

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 type 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's 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.

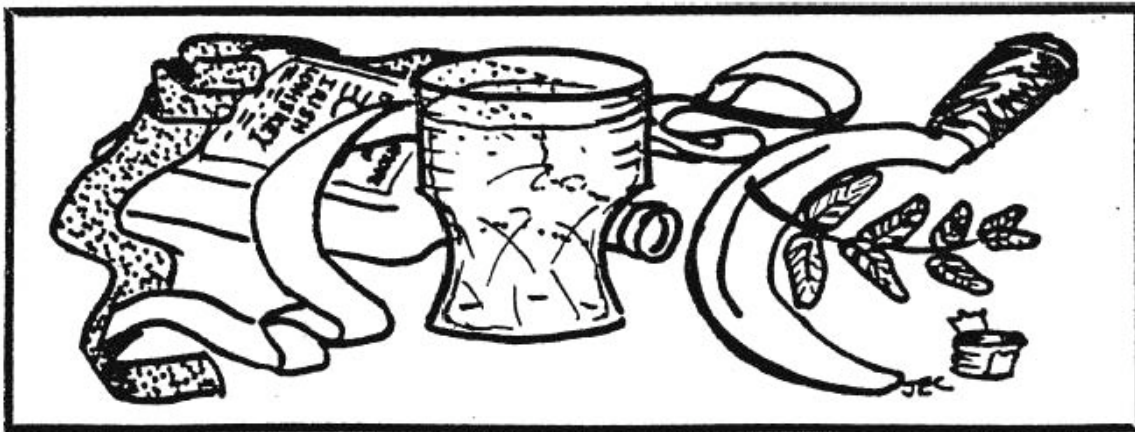
Addendum to Second Order By Digitalis Grove

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 onto Paul Schmidt 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.

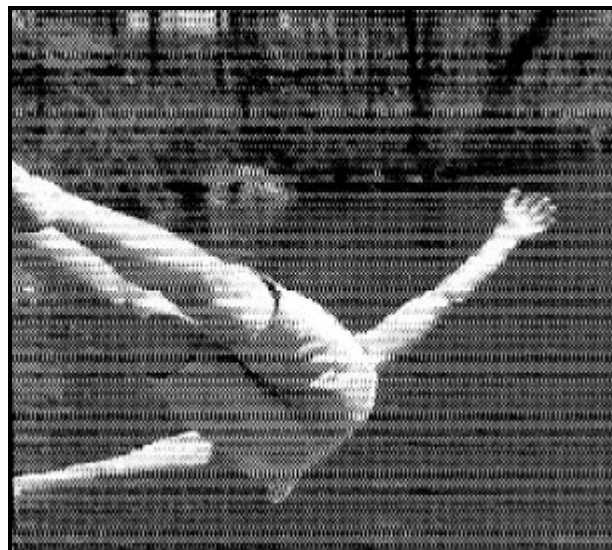


Figure 7 Gary Zempel entering the Order of Siron, Lyman Lakes 1966.

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 Druidish 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.

