

# **PART FOUR**

## **TRADITIONS, CUSTOMS AND OTHER IRRELEVANT TRIVIA**

### **2003 Introduction**

The major changes to this section are moderate. There are more RDNA constitutions, Coalition Council materials, Pentalpha & Keltria & OMS By-Laws to show how other Druid Groups have organized, statistical updates, fresher update on the situation of the groves and orders, letter writing conventions and a lot more materials on Calendars. Most of which is not terribly useful unless you're doing heavy duty research, I agree. Many of the customs and practices may differ quite substantially in different groves, so take them more as a general rule-of-thumb. Take what seems of use to you.

Yours in the Mother,  
Mike the Fool  
Day 52 of Earrach, Y.R. XL  
March 24, 2003 C.E.

### **1996 Introduction**

We often notice the big differences between groups, but I believe that it's the smaller details that bring a group to life. Over the thirty or so years, the Reform has come up with its own peculiar laws, raiment's, ritual accessories, favorite books, titles, vocabulary, at least two sets of calendars, holiday customs, symbols and other traits. These are often the most difficult aspects for newcomers to learn and are often the first details that are forever lost when a group goes into abeyance. This is but a limited collection, but some of the more widespread and longevous traits of the Reform. Perhaps this is good, because they are only a sideline to the real search for religious truth. Do not get overly worked up over them, since most of us don't consider them very vital to the pursuit of Druidism, perhaps more of a decorative function. If you can come up with a better way of running your Druidism, feel free to forge ahead, rename things and so on. Just remember that you and I can speak for nobody's opinions and actions but our own.

Yours in the Mother,  
Michael Scharding  
Day 10 of Foghamhar, Year XXXIV of the Reform  
August 10th, 1996  
(The 1/3 Century mark of Reformed Druidism)  
St. Cloud, MN

**Drynemeton Press**



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# SECTION ONE: RDNA Councils' Documents

## Record of the Council of Dalon Ap Landu

*[While the words and instructions of the Council of Dalon Ap Landu (which is the collective body of the Third Order Druids), are not graven in stone, they are generally accepted statements about how the Reform, as a whole, is organized. An astute reader can find all kinds of loopholes, and that is okay, since many of the passages were made with the intention of allowing a liberal interpretation. Most of the decisions don't directly affect the average layperson, but rather mostly shape the duties and privileges of the Third Order. Bracketed words for gender inclusivity have been added by myself in 1994 and are warranted by the intentions of the legislation. -Scharding]*

7 May 1964. Voted:

### **Patriarch**

To elevate David H. Fisher to the office and order of the Patriarch of the Order of Grannos (the 4<sup>th</sup> healing springs).

### **Liturgy**

To adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of North America.

26 May, 1964. Interpreted:

### **Higher Orders**

(a) that the purpose of the higher orders is to stimulate priests of the 3rd Order to continued spiritual inquiry, and are intended to honor achievement rather than tenure.

(b) That the higher orders are equal in the sense that no shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs *[or Matriarchs]*).

(c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch *[or Matriarch]* concerned.

(d) That the ceremony of induction may be performed by any member of the order.

27 January, 1965. Voted:

### **Council**

(a) To declare in perpetuity that the Archdruid of Carleton shall be the Chairman Ex-officio of the Council of Dalon Ap Landu.

(b) To reserve to all the priests, collectively in the Council of Dalon Ap Landu, the highest authority of the Reformed Druids of North America.

### **Priestesses**

(a) To delegate to the priest the right to individually consecrate priestesses to any order which they (the priests) may hold.

(b) To allow priestesses to hold the office of Archdruid, provided that they have first vigiled and been granted the right to perform the ceremony by the Council of Dalon Ap Landu.

Interpreted:

### **Missions**

(a) That any priest has the right to conduct worship and receive members into the First and Second Orders.

(b) That no one has the right to consecrate priests of the Third Order except the duly elected Archdruid of a legally constituted Grove, i.e., a Grove which has adopted a constitution and filled by election the offices of Archdruid, Preceptor, and Server.

(c) That the ceremony for the consecration of a Third Order priest as adopted at Carleton may not be altered without the permission of the Council.

(d) That the local Groves retain the right to organize themselves in any way which will best serve their needs.

### **Liturgy**

(a) That the waters-of-sleep shall be used during the winter half (Geimredh & Earrach) and the waters-of-life shall be reserved for the summer half (Samradh and Foghamhar), except when they are needed for healing or for the consecration of a priest. The priest shall wear the red ribbon when consecrating the waters-of-life, and he *[or she]* shall wear the white ribbon when consecrating the waters-of-sleep, both as the mark of the 3rd Order.

(b) That the white robe is the mark of the Druid, and it may be worn by any member; except that a Patriarch *[or Matriarch]* may wear a black robe (in honor of the first Patriarch), but may not at the same time wear the mark of any high order of which he *[or she]* is not Patriarch *[or Matriarch]*.

(c) That the first Patriarch *[or Matriarch]* of each higher order shall establish the ceremony and identifying mark of his *[or her]* order.

