order of dealing with this matter. Accordingly, the following is recommended: the father of a girl who begins menstruation should, as close as possible to the day when this event occurs, give a feast for the Grove at which, after drinking of wine and much merriment, reading and study should be given to material concerning the renewal of life and the continual cleansing and growth of all living things. At this time also it would seem fitting that the girl be initiated into the Women's Mysteries of the Grove and, if she be not already deflowered, that this be arranged by the women of the Grove (Dru David).

This is a truly inspired tradition, and one that could no doubt be set up as a complement to a similar puberty feast and initiation for boys, as soon as they have had their first flow of semen (Dru Chwerthin).

5:7 BECAUSE OF THEIR PERIOD: It is not uncouth to place restrictions upon women who are having their periods, if the restriction is only indirectly connected (or not at all connected) with the fact that they are having their periods (Dru Iolo).

One needs to be very careful in what one calls an "indirect" connection, for males have placed some very uncouth restrictions upon females throughout history, due to male myths of the effects of menstruation. However one example of a fair restriction is this: women who are, because of their periods or for any other reason, feeling nervous, hostile, weak or depressed should refrain from participating in group rituals; as said emotions may generate psychic static and disrupt the smooth flow of energies in the rituals (Dru Chwerthin).

It is vital to note that the restriction mentioned by Dru Chwerthin is equally appropriate for any men or children who may be feeling the same negative emotions, of any reason (Dru Amherghin).

It is perhaps unfair to restrict menstruating women who are having a rough period from all group rituals, better it is that the women of each Grove, as part of their Women's Mysteries, compose proper rituals to help such individuals (Dru Isaac).

6:Title ON GROOMING: What do these words mean in the title of this Chapter? Grooming is what monkeys do to one another in order to remove lice. It is indeed thorough, but should the Druish Hasidim be clean only on the outside? In my humble opinion, a title like "Hygiene among the Hasids" is more appropriate than the present one. Druids should be clean and presentable in spirit as well as bodies, for is not cleanliness next to godliness? And should Druids, though they be natural creatures, be thought of as lousy as well? (Dru Tefillen).

The Ancients of Blessed Memory chose wisely this title, not only because it implies that Hasidic Druids take care of one another, as do baboons, chimpanzees and many other of the higher primates; but because "good grooming" has always been a sign of sociability and Drues are nothing if not sociable. The implication is a subtle one, but there nonetheless: Hasidic Druids are responsible for the external cleanliness (Physical, mental and emotional) of one another, as well as the internal (Dru Iolo).

Considering how intimate Hasidic Druids tend to get with each other, physically as well as otherwise, it is good indeed that this chapter is entitled as it is. Druids are expected to keep one another clean, not only of lice, but of nay other diseases or plagues that might interfere with the health and happiness of the community (Dru Isaac).

However, the only louse-y element that is common among Hasidic Druids would appear to be their puns (Dru Chwerthin).

6:1 WHETHER THEY NEED IT OR NOT: What determines need? Perhaps a particular standard of need should be set? Do Druids need to have a weekly bath in the event that they are bedridden or hospitalized? In this case, can perhaps five consecutive bed-baths equal one regular bath? Should a bath be taken more than once a week in the event that the Druid in question is attracting gnats? (Dru Tefillen).

This Law was first enacted when it was found that Hasidic Druids, being enthusiastic children of the Earth-Mother, have a tendency to accumulate large quantities of soil, peat, compost and other earthy elements over large portions of our bodies. This has a tendency to interfere with their social and other intercourses (Dru Amherghin).

Considering the manner in which Dru Tefillen and other Hasidic Druids are most often bedridden, tub baths at even more frequent intervals are to be advised, lest the frequency mentioned in 6:2 have to be increased as well (Dru Iolo).

Although she has been known to keep a delightfully effective flytrap in her bedroom (being an advocate as most Druids are, of natural methods of predator control), I hear that is Dru Tefillen herself who is attracting, or at least straining after, gnats in this question (Dru Chwerthin).

6:2 WHETHER THEY NEED IT OR NOT: Let us set limits and define need where the cleaning of bedding is involved. Do we wash our sheets once a month if perhaps we have been on vacation and didn't sleep on the bedding but perhaps a week or so? This does not seem ecologically minded, and thus is not Druish. ON the other hand, it is not hygienic to sleep on filthy, bacteria coated sheets, so can bedding be laundered more than once monthly if desired and necessary? If not, why not? (Dru Tefillen).