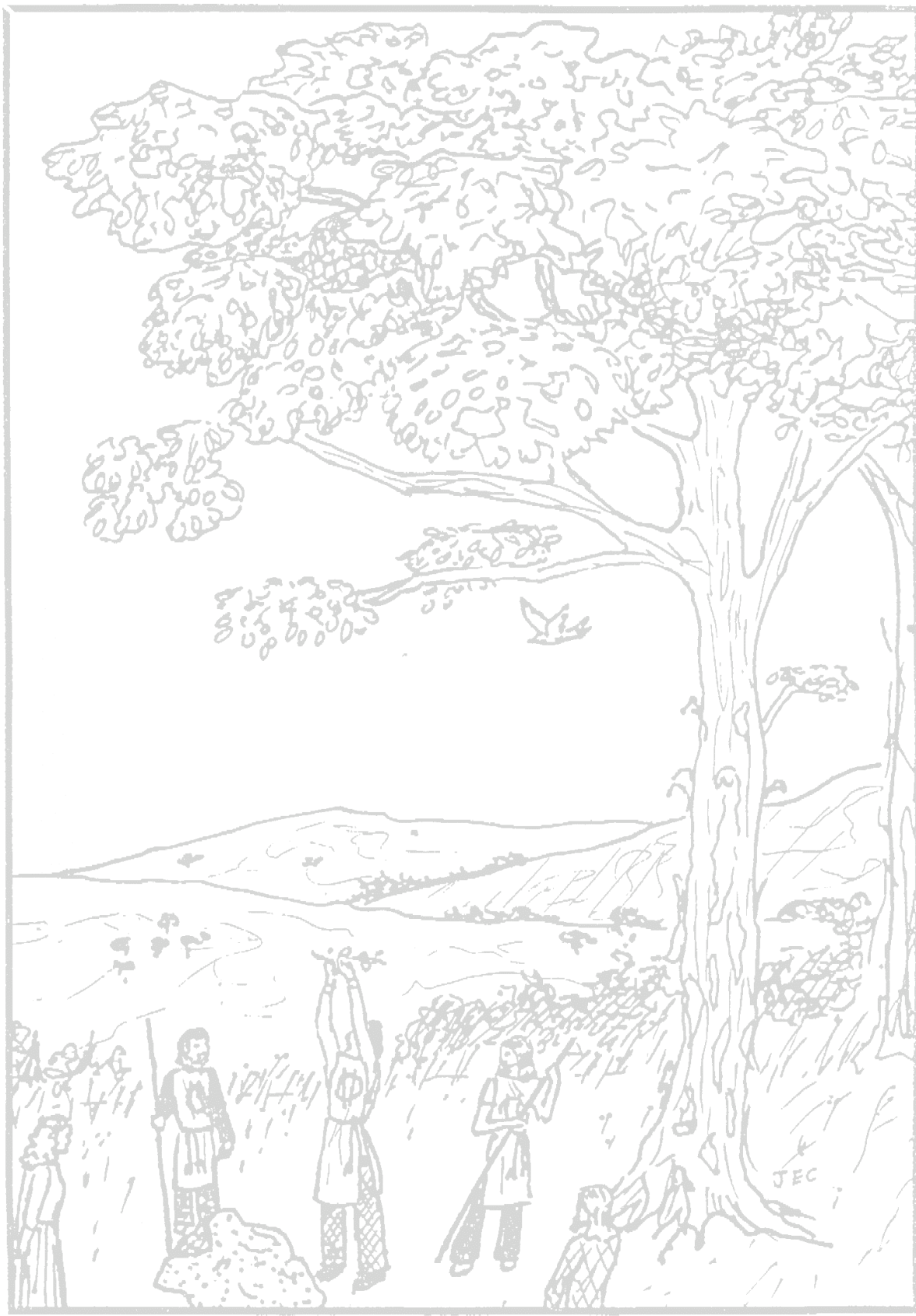
(As the three druid sigils are inscribed in the dirt with these words, not in the air, members may toss handfuls of dirt or rocks on them.)