(d) That the individual Groves retain the right to establish any such identifying marks for its officers as it sees fit, provided that they do not conflict with any other marks already adopted.

29 March, 1966. Voted: (by mail)

### **Priestesses**

(a) To grant automatically to all priestesses who have conducted a vigil the right to perform the ceremonies of Reformed Druidism.

(b) To allow a priestess, while holding the office of Archdruid, to consecrate priests of the Third Order and priestesses unto the Order which she herself holds.

20 April, 1966. Voted: (by mail)

### **Council**

(a) To require the Archdruid of Carleton, upon their retirement from office, to prepare a report on the state of Reformed Druidism at Carleton, including such information on Reformed Druid activities elsewhere as they may have received, and including a list of Council members and Council resolutions; this report to be submitted to all members of the Council, the expense of the printing and distribution of said report to be fixed by him and charged to those who receive it.

(b) To require each Archdruid to promptly forward to the Archdruid of Carleton notice of the formation of any Grove and the name and address of any priest consecrated to the Third Order in that Grove.

1 May, 1971 Voted: (by mail)

### Priestesses

- (a) To subordinate all previous resolutions of the Council concerning priestesses to this one.
- (b) To allow a priestess who has conducted a vigil and who has been consecrated to the Third Order all prerogatives of the order, consecrate priests and priestesses to the Third Order. In token of this she is known as a priestess of the Third Order.
- (c) To allow a priestess of the Third Order who has been consecrated to a high order and whose consecration has been confirmed by the Patriarch of the given order all prerogatives of that order. Again, she is known as a priestess of the given order.
- (d) To abolish all restrictions other than those applying equally to priests on the number of high orders to which a priestess of the Third Order may be consecrated.

## A Summary of How the Council of Dalon Ap Landu Kind of Worked

1996

1. All Third-Orders maintain a current address with the Carleton Archdruid.
2. All new groves are announced to the Carleton Archdruid.
3. The Carleton Archdruid prepares a report when they retire.
4. Vote proposals are forwarded to the Carleton Archdruid.
5. The Carleton Archdruid then writes to all the Third-Orders and starts a debate.
6. If a quorum of the Third Orders vote (say at least 1/8 or 1/3 or   , this is uncertain), and all agree, it passed.

It is unlikely that the Council will ever return, because the principle of grove independence is too strongly established and at least half of the Third Orders are without current addresses on record. It also seems that it is unlikely that any vote could gain unanimity.



# The Coalition Council of Dalon ap Landu

## 1996 Introduction

By 1981, it appeared that Carleton had gone defunct, which it had from 1980-82 (and it was not doing so well 1983-85). The original Council of Dalon ap Landu had already proven to be a moribund institution for passing new legislation. The job of the Provisional Council of ArchDruids was essentially being done by The Druid Chronicler & Pentalpha magazines. Joan Carruth and Stephen Abbot were ArchDruids of the Berkeley grove during Isaac's sabbatical from 1979 to late 1981 (when the Death March on the Beach occurred and the Live Oak hived off). With the original RDNA either missing or seemingly determined not to pass new legislation, a number of NRDNA groves decided to form their own legislative body, called the Coalition Council of Dalon ap Landu (CoCoDAL). Their legislation would only affect those groves involved (primarily the Mother Grove of Berkeley, Live Oak Grove of Berkeley, Greenwood Grove of Seattle and the San Diego Grove). By late 1982, during the final phase of the Druid Diaspora marked by Isaac's short return & leaving to form ADF, it appears that the CoCoDAL was finished with its work and quietly faded away. I suspect that the leaders of CoCoDAL were just plain burnt out. It is uncertain whether the current NRDNA groves still follow these rules.

-Scharding

## The Initial Letter of CoCoDAL

C. Early Summer 1981

To all ArchDruids & Solitary Thirds

### Full Poop on the Higher Orders

The Higher Orders were originally started at Carleton. I believe they got as high as Belenos [*incorrect, they got up to Sirona*], before the original Carleton impetus petered out. After that, two main problems arose. One was that Patriarchs (there were no Matriarchs) were not permitted to resign, though they dropped out and ceased functioning as M/Patriarchs, so no new members could be Ordained. Problem #2 was that ALL Members of the Council had to vote on an issue before the council, and at some point, less than half of the Council could be reached, or would respond to a vote. Groups struggled on, castrated, unable to stay in touch, crippled by unchangeable rules, and with no access to Higher Orders.

What we have to do is start it again for ourselves. I propose retaining almost all of the original flavor: Third Orders only, given for achievement, not tenure; no special status outside themselves; not prerequisite in nature (you need not be 4th Order to join the 5th); Council of Nth Order elects first M/P of N+1 Order, etc. I propose that we declare this Reform as a coalition of Groves and solitary 3rds, since we cannot speak for all Reformed Druids, within the old framework, and that these rules and suggestions are therefore only applicable to Members of the Coalition. We will institute this Coalition on Autumn Equinox, 19 YR 1981 c.e, with those Groves and Solitaries who respond to join by that date. Please vote on the following Reforms, in this format:

## Reform #1

for: Kerry P (full last name)  
against: Paul M

Also, give your responses to the Suggestions. Please send your responses to Chris Sherbak, 2345 Post St #21, San Francisco CA 94115.