Once again Dru Tefillen has concerned herself with a subject close to her heart: dirty bed sheets. Her concern is not only as a healer and as a Druish scholar, but also as one who enthusiastically produces many rumpled sheets in urgent need of cleaning. Therefore, her expertise in this field should be given much weight, for she represents the cream of scholarship in such matters (Dru Isaac).

One reason traditionally given for this Law has to do with the cycles of the Moon. Not only is laundry often easier to clean at certain times of the month, it often need cleaning most at monthly intervals (Dru Taliroth).

6:9 IN THE VISIBLE SPECTRUM: This would seem to forbid the use of white robes at Druid services, a shocking interpretation, as well as of black robes, which are usually discouraged in any event (Dru Chwerthin).

This Law was ordained by the ancient Dru Scholomocha, in order to end the barbaric racial customs of the period. In our day, black and white are permitted, though it is well to de-emphasize their use (Dru Margola).

6:10 IS OPTIONAL: However, matters of both health and legality should be carefully considered before going nude into the out of doors (Dru Iolo).

It should be expected by all concerned that skyclad activities, including rituals, are liable to lead to uprisings by the males in the Grove. Since this is a sign of Life, it should not be considered either blasphemous or inappropriate (Dru Chwerthin).

7:1 ALL ARE ENCOURAGED: Since this rule uses the phrase "are encouraged" rather than "required," it is not considered uncouth to refrain from wearing a weapon at all times (Dru Earl).

Weapons are worn for many reasons, including the following: to honor the Gods of Battle, Who are the Slayers of Demons; to provide ritual weapons for religious and magical uses; to declare our willingness to defend our lives, our honor, the honor of the Gods (although They are usually quite capable of defending Themselves) and our way of life (Dru Amherghin).

They are also worn to remind us of the disciplines of the honorable Warrior and the necessity of restraint at all times (Dru Iolo).

AND TO KNOW HOW TO USE: Common sense and a concern for personal survival dictate that it is a definitely uncouth to carry any weapon in public that one does not know how to use (Dru Earl).

7:2 AN ABSOLUTE MINIMUM: When retreat will prevent unnecessary bloodshed, it is uncouth to attack (Dru Amherghin).

One may kill another only to prevent gross bodily injury or death to oneself or another innocent party (Dru Chwerthin).

7:3 NECESSARY TO ONE'S PERSONAL SURVIVAL: Wars, therefore, that are fought over economic, political or ideological matters are not usually just (Dru Iolo).

Especially in economic conflicts should one remember verse 2:4, and be not fooled (Dru Isaac).

7:4 TO PROTECT ONESELF: This Law includes the right to defend oneself from all forms of sexual assault, whether heterosexual or homosexual (Dru Chwerthin).

One should remember the Law in 7:2, however, and not overreact to minor sexual harassment. Breaking a leg or arm is usually sufficient (Dru Isaac).

It should be emphasized that males also have the right to protect themselves from sexual assault, whether from other males or from females (Dru Iolo).

As mentioned in Dru Chwerthin's comment on 4:2, any Druid is ethically required to interfere with a sexual assault against a woman, man, child or animal (though in the last case one would not usually kill over the matter). However, it is always wise to make sure that an actual assault is under way and not merely a rough session of foreplay (Dru Amherghin).

7:5 ARE EXCUSED: However, members of the pacifist's household and the Druish community at large are under no strict obligation to use violence in his or her defense (Dru Earl).

An exception to this opinion would be found in matters of sexual assault or injury, which are sins against the God and the entire community, and must therefore be halted in all circumstances (Dru Isaac).

8:3 IT IS COUTH: It is not uncouth to refrain from doing so, but it's not very nice either (Dru Chwerthin).

Besides, one can never tell when a supposed animal is a deity in disguise (Dru Amherghin).

8:7 LOVE: This means that one should be knowledgeable in the fields of ecology and woodcraft, for one cannot love that which is unknown to one (Dru Iolo).

9:2 A GIFT OF THE GODS: The ability to divine that which is hidden is a sign of holiness, but it is only one possible sign among many (Dru Amherghin).

Not everyone who can divine is of equal spiritual development (Dru Chwerthin).