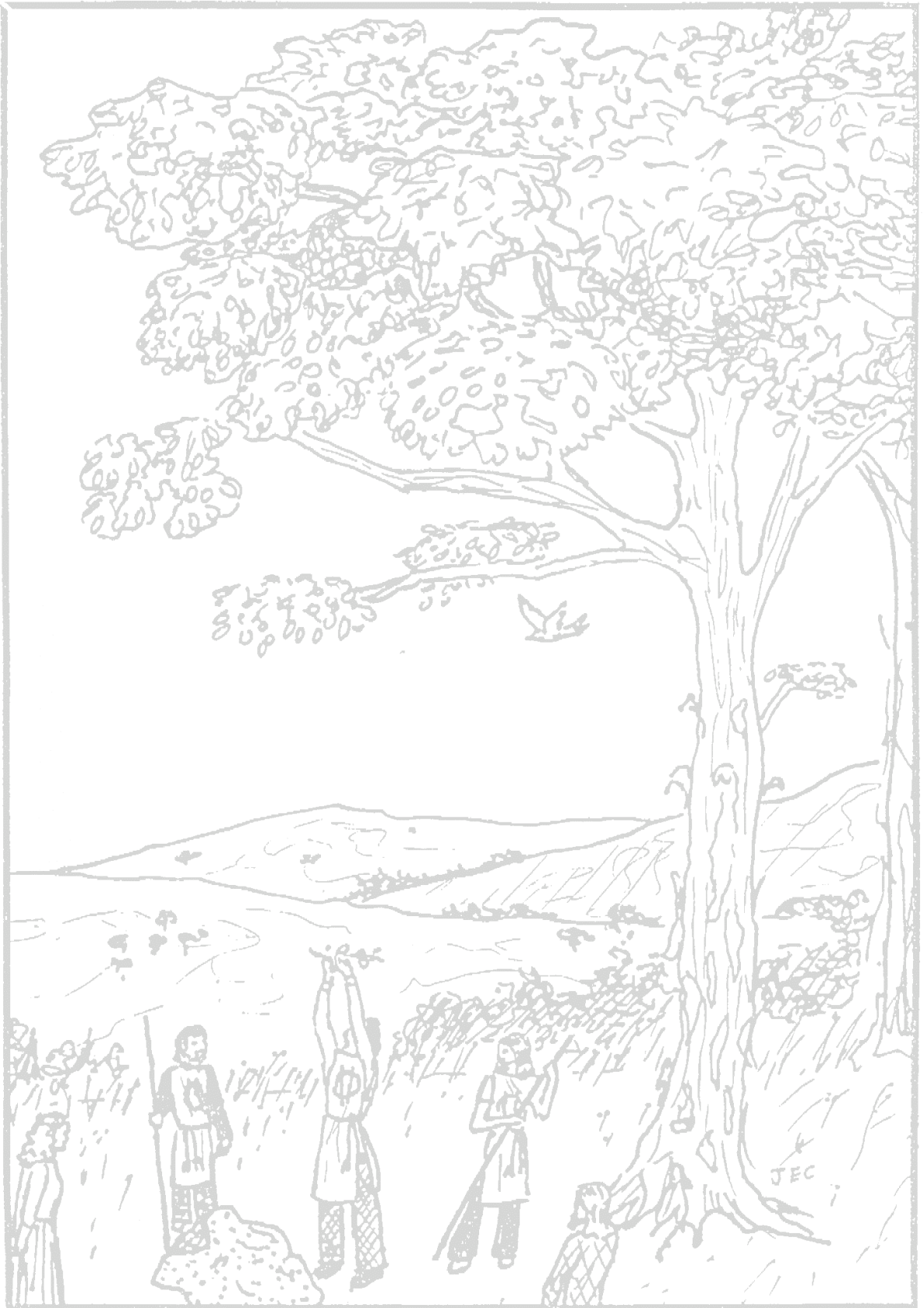


Figure 9 Monument Hill, 1993.



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
(wherever 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 hirs 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 hirs 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 prepared 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-Whooseheeee

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 go 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- Whooseheeee:

(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 Bonnerzian(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.

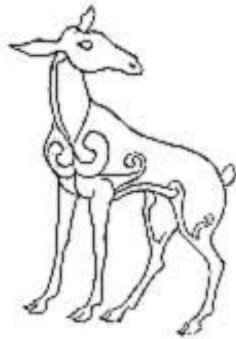
The New Order of Bambi

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 Penderwydd, 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 Sempervivens' 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: Hephastes has accepted your entry into this Order, Hephastes be praised! Go out into the world confident in the knowledge that our Brother/Sister has been joined with Hephastes. 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 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 Ri) 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.]*

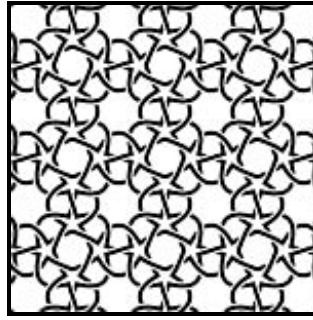
P: Now I, a Priest of _____ and _____, *[insert proper titles]* do make this declaration:

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 abound
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, deasel, (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]

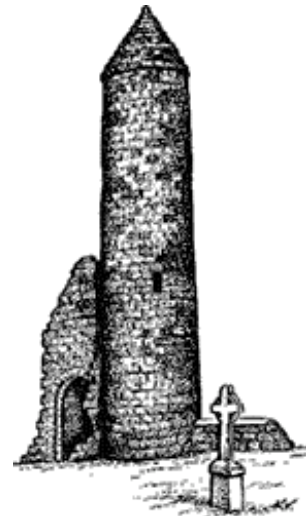
[Denise has a song that would work very well at the end.]

[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, Oimelec 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. Oimelec: 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 his (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 staff 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 Loogey 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. Tithing 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 that 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)

Sigil Construction 101

By Mike, Order of Lugh

A Druid Missal-Any, Lughnasadh 2002

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.

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!