We don't want to set up a series of Bosses, or interfere with your Grove's autonomy. I'm not trying to ego-trip, or ask a whole lot of time or effort from people. "Drawing Down the Moon" has initiated a flood of interest, and it would be nice to see these organizational blocks cleared up so we could experience an expansion. I hope as many Groves & Solitaries as possible become part of this.

PLEASE RESPOND

Yours in the Mother  
Joan Carruth, DAL  
ArchDruid, Berkeley Grove NRDNA  
Matriarch, Order of Diancecht

### Issues for Voting by Coalition Council

1. PROPOSITIONS BEFORE THE ORDER OF DALON AP LANDU (and the Higher Orders) WILL BE CONSIDERED TO COME OUT ON A MAJOR HIGH DAY (Summer or Winter) (propositions to be in the mail to all members of the Coalition codal no later than said High Day) AND ARE TO BE PASSED BY 2/3 OF ALL THIRD ORDERS WHOSE REPLIES ARE RECEIVED BY THE NEXT MAJOR HIGH DAY (approximately 90 days). In essence we are saying that a Member may vote "for", "against", or "no vote", and issues will be decided by those who have an active vote.

2. THIS REFORM (which will permit both codal business, and the restarting of the Higher Orders) SHALL BE INSTITUTED BY A COALITION OF GROVES AND SOLITARY THIRDS (originally those who choose to join by Autumn Equinox, 19YR). ANY GROVE THAT WISHES TO JOIN THE COALITION MAY DO SO BY 2/3 VOTE OF ITS THIRD ORDER MEMBERS, DURING THE SUMMER. ANY GROVE WISHING TO RESIGN FROM THE COALITION MAY DO SO BY THE SAME METHOD. IN THE WINTER.

3. M/PS OF HIGHER (or special) ORDERS MAY RESIGN OR OTHERWISE BE REPLACED WHEN NECESSARY (as by illness or death) BY THIS PROCESS: IT IS TO BE HOPED THAT THE OLD M/P SUGGESTS A REPLACEMENT, WHO IS THEN CONFIRMED BY 2/3 OF THE COUNCIL OF THAT ORDER BY 90 DAY ACTIVE VOTE PROCEDURE.

IF THIS IS NOT DONE, OR NOT CONFIRMED, M/P OF N-1 ORDER (i.e., the Order below the one in Question) SHALL ACCEPT NOMINATIONS (90 days) OF AND BY MEMBERS OF N ORDER (not for oneself) AND COUNCIL OF N-1 ORDER WILL ELECT NEW M/P FROM AMONG THESE CANDIDATES.

4. WITH THE M/PS APPROVAL, ANY MEMBER OF THE ORDER, OR THE CANDIDATE'S ARCHDRUID (who shall then wear the emblem of that Order, whether a member or not - this follows from the RDNA custom that a Third may consecrate emergency Waters of Life in the Winter, but must then wear the red ribbon) MAY PERFORM THE ORDINATION OF A NEW MEMBER. This will permit there to be an active, functioning Order in every Grove. In Groves in which the M/P of the Order does not reside, Order members will elect (during the fall) one of their members to be Head of N Order for that Grove

for the next year. This person will be in contact with the M/P, organize meetings of the Order, etc.

5. A PERSON MAY BE A MEMBER OF MORE THAN ONE ORDER. A PERSON MAY BE M/P OF AN ORDER, AND OFFICER OF A GROVE. A PERSON MAY NOT BE M/P OF MORE THAN ONE ORDER.

6. ORDINATIONS FOR ANY ORDER SHALL BE DONE IN THE SUMMER, EXCEPT IN EMERGENCIES. RESIGNING M/P SHOULD DO SO IN SUMMER, BUT IF THIS IS NOT POSSIBLE, INVESTITURE OF NEW M/P SHALL BE CONSIDERED EMERGENCY BUSINESS. M/P REPORTS RESIGNATION TO M/P OF NEXT LOWER ORDER, AND THIS DOCUMENT BECOMES PART OF THE RECORDS OF THAT ORDER, AND SHOULD BE RETAINED. Old M/P should be sure to get Order Records to the new M/P, or to the M/P of N-1 Order, who will pass them along to the new M/P.

7. CHILDREN UNDER PUBERTY MAY NOT HOLD HIGHER THAN FIRST ORDER (and must, to be Members of Angus). NO ONE UNDER 18 SHALL HOLD THE THIRD ORDER, HENCEFORTH. Sorry, I don't feel there's any reason to rush such a step. If you're interested at 16, you'll be interested at 18, or you shouldn't have been Ordained. Also, all the original Carleton members were 18 or older.

### Other Items to Vote on:

A: I (solitary) OR WE (Grove) CHOOSE TO JOIN THE PROPOSED COALITION.

B: JOAN CARRUTH (currently Matriarch of Dian Cecht, a Special healing Order) IS CONFIRMED AS MATRIARCH OF GRANNOS. Council of Grannos will be formed by Reordination of members of daincecht, and this Council will elect the M/P of Brachiaca.