9:5 TO ASK FOR RECOMPENSE: Charges for magical and divinatory efforts must be fair and based upon the poverty or wealth of the person asking for help (Dru Iolo).

Although any form of psychic working takes much energy, it is couth to offer to return one's fee in the event of failure - though it is not uncouth to refuse a refund or to refrain from offering one (Dru Chwerthin).

The advice in 14:10 should be remembered in these matters (Dru Amherghin).

FOR NONDRUIDS: This phrase implies, though it does not directly state, that a Druid is prohibited from taking compensation from other Druids for magical or divinatory services rendered. Since there is no discernible boundary between a person's "Magical" skills and all the other skills he or she may possess, it follows that is uncouth of any Druid to perform any work or service for another Druid for pay. However, since such a prohibition would seriously interfere with the economic life of the Druish community, it is only prudent to reduce the implied prohibition to a mere admonition to always deal fairly with other Druids (Dru Earl).

9:6 WITHOUT THEIR EXPRESS PERMISSION: It is always couth to ask the Gods to bless someone or something, as long as the exact nature of the blessing is left up to Their wisdom (the Ancients).

It is uncouth to ask the Gods to visit someone's just deserts upon them (Dru Isaac).

However, the Gods, being both fickle and just, may see fit to judge the petitioner as well (Dru Earl).

10:2 INEXPENSIVE: Ostentatious display of expensive ritual equipment is uncouth rudeness to less wealthy Groves (Dru Isaac).

Nonetheless, the Gods deserve the very best (Dru Amherghin).

But They do not want the very best at the expense of the welfare of the Grove's members (Dru Iolo).

11:5 FATAL: It should be noted that in this case the word may be interpreted literally in connection with the definition of "uncouth" given in 3:1 (Dru Lew).

11:7 UNLESS A LIFE IS AT STAKE: If one will be maimed or permanently incapacitated, and one's life made miserable for years at a time, unless surgery is performed, one may have it done over a nonfatal matter (the Ancients).

One should be conservative in how this exception is applied to given situations (Dru Iolo).

11:9 MATTERS OF CONCEPTION OR ABORTION: No Hasidic Druid Laws concerning these matters exists, save 4:7, for they are considered to be entirely up to the parents or nonparents involved (Dru Chwerthin).

Men have no business saying anything about abortion at all (Dru Taliroth).

12:5 SHALL BE TAKEN: Often Hasidic Druids are forced by occupation to disobey this rule and therefore, if such is the case,

an alternate psychic Weekend may be established. However, it would be far better for such persons to change to less uncouth occupations (Dru Margola).

13:4 UNCOUTH TO PREVENT: Here we encounter the question of the preservation of life and of responsibility. Shall it be couth to watch an entity destroy herself or himself with alcohol, if it be medically determined that such is an imminent possibility? The same may be said of many other drugs, and one may ask also about children. In 13:9 we have the prohibition, wisely given, against self-harm, but collective responsibility for those unable to make logical determinations for themselves (because of age, inexperience, madness or other reasons). Much consideration should be given these matters, and scholarship into the ancient texts may be looked to, as well as that knowledge open to scholars now, and it would be expected that each Grove (knowing its members and their needs) may make determination on their own of the following of this Law. It is recommended fully three councils of each Grove be held to make determination on this matter, with all members present if this is possible (Dru David).

It may also be added that when a member of an individual Grove is having difficulty with drugs of any sort, or with a chaotic and confused interior state which may appear to Outsiders as madness, it is preferable that assistance in his or her difficulties be provided by the members of the Grove rather than by Outsiders; such help being more in accordance with the wishes of the Gods (Dru Taliroth).

Thus one may say that it is couth to render assistance to a troubled member of the community, but it is uncouth when such help is given in such a way as to cut short that individual's responsibility for his or her actions. The Gods help those who help themselves (Dru Rusty).

The Original intent of this Law was to make sure that all Hasidic Druids had the freedom to explore alternate universes, and not to allow Druids to commit suicide, slow or fast, with hard drugs (Dru Iolo).

Obviously, however, it is open to abuse, as are all the Laws. Fools will find a way (Dru Amherghin).