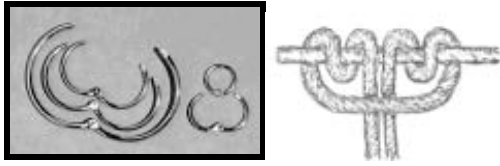
Being inspired by Lugh, and being a cubicle-bound secretary, I open the drawer to actualize my words. All the materials I need are in there. First take a book ring (see illustration to right) which will form the ring base of the sigil, and they come in many sizes. A side benefit is that you can clip 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 Cernunos 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 tool 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, an 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.

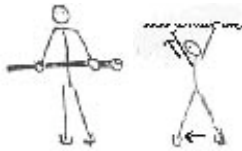
Do the four Salutations by the celestial clock, at Dawn, Noon, Sunset and Stars whether you are “in the mood” or not. This way you will become capable of entering this clear, silent state at any time, regardless of moods and circumstances, “to find a refuge outside the passions” of the moment, as an 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.



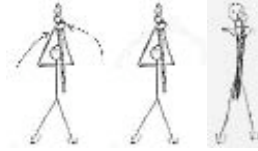
Holding the breath, turn your staff back vertical, and, holding it at arm's length, exhale slowly as you lower the staff between your gaze and the morning sun, momentarily blocking it out, until it seems to rise again over the top of the staff.



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.



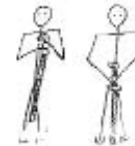
When it is free of the last horizon (horizon is trees, buildings, mountains, freeway "on" ramps, whatever is between you and the setting or rising sun) sweep your hands up and together over your right hand, as you inhale. Hold the breath for an instant, then begin slowly exhaling as you turn the staff 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, Oimele 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.

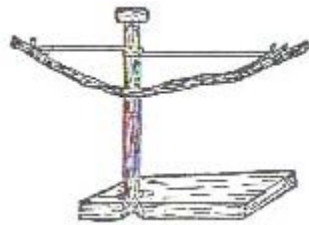


Figure 31 You're crazy if you expect me to wash all those white robes, if you get them dirty!

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

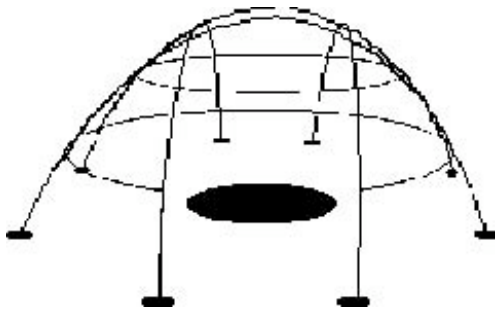
advance to ensure there is no last minute confusion. Usually a shovel, a pitchfork, tent poles, lots of over blankets, perhaps a ground cloth, plastic tarps to seal moisture in, string or twine, a knife, scissors, buckets, flashlight, sage-sticks, lighters are usually all that you need, stored in easy-to-carry 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 precedes.

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, it's 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 remove 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.

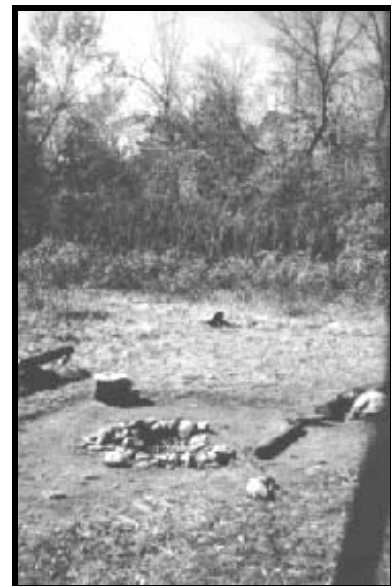


Figure 32 The Druid's Den, site of many Sweatlodges, c. 2004.

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, Oimecl 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 Oimecl 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 Oimecl 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/NovGoddesses.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.

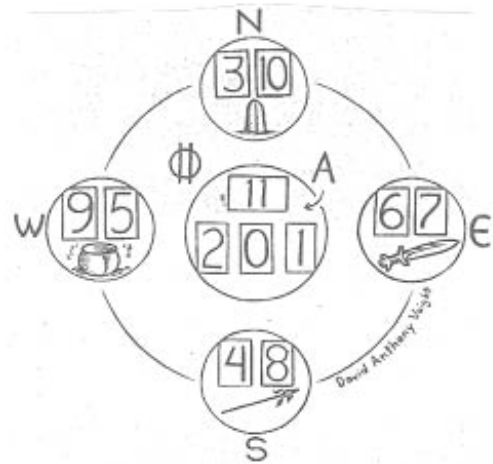
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Let me never forget You. Let me feel your warm embrace that comforts me in my troubles, that reminds me that all is not as fearsome as it seems at times, and that I am never alone and without You. Your loving presence gives my heart the reassurance 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.