Third Order Members please vote for, against, no vote on issues and mail by Autumn Equinox.

AD of Grove (or Preceptor) should record and send votes for all thirds in grove rather than grove thirds each mailing a response to Chris (this enables us to see what the grove activity as a whole is). Set up as shown on first page, on a sheet of paper. Date it, sign it, say what officer of what grove you are, and mail it to Chris.



Figure 1 Stephen Abbot & Joan Carruth, Berkeley AD in 1978.

# Important News for CoCoDAL! AD's and 3rds Especially Note!

Druid Chronicler  
Volume 4 Number 4  
August 1981

We plan to restart the Higher Orders (4-10), Berkeley Grove and as many other groves as wish to participate. Groves should get a consensus (at least 2/3) of their 3rds on whether they wish to be part and inform Chris by Autumn Equinox!!! Berkeley really doesn't want all the M/Patriarchs, so send suggestions for 3rds in your grove who you think would be good M/Ps or members of any order, especially 4-7. Matriarch of ODC will probably become M of Grannos.

These orders will be for the purpose of inciting further inquiry among 3rds, and are granted for achievement, not tenure. They have no further "rights" outside themselves, and are not prerequisite in structure (i.e., you need not be 4th to be 5th) Council of N Order elects M/P of N+1 order. Any 3rd or higher may nominate a member, M/P of order confirms. Ordinations may be done with the M/P's approval, by any member of the Order, or candidates AD so if the M/P is in Olympia, people in Santa Cruz can still join the order) M/P s may resign. If selection is not approved by 2/3 of that order, council of next lower order elects new M/P. Here are my proposals. See what you think. "Est" means "established"

4-Grannos —healers (est) green ribbon (est) ODC will fold.

5- Brachiaca- altered states of consciousness- yellow maniple (est) parties?

6- Belenos- astrologers, scientist, teachers- yellow ribbon (est)

7 Sirona- earth activists, outdoors people, gardeners, etc.- blue ribbon with wave (est)

8-Taranis- warriors, armed and unarmed- orange ribbon

9- Llyr- Philosophers, thinkers, mystics, etc.- grey ribbon

10- Danu-Emeritus order for significant long-term service to the Earth Mother and RDNA. Nomination and selection to order by M/Ps of Order 4-9, by 2/3 consensus. M/P of 10th order confirms- brown ribbon.

Special Orders Must be 2nd order or above (except, of course the kids)

Oberon- Bards (est) Blue ribbon (est)- working order

Merddyn- Magicians (est) staff or wand (est) proposed (no leader)

Lugh — Craftspeople (est) purple ribbon (est) may or may not exist. There's no reason I can think of not to "restart" it anyway, and maybe the original matriarch will resurface.

Angus- Childrens (est) pink sash- to puberty rites. Proposed. No leader.

On our Autumn Equinox, Matriarch of ODC should be confirmed by 2/3 of 3rd. Of participating Groves as M of Grannos. Council of Grannos will be created by re-ordination of members or ODC. Grannos council will then select m/p of Brachiaca from all available 3rd candidates, present or by mail.

Please send info to Chris by Equinox. Let's do it!

# Coalition Council of Dalon Ap Landu

Druid Chronicler Vol. 4, No. 5  
Nov 1981

## Members of the coalition:

Mother Grove  
Live Oak Grove  
Greenwood Grove  
San Diego Grove

## Rules Passed (precis)

- 1) Votes before the CoCoDAL will be voted on by those- who respond to the Clearinghouse Grove within 90 days of postmark.
- 2) Groves join in Summer by 2/3 vote of their Thirds; Groves may resign in Winter by the same process.
- 3) Matriarchs/Patriarchs (M/Ps) may resign. There is a Process for their replacement.
- 4) New members can be Ordained by their ArchDruid, or another member of the Order, by permission of the M/P
- 5) A person may be a member of more than one Order, but not M/P of more than one.
- 6) Resignation of M/P of N Order should be reported to the M/P of N-1 Order, whether or not they are immediately replaced.
- 7) Children under puberty shall not hold higher than 1st Order; no one under 18 shall be Ordained Third.

Other Business Passed:

## A) Joan Carruth shall be the Matriarch of Grannos.

Live Oak Grove volunteered to be Clearinghouse for 20 y.r. Any Third Order member of the Coalition may originate a vote by sending a copy of the vote to all member Groves or Solitaries. and to the Preceptor of the Clearinghouse Grove.