14:1 SISTERS AND BROTHERS: What does this mean, that we should treat other Pagans as "sisters and brothers?" One answer may be found in 8:7. Mother is the Earth, Father is the Sky/Sun, and our Siblings are Their offspring- all living things. Therefore, the injunction to love one's siblings is an injunction to love Life. Thus we are enjoined to love other Pagans as sisters and brothers, i.e., as Life itself (Dru Lew).

These words of Dru Lew are, as usual, wise, for not only is he one of the most up and coming young scholars of Hasidic Druidism, he is well versed in matters of sibling rivalry (Dru Chwerthin).



Figure 2 SDNA conception of Taranis.

CONSIDDUR: The Alternatives

Upon Arising

I thank Thee, O Gods, that I was made both male and female, and with the capacity to seek awareness of both in the One.

Upon Washing the Hands at Arising

I thank Thee, O gods, for all the works of Thy hands and for the life given me out of them.

Upon Dressing

I thank Tee, O Gods, for the shelter granted me by Thy grace and love.

Upon Studying or Seeing a Learned Person

Thanks to Thee, O Be'al, for the gift of the desire for awareness.

Upon Hearing of a Birth.

Thanks be to Thee, O Danu, for the supreme gift of a new life. Bless the child and keep him/her in Your loving care.

Upon Hearing of a Death:

To Thee is returned this portion of Thy bounty, O our Mother, even as we must return to Thee. Blessed be the great wheel.

Upon the Lighting of Candles or Other Fires:

Thanks be to Thee, O Belenos (OR Taranis), for the light and warmth of fire.

Upon Cooking of Food

Blessed be Thou, O our Mother, Who brings forth the good things of the Earth.

Upon Eating of Food:

Blessed be Thou, O our Mother, Who brings forth the good things of the Earth.

Upon Brewing of Alcoholic Beverages

Thanks be to Thee, O Braciaca, for the gift of divine intoxication. Guides us in our preparation and bless our results.

Upon Drinking

Thanks be to Thee, O our Mother, for the Waters which pour forth from Thy side.

Prayer Before Meals

Blessed are Thou, O Queen of the Universe, Who brings forth food and drink from the Earth for our sustenance and pleasure. Bless us, O Gods, and these Thy gifts, which we are about to receive, from Thy bounty, through our sweat, so be it.

Poem Before Meals

Good food, good drink,
Good Gods Let's eat!

Prayer After Meals

We give Thee thanks, O our Gods, that we have been able to receive Thy gift. Bless us and keep us in Your hearts, now and always.

Plea to Mari

Remember, O most blessed mother Mari, that never was it known, that anyone who fled to Thy protection, implore Thy help, or sought Thy intercession was left unaided. Inspired with this confidence, I fly unto Thee, O Lady of Ladies, my Mother. To Thee I come, before Thee I stand, in need of thy assistance. O Mother of the Gods, despise not my petitions, but in Thy mercy hear and answer me.

Litany of the Earth-Mother

O Earth-Mother, Thou of uncounted names and faces,
Thou of the many-faceted Nature in and above All,
Nature Incarnate, Love and Life fulfilled; look favorably upon this place, grace us with Your Presence, inspire and infuse us with Your powers; by all the names by which You have been known, O Earth-Mother:

Come unto us.

Thou Whom the Druids call Danu

Come unto us.

Thou Who art Erde of the Germans

Come unto us.

Thou Whom the Slavs call Ziva

Thou Who art the Nerthus of the Vanir

Thou Whom the Poles call Marzyana

Thou Who art Frigga of the Aesir

Thou Whom the Romans call Terra

Thou Who art Diana to the Etruscans

Thou Whom the Persians call Kybele

Thou Who are Iphimedeia, Mighty Queen of the Greeks

Thou Whom the Egyptians call Nuit, Star Mother

Thou Who art Ninmah of Sumeria

Thou Whom the Hittites call Kubala

Thou Who art Mami-Aruru of Babalon

Thou Whom the Caanities call Arsai

Thou Who art Our Lady of Biblos in far Phonicia

Thou Whom the children of Crete call Mountain Mother

Thou Who art Yemanja of the Umbanda

Thou Who art Shakti and Parvati of India

Thou Whom the Tibeteans call Green Tara

Thou Who art Kwanyen of China
Thou Whom the Nipponese call Izanami
Thou Who art Sedna and Nerivik of the Eskimos
Thou Whom the Pawnee call Uti-Hiata
Thou Who art Cornmother of the Plains
Thou Whom the Navaho call Estanatlehi
Thou Who art Omoteotl and Guadalupe in Mexico
Thou Whom the Islanders call Hina-alu-oka-moana
Thou Who art the Great Mother, the Star Goddess, the All Creating One
Mother of All, we call upon You
Terra Mater, Mater Sotier, Earth-Mother
Come unto us!