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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.

Gods	Cir	Element	The Legend	Treasure
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 maybe 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 or 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.

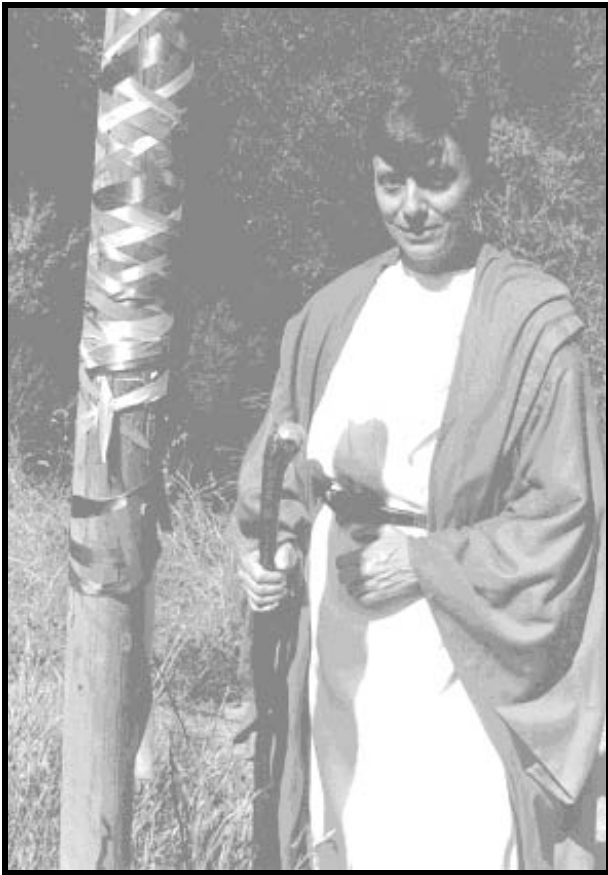


Figure 40 Emmon Bodfish at Maypole, Beltane 1983.

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

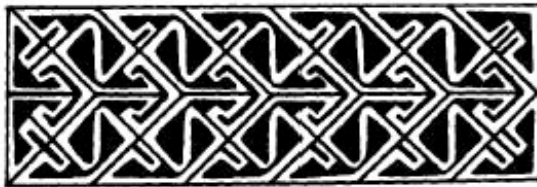
mask-like faces that appear, change and disappear are common first sightings. Keep your mind calm and silent and watch. The scene may draw nearer and begin to mean something; a mask may become a face or a person. Two negative skills are needed here; not scoffing and not pushing for something better. 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

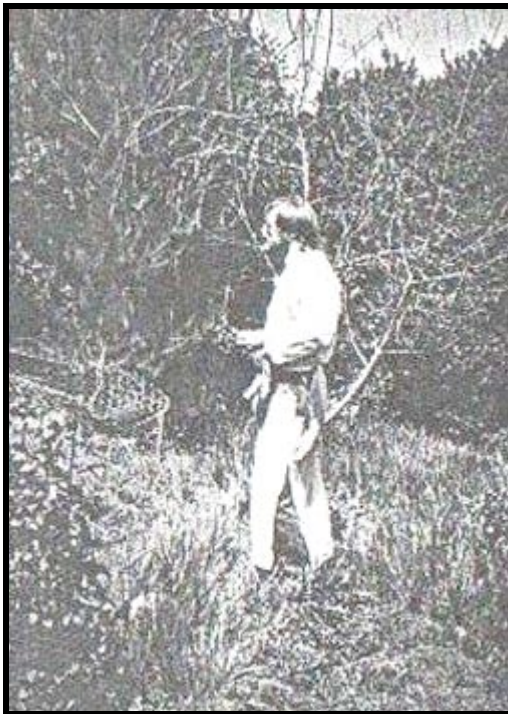


Figure 41 Larry Press calling the members to Beltane Service, Live Oak, Beltane1984.