Responses should be sent to the Clearinghouse, who will count them and resort the results in the next Chronicler. The address is Emmon Bodfish, 616 Miner Rd Orinda, CA, 945630 (*oops should be Leslie, but its 2 AM already*)

Rulings of the CoCoDAL are binding only to members of the Coalition. These rules are meant in no way to inhibit the autonomy of any member Grove or Solitary Third, but to facilitate the functioning of the Reformed Druid movement, and make the Higher Orders available once more. Each Third Order Coalition member has one vote in the CoCoDAL, whether solitary or a member of a Grove, though Grove Thirds should vote through their Preceptor or- AD, so Emmon will not get confused as to who's voted. If he gets the responses from all; the Thirds in a member Grove at once, it'll simplify his counting

# More News on the CoCoDAL

Druid Chronicler  
*Samhain/Yule 20 y. r. (December 1981)*  
Volume 5 — Number 1

Live Oak Grove's official mailing address is: Live Oak Grove c/o Emmon Bodfish 616 Miner Road Orinda, CA 94563

Joan has revived the old Council of Dalon ap Landu, calling it the Coalition Council" of Dalon ap Landu (CoCoDAL). This council represents the Carleton Traditionalists, and claims to comprise all Groves and free Third Order Druids who have not officially resigned. Speaking on behalf of CoCoDAL, Joan informed me that:

1. No Groves have resigned from CoCoDAL. [This is not exactly true; Mother Grove is not officially participating in CoCoDAL, but has not yet tendered its resignation. —*Elton*]
2. There is no new business before CoCoDAL at this time.
3. Live Oak Grove is acting as Clearinghouse Grove (ChG) for CoCoDAL during 20 y.r. (1981-82). They can be contacted through Live Oak Grove's mailing address, given above.

According to Joan, any member of the Coalition may bring business before CoCoDAL by a four-step process:

1. Write a formal petition and send it to the ChG.
2. The ChG will mail a copy of the proposal to each member Grove
3. CoCoDAL will wait 90 days from the date of mailing for a reply to each proposal.
4. After the waiting period, the ChG will tally t responses yea and nay, then announce both the proposal and the result of the vote.

When she originally spoke to me, Joan informed me that the results of each vote would be printed in the next issue of the Druid Chronicler. I unfortunately had to tell her that this is not necessarily so; please see my comments about news and the printing thereof on page 7. I will try, but schedule and space constraints may prevent me. If this happens, I assure that she will make other arrangements; she was not sure when we talked.

## Coalition Council of Dalon Ap Landu

A Druid Missal-Any  
April 1982  
Volume 6 Number 2

CoCoDAL has opened its shutters for business after a long, wet, miserable winter. We have nothing by way of old business pending. However, we have several pieces of new business.

One: we would like to encourage any Groove or solitary Third who has not already done so to join the Council,

Another: I have heard several proposals for streamlining the selection of Matriarchs/ Patriarchs of the Higher Orders. Some of them sound pretty good, but I have already put in enough of my opinions and proposals for a while, so if any of you would like to propose a change, please do so. Any Third Order who is a member of the Council, either as a solitary or as a member of a

member Grove, may propose a new rule or a change by sending it to Emmon Bodfish, Preceptor, Live Oak Grove, 616 Miner Rd. Orinda, Calif, 94563. He will publish it in the next MISSALANY and wait 90 days for responses from solitaries and Gerber Groves' Third Orders. Remember, such rules are decided by those who respond, so you cannot block a piece of legislation by not answering. Pros and Cons may be sent in by a postcard or letter to Live Oak Grove Address. We will publish the results.

Current CoCoDAL members: Live Oak Grove, Evergreen Grove, Michael "Tiki" Teague, Chris Sherbak

## To the Council of DAL

By Emmon Bodfish  
A Druid Missal-Any, Lughnasadh 1990

I propose at this season between Solstice and Lughnasadh, to make these changes in the RDNA/NRDNA ordinary, New Moon and Full Moon Services, the "Order of Common Worship," Services for Samhradh and Foghamhar and for Geimredh and Earrach.

I propose to change the "False Uncil" script titles in the written text, (not spoken,) from "Catechism" to "Libation," and from "Communion" to "Connexus." This eliminates an obvious borrowing, and the bad memories that cling to such for many modern people. It installs in place of each a new title of Pagan lineage.

I propose adding to the RDNA/NRDNA ordinary New Moon and Full Moon Services, the same "Order of Common Worship" Services, for Samhradh and Foghamhar and for Geimredh and Earrach, the practice of pouring out offerings to the trees. This has been tried and practiced and found to be successful at Live Oak Grove, and now at Orinda Grove Site.

It is inserted in the Services after the "Communion" ("Connexus") and before the "Meditation." After the Waters-of-Life have been shared and the final portion poured out into the fire and or the earth, the officiating Third Order Druid/ess hands the Grove Chalice back to the Server and receives from the Server the Tree Chalice. This is a ceramic or precious metal cup preferably in the shape of the Sutton Hoe cup or of Greek, Roman or Indo-European libation cups.

It is filled with pure water and blood meal fertilizer\* (Which is available in the plant food section of any nursery or garden shop) in the summer half of the year, the Season of Life, and with pure water in the winter half of the year, the Season of Sleep.

The officiating Third Order Druid/ess walks Sunwise (clockwise) around the Grove altar circle, stopping before each tree, calling its name in Gaelic, Gaidhlig, or English, (Ex. "Ah Bheithen!" or "Birch!") and pouring out part of the blood meal as offering to the tree. The last of the libation is saved and offered to the earth in the Offering Shaft, if the Grove has one, or one the ground to the right of the altar. The Third Order Druid/ess then passes the Tree Chalice back to the Server, who replaces it beside the Grove Chalice. Then the "Meditation" begins.