Spectrum Plus

(An Order for the Lighting of Candles)

BLACK: "From Darkness,"

WHITE: "To Light,"

GREEN: "To Life. First came the Life of Plants,"

RED: "Then came the Life of Animals,"

YELLOW: "Then came the Life of the Mind,"

PURPLE: "From the Mind comes Passion,"

ORANGE: "From Passion comes Courage,"

BLUE: "From Courage comes Self-Awareness."

INDIGO: "From Self-Awareness we pass beyond all Space and Time

To touch the Most High one.

Exorcism

In the name of the Earth-Mother, the Great Goddess, She who is called Danu, Frigga, Devi, Terra, Uti-Hiata, Yemanja, and by many other Names; Mother of all mortals and immortals, Source of Love and Life; before Whom all Gods, Demons, Angels, Demiurges, Elementals, Men, Women and all other Entities must Bow:

I cleanse this place, commanding all Spirits and Entities of Destructive, Diabolical, Diseased or Demonic nature of any sort so ever to quit and depart from here instantly!

Leave! For it is commanded in the name of Macha, Kali, Chandika, Kybele -the Wrathful Goddess who is the Slayer of Demons; She Who soars above the Battlefields; She Who is drunk on the blood of Evil Ones.

Leave! for it is commanded in the Mother's Name and ye dare not refuse, lest the Star Goddess visit Her vengeance upon ye.

Leave! For this is to be an abode of the Spirits of Life and of Love, and such as ye have no place here, now or ever.

In the Name of the Great Goddess: So be it.



Psalm of the Star Goddess

1. The heavens declare the glory of the Goddess, the firmament shows Her handiwork.
2. Day after day shouts this; night after night reveals this knowledge.
3. No language fails to contain Her praise.
4. Her praise circles the world and rises to the Sun.
5. This praise is as joyous as love and as strong as the hunt.
6. She contains all in Her hands and Her bosom.
7. Her laws work, follow them and you will be wise.
8. Her laws are just, follow karma and your eyes will see.
9. Be awed by Her mighty knowledge;
10. Knowing and doing right is better than gold and sweeter than honey.
11. By Understanding Her Way, your path will always be lit.
12. She will teach you the way to balance, and to avoid pitfalls.
13. Never presume to know Her all, for She is greater than any human.



Prayer of the Sea

How wondrous are the works of the Earth-Mother!

Consider the oceans and their inhabitants.

Consider the waves that swell and fall afar from any human land, never seen by human eye.

Consider the waves born far out to sea, traveling many leagues to crash at last upon the rocks of some barren shore; spraying their white frustration high into the air; or which softly creep across furlongs of glistening sand, sending spies far inland, scouting new territory for the sea to reclaim.

Consider that for every grain of sand, every chip of rock, every cliff and promontory slipping into the waters; for each is another deposited elsewhere.

Consider the plants of the Sea; the mighty beds of mile-long kelp, the mosses growing upon the shore, the vast fields of algae and plankton, giving unto us the breath of life.

Consider the animals of the Sea; the horses of the sea and the lions of the sea, clam and barracuda, whale and kraken, and the dolphin—beloved of the Mother and friend to humans.

Consider as well the inhabitants of the depths where light is never seen, where waters never stir, where monstrous pressures crush all who would dare invade the realm; and also the dwellers of the reefs, the angels and anglers, octopus and starfish, and the deadly man-o-war.

Consider the monsters and the beauties, and wonder at the bounty of the Earth-Mother and wonder more at Her power.

Consider the seas of our ancestry, screaming in white, foaming frenzy against the barren rocks; while somewhere in a quiet tidal pool, one atom links with another, one molecule with another, one chain with another. And behold the miracle as the sky impregnates the waters and the Earth-Mother cries out "Let there be Life!"—and there is Life!

Consider thou that, as surely as we did come from the Sea, so shall we as surely return unto Her. Though we be buried beneath the soil of the driest land, it matters not—for all the world has been once covered by the Sea, and shall be covered again in days to come.