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 its 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.

Ailurology 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.

Ologyomancy 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 caul 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.

Chiromancy 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.

Geloscropy 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.

Moleosophy 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 chiromancy.

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

totalled 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.

Icthyomancy 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.

Rhodomancy 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.

Aleuromancy 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 daphnomancy 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.

Tephromancy 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

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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 Frangquists, 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 Gandhi 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 Gandhi 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-motifed-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 looooooong 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 alter 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 Brúid. 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 alter 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 alter 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 alter.

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 alter. 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 you 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 bejzus 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 Julknap) & 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 put 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 spend 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/holidays/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 "kadamatsu" 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 Sickie 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 tepee 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. Tailtiu, 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 Oimeal 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 Sempervivens.")
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. Pagans & 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 Episcopalian 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 Chronicaler 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 Diancecht
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). I 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-fir-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 (Oimelc), 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 begruntled 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 Oimelc, 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

getting those 2 started is commendable, even if they don't function noticeably for a long period of time; after all 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 Chronieler 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 Oimelc 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 easy 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 Yahoogroups.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 its 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 specialty was staff-magic, and Albionn 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 spunky 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**

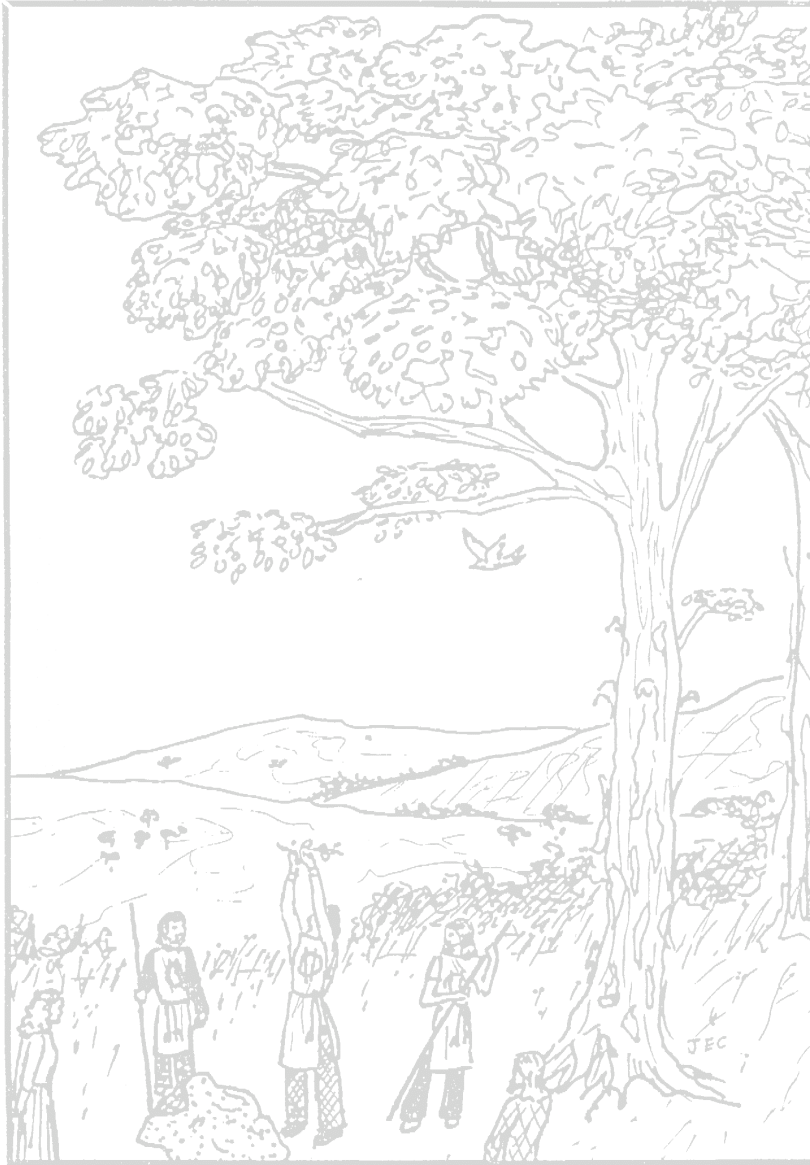


Figure 55 Druid at the base of the Hillside Prairie in the Lower Arboretum, c. 1998.

So Ends
Part Three
Of ARDA 2