**Note:** It is not known if there were any replies to this proposal.

## SECTION TWO: RDNA Constitutions

This is the format of most constitutions used in RDNA up to the late 1970s. It is in the format normally used in student organizational charters at Carleton. The Jan 27, 1965 vote requires official groves to have a constitution, but doesn't say what to put in them. In practice, most groves don't make or submit them. – Scharding



**Figure 2 A Grove is a changing mixture of permanence and living elements.**

## Carleton Constitution

1965, with possible revision in 1970.

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

### ARTICLE I

The name of this organization shall be the Reformed Druids of North America at Carleton College.

### ARTICLE II

Any student at Carleton College may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

### ARTICLE III

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

### ARTICLE IV

There shall be three officers of the Reformed Druids of North America:

- 1) The Archdruid must be at least a third-order North American Reformed priest. He [*or she*] shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of the Reformed Druids of North America.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

### ARTICLE V

Elections for the posts of Archdruid, Preceptor, and Server shall be held annually, in May. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

### ARTICLE VI

This Constitution may be amended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers, must be present at both meetings.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at Carleton College, read and approved at two consecutive meetings by all members present.

-David Fisher

# Constitution of the Reformed Druids of North America at The University of South Dakota

We, the Reformed Druids of North America at the University of South Dakota, in order to make our existence more fruitful, do hereby enact this, our Constitution.

## ARTICLE I

The name of this organization shall be the Reformed Druids of North America at the University of South Dakota.

## ARTICLE II

Any student at the University of South Dakota, or any resident of Vermillion, South Dakota, may become a member of this organization upon presentation of a petition, which may be oral, stating that he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

## ARTICLE III

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the objects of creation, is important to man's spiritual quests.

## ARTICLE IV

There shall be three officers of this Drynemetum of the Reformed Druids of North America:

- 1) The Arch-Druid must be at least a third-order North American Reformed priest. He shall preside over all services and meetings of the Drynemetum.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principle officer in the secular arm of the Reformed Druids of North America at the University of South Dakota.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

## ARTICLE V

Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in September. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

The Arch-Druid shall have the right to appoint any qualified member to fill an unexpired term, and may appoint any qualified member to serve in his place as Arch-Druid *pro tem*.

## ARTICLE VI

This Constitution may be attended by a majority vote in two consecutive meetings of the University of South Dakota Drynemetum. A quorum, which shall be one-eighth of those

known to the officers to be current members, must be present at both meetings.

Approved this 23<sup>rd</sup> day of April, 1966, in the third year of the worship of the Earth-Mother, by the Drynemetum of the University of South Dakota.

Norman E. Nelson, 5P, Arch-Druid.

# Constitution of the Berkeley Grove Of the Reformed Druids Of North America

1968

We, the Berkeley Grove of the Reformed Druids of North America, in order to make our existence more fruitful, do hereby enact this constitution.

## Article the First

The name of this organization shall be the Berkeley Grove, Reformed Druids of North America.

## Article the Second

Any person may become a member of this grove upon presenting a petition, which may be oral, stating that he believes in the basic tenets of Reformed Druidism (see Article the Third).

## Article the Third

Now, the basic tenets of Reformed Druids are these:

The object of the search for religious truth may be found through the Earth-mother, who is Nature; but this is only one way among many.

Nature, as one of the objects of creation and as something with which our lives are spent, is of great spiritual importance.

## Article the Fourth

The basic tenets of Reformed Druidism may also be phrased in the time-honoured three-fold manner, thusly:

1. NATURE is good.
2. Nature IS good.
3. Nature is GOOD.

## Article the Fifth

The officers of the Berkeley Grove shall be:

The Arch-Druid, who must be a third order priest of the Reformed Druids of North America.

The Preceptor, who must be at least a second order Reformed Druid.

The Server, who must be at least a first order Reformed Druid.

## Article the Sixth

# Reformed Druids of North America Chicago Grove

24 July, 1970

Constitution of the Chicago Grove of the Reformed Druids

The duties of these officers are as follows:

The Arch-Druid shall preside over meetings and is the spiritual head of the grove. If, for any reason, he is unable to attend a meeting, he shall appoint another third order priest to preside over the meeting.

The Preceptor shall assist in services and is the secular head of the grove and its treasurer. If, for any reason, he is unable to attend a meeting, he shall appoint a qualified person to serve in his stead.

The Server shall assist at services and in any other ways the Arch-Druid or Preceptor request.

## Article the Seventh

Other officers may be added as necessary with the consent of the Berkeley Grove.

## Article the Eighth

Elections for the officers of the Berkeley Grove shall be held annually in the season of Foghmhar, near the time of the autumnal equinox. Elections will be held by voice vote, unless there is an objection. Only qualified druids will be nominated for officers.

## Article the Ninth

There shall be two kinds of members of the Berkeley Grove.

An active member shall be a member who has agreed to the basic tenets, partaken of the waters-of-life, and attended at least half of the meetings in the previous quarter.