For the Mother Who rules the waters and the rocks, the skies and the pits, will have Her own, and none shall gainsay Her.

For the Earth-Mother is the Sea-Mother, Who arose from the waters to become the Goddess of Love and Life, and Who therefore bids us to Love and Live.

Ea Leukothea, Ea Yemanja, White Goddess of the Waters! Hail to Thee, Sedna and Nerivek!

And when our loving and our living is at an end, we shall return to the Sea, our Mother; where for every weakness there is a power, for every hurt a cure, for every sorrow a joy.

Long and live and consider: How wondrous are the works of the Earth-Mother!



Figure 3 SDNA sketch of Braciaca.

PART SIX

THE GREEN BOOKS

As a result of the enormous expansion of Part Six to over 848 pages, it has been necessary to print the Green Books as a separate volume from the Main Volume. You can still download them at <http://www.geocities.com/mikerdna/arda.html> And feel to assemble your own books.

- Green Book Vol 1 The Original Collection 21 pages, 1966 & 1971
- Green Book Vol 2 Celtic, American, African, Hindu & Greek Writings, 34 pages, 1993
- Green Book Vol 3 Oriental and Monotheist Wisdom, 34 pages, 1993
- Green Book Vol 4 The Ill-AD and the Odd Essay, 112 pages, 1997
- Green Book Vol 5 Chicken Soup for the Druid's Soul, 118 pages, 2002
- Green Book Vol 6 Books of Songs and Poetry, 116 pages, 2003
- Green Book Vol 7 Seasonal Selection, 74 pages, 2003
- Green Book Vol 8 Order of the Mithril Star, 21 pages, 2003
- Green Book Vol 9 Plants, Animals, Food & Drink, 54 pages, 2003
- Green Book Vol 10 Research Resources on Druidism, 165 pages, 2003
- Green Book Vol 11 Druidic Board Games, 61 pages, 2004

The Original 1966 Introduction

Those who join the Reformed Druids are, in one sense or another, religious rebels. They are usually fed up with the hypocrisies and inadequacies of the institutionalized churches. They seek a satyric outlet, and they find it in Druidism. But they are seldom anti-religious. On the contrary, they often feel that there is in fact some truth to be found in religion, and this belief is affirmed in the Basic Tenets. A common complaint among Druids is that the truth has been obscured because they have been forced, more or less against their will, into various particular religious molds. They seek to be freed in order to freely seek, and to make independent judgments on what passes for religious truth.

Druidism, as an institution, must remain independent. It can never hope to profess absolute truth; for when it does, it then will become no better than the fossilized institutions from which its members have fled. But even while it systematically shuns dogmatism, it can, and must still lead. It must provide the opportunity for discovery, which many of its members have never had. It must, in short, provide in its written meditations a taste of the writings of the world's great religions, in the hope that this taste will stimulate a wider search for knowledge and wisdom in the quest for religious truth.

As Arch-Druid, you are charged with preparing meditations, which will prove meaningful to the congregation. In order to do this, you must choose selections from the Buddhists, the Hindus, the Taoists, the Muslims, and many others, as well as from the Bible. You must provide a wide variety in order to give truth a chance. The best method is to study widely yourself. But this can be too time-consuming. I therefore strongly urge you to purchase, for your own edification, an excellent and useful collection: Viking Portable #5, Henry Ballou's World Bible. It is available in paper for less than \$2.00, or in hardcover for slightly more. The selections are short and illuminating, and the editor exhibits a bias, which can almost be called Druidic. It makes a good beginning.

For those Arch-Druids who are lazier still, or who suddenly find themselves in desperate need of a meditation at the last minute, I offer the following collection. It is hoped that the collection, although short, is representative and especially useful for Reformed Druids.

David A. Frangquist
Editor, 1966

Drynemetum Press



2003 Introduction

Amazingly, the Green Books collection has grown as large as the original collection of ARDA 1. Most of these books were rather solitary efforts and the addition of more editors would have sharpened the focus and removed sub-par materials. Instead, I have erred on the side of inclusivity, being the pack-rat that I am.

The first Green Book began as a collection for the lazy Arch-Druids of Carleton to come up with something to say in the early 1960s during the Meditation section of the weekly liturgies, much as modern clergy refer to books of ready-made sermons. Building on that tradition, I collected two more books for the first edition of ARDA. These went relatively well, but my research didn't stop; and book after book of recommended reading material, and stuff I just thought was neat, were produced over the years, especially as I began to mine the older magazines of the NRDNA movement, and consolidate interesting types of materials.

Each Green Book has its own theme. Green 2 was my European studies, and Green 3 was my Asian studies in 1993. After my trip to Japan, Green 4 was conceived as a trip around the world, with readings from all the continents and major religions. Levity has been a constant companion to the Reformed Druid, so Green 5 was conceived as material to cheer up a Druid in those times when they are depressed or unhappy. Green 6 is a collection of all the songs, poems & stories written by past Reformed members. Green 7 has seasonal essays to inspire Druids during their preparations for the eight major Druid festivals. Green 8 is materials from the Order of the Mithril Star, that didn't fit anywhere else. Green 9 is a collection of the works on food, drink and trees; so important to Druidic life. Green 10 is a collection of writings about the history and nature of the modern and ancient Druids (especially the RDNA), to assist in future research on our group. And Green Book 11 is to just have a bit of fun with games.

Future volumes are in the process of planning even as I send off seven new volumes in this edition. There may well be a collection of religious and social freedom speeches, a volume on transcendentalist & nature poets of the 19th & 20th century, and volumes 6-11 will undoubtedly be supplemented over the following years.

As always, none of this material is to be considered dogmatic or reflective of the views of any Reformed Druids. It is meant to widen your understanding of spiritual matters, not to narrow your possibilities. Please use them well and perhaps add a few volumes of your own.

Sincerely,
Mike Scharding
Circa Day 75 of Earrach, Y.R. XL
April 15th, 2003 C.E.
Embassy of Japan, D.C.



Preface to 1976 Edition

In the first few years after the foundation of Reformed Druidism at Carleton College, there became attached to the office of Arch-Druid three collections of written material, which became known collectively as the Three Books of the Arch-Druid. Handed down over the years from Arch-Druid to Arch-Druid, they have acquired for the Druids at Carleton some measure of venerability, such as the scant age of the Reform can confer.

The first of these, The Book of the Worship of the Earth-Mother, preserves much of the liturgy used in the beginning, though indeed as the Reform grew, so did the realization that liturgy cannot remain fixed and static while religious outlook changes. So today each presiding priest is encouraged to write liturgy that he can celebrate without antagonizing his own religious scruples; and while much is still drawn from the Book of Worship, its influence is less than it once was. The second book, the Archives, though of much historical interest, has hardly ever borne much influence on the religious activity at Carleton.

By contrast, the Book of Written Meditations has waxed large in the consciousness of the Carleton Grove, larger even, perhaps, than the Druid Chronicles. These meditations were gathered by David Frangquist as an aid to lazy Arch-Druids (or so he said), and the collection was bound in green covers which readily distinguish it from the black covers of the Book of Worship and the blue covers of the Archives; indeed at Carleton it is called simply "the green book" and that has become in effect its title. These meditations found their way with increasing frequency into services at Carleton, not from increasing laziness, but from increasing awareness of the treasures that David had gathered together between the green covers. Members of the grove would often borrow the book for their own meditation and reflection, and eventually the essence and core of Druidism at Carleton could be found in seminal form within this free-form, eclectic collection more than any place else, save only the great world at large, whence, after all, these meditations came.

And so we have thought it appropriate to print The Green Book to bring it to a larger audience, in the hope that others, too, may find it useful in the search for awareness. The pages of the original are unnumbered, for David encouraged his successors to add such meditations as they found appropriate. We encourage our readers to do likewise, and have accordingly left the pages unnumbered. There have been additions since David's time, but they have been few. For this edition we have included several selections that have long wanted adding; the Yeats' poems, for example, which have almost become part of the Carleton liturgy. We have resisted the temptations to make a few excisions. We should especially have liked to excise the "Sayings of the Ancient Druids" which are no more Druidic than is Stonehenge, and which certainly cannot be said to represent the beliefs of the Reformed Druids; yet David included it, and we shall not gainsay him.

Herewith, then is The Green Book, in substantially the same form as it was bequeathed to Carleton by David. May you find joy in the reading!

Richard M. Shelton
Ellen Conway Shelton
Editors, 1974