An inactive member shall be any member who has not attended at least half the meetings in the previous quarter, unless a good excuse is given, such as sickness or death, and who has not formally notified the Arch-Druid or Preceptor that he is leaving the grove.

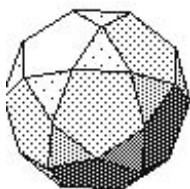
## Article the Tenth

This constitution may be amended by a majority vote in two consecutive meetings of the Berkeley Grove. A quorum, defined as one half of the active members of the grove, must be present at both meetings.

## Article the Eleventh

The officers of the Berkeley Grove and the Reformed Druids of North America disclaim any responsibility for any mind-warping experiences at any meeting, official or unofficial, of the Berkeley Grove. They DO, however, claim credit for any spiritual enlightenment which may be forthcoming, unless the one enlightened denies them such credit.

Fall Equinox, 1968



Article I The name of this organization shall be the Chicago Grove of the Reformed Druids of North America.

Article II Any resident of the Chicago area may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the Basic Tenets of North American Reformed Druidism as set forth in this constitution.

Article III The Basic Tenets of North American Reformed Druidism are these:

North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found through Nature, the Earth-mother.

North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

Article IV There shall be three officers of this organization:

The Arch-Druid must be at least a third order North American Reformed Druid priest. He shall call for all services.

The Preceptor must be at least a second order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of this organization.

The Server must be at least a first order North American Reformed Druid, and shall assist in services.

The Arch-Druid shall appoint, or cause to be appointed, such other officers as may be necessary to preside at services, as directed in the by-laws.

Article V Election of officers shall be held in October at a date set by the officers, by secret ballot. Only those qualified to hold the posts may be nominated for them. The term of office is as follows:

The term of office shall extend for one year, from October 31 to October 31, investiture to take place immediately before the Samhain service.

Should an office fall vacant, it shall be filled as provided in the by-laws.

No officer may serve more than two consecutive terms in the same office.

Article VI Secular Business:

A meeting shall be considered secular, while a service shall be considered spiritual. A meeting shall be called by the Arch-Druid. A quorum shall consist of one quarter of the members of the Grove.

Any member of this organization may vote in secular matters such as the amendment of the constitution, the election of officers, the enactment of by-laws, and such other matters as may be provided for in the by-laws.

The business meetings of this organization shall have control over all secular matters and shall direct the Preceptor in the execution of such matters. The meeting may, by simple

majority, enact by-laws to govern any phase of secular activity; such by-laws to be subordinate to the constitution, as interpreted by the Arch-Druid, Preceptor, and Server of the Grove.

Article VII Spiritual Business:

Spiritual Business shall be controlled by the High Council, subject only to the authority of the Council of Dalon ap Landu.

All third order Druids of the Grove shall be voting members of the High Council, meetings of which must be called and presided over by the Arch-Druid.

The Arch-Druid shall decide if a quorum is present at a meeting of the High Council and he shall hold veto power over all acts of the High Council.

The Arch-Druid shall appoint some voting member of the High Council to keep The Book of the Worship of the Earth-mother, which shall consist of a record of all matters of doctrine and ritual as decided by the High Council.

Article VIII Amendments to the Constitution must be passed by \_ vote of the entire organization at two meetings not less than one week apart; such voting to be carried out under the direction of the Arch-Druid.

Article IX This grove shall be considered as having been formed when three or more Druids of the Chicago area adopt this Constitution and elect an Arch-Druid, a Preceptor, and a Server. Subsequent election of officers shall be as directed in Article V.

I certify the above to be a true and accurate copy of the Constitution of the Chicago Grove of the Reformed Druids of North America, read and approved at two consecutive meetings.

Glenn McDavid, Arch-Druid

## The Constitution of the Reformed Druids of the Grove of Ann Arbor

Any person may become a member of the Grove upon his or her making a petition which shall be a declaration of his or her subscribing to the Basic Tenets of the Reformed Druids of North America. Said petition shall be made in writing or in speech to the Arch-Druid of the Grove.

There shall be elected three officers of the Grove: the Arch-Druid, who shall be a priest of the third order of the Reformed Druids of North America; the Preceptor, who shall be of the second order of the Reformed Druids of North America; the Server, who shall be of the first order of the Reformed Druids of North America.

These officers shall be elected by a simply majority of the members of the Grove. ["annually in October." –Amended 9 July 1976]

This Constitution may be amended by a majority of votes of at least one third of the members of the Grove at two consecutive meetings of the Grove.

["This Constitution may be amended by a majority vote at two consecutive meetings of the Grove, provided each is attended by at least one-third of the members"-Amended 9 July 1976] Unanimously approved this 88<sup>th</sup> day of Samradh, 11<sup>th</sup> year of worship.

I certify that this is a true and accurate copy of the constitution of the Reformed Druids of the Grove of Ann Arbor.

Ellen Shelton, Archdruid  
27 Jul 1973

## The SDNA Constitution

*Here is a generic Grove constitution from 1975, as envisaged by Isaac Bonewits for future groves in the SDNA & HDNA (and possibly in some NRDNA groves). It is uncertain whether any grove besides the Hasidic Druid of North America and the Twin Cities Grove ever adopted this constitutional format. As you can tell, it is more complex and explicit about it's terminology than the Generic Carleton constitution. Scharding*

### CONSTITUTION OF THE \_\_\_\_\_ GROVE OF THE \_\_\_\_\_ DRUIDS OF NORTH AMERICA

We, the \_\_\_\_\_ Druids of North America, living in the vicinity of \_\_\_\_\_, in order to make our existence more fruitful, do hereby enact this, our Constitution.

#### ARTICLE ONE

The name of this organization shall be The \_\_\_\_\_ Grove of the \_\_\_\_\_ Druids of North America and it shall be an autonomous Grove within the Branch of the Reform known as \_\_\_\_\_ Druidism.

#### ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the Basic Tenets of North American Druidism, as set forth in The Book of Law in The Druid Chronicles, and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

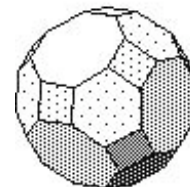
#### ARTICLE THREE

The Basic Tenets of North American Druidism, as set forth in The Book of Law, are these:

- 1) The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.
- 2) And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

#### ARTICLE FOUR

The self definition of the Branch of the Reform to which this Grove shall belong, which is the \_\_\_\_\_ Druids of North America, is as follows \_\_\_\_\_



## ARTICLE FIVE

There shall be at least five officers of the Grove:

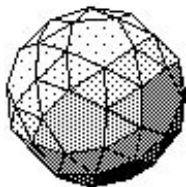
- 1) The Archdruid/ess must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services and shall be a member of the Provisional Council of Archdruids. She or he shall perform those functions usually performed by a Pastor in other religious organizations.
- 2) The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall be the principal officer for secular matters, including the handling of the Grove's treasury, if any.
- 3) The Server must be at least a First Order Druid/ess and shall assist the Archdruid/ess insofar as he or she may be called upon to do so, including those function usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.
- 4) The Chief Bard must be at least a Second Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all Bardic matters within the Grove. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold one of the other posts at the same time; but need not be present for the founding of this Grove.
- 5) The Assistant Archdruid must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold the office of Preceptor, Server or Chief Bard at the same time; but need not be present for the founding of this Grove. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Archdruid/ess.
- 6) Other officers may be added from time to time as the Grove shall decide when they are needed.

## ARTICLE SIX

Elections for the posts of Archdruid/ess, Preceptor, Server, Bard and any other officers decided upon shall be held annually during the period of Foghamhar, except for the first election for each post. Unless a member of the Grove shall object the post shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by majority vote or secret ballot.

Only members of the Grove may vote for the officers of the Grove and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Grove may vote upon the amount, if any, of dues to be paid by all members of the Grove; said dues to be used strictly for the expenses of the Grove and to be kept by the Preceptor.



## ARTICLE SEVEN

A member of this Grove shall be defined as one who:

- 1) Is at least a First Order Druid/ess
- 2) Has asked that her or his name be placed in the Grove Records as being a member of the Grove.
- 3) Has attended at least one-third of all services held by the Grove during the time since attaining initial membership as defined in section (1) and (2) of this Article; save that the Grove may, by majority vote, suspend this rule for any former member who, by reason of illness, require extensive travel or other emergency has been unable to attend services as desired.
- 4) Has kept current with whatever dues the Grove may vote in during the annual election.

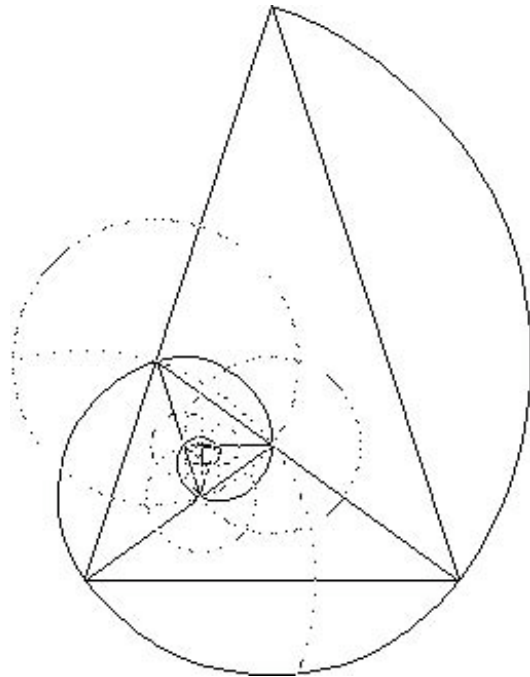
## ARTICLE EIGHT

This Constitution may be amended by a majority vote of the members of this Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Grove. All members of the Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this \_\_\_\_\_ day of \_\_\_\_\_, in the Year of the Reform, being the date of \_\_\_\_\_ in the Common Era, by

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# Constitution of the Reformed Druids of North America at Carleton College

1977

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I. The name of this organization shall be the "Reformed Druids of North America at Carleton College".

ARTICLE II. Any person may become a member of this organization upon presenting a petition, which may be oral, to the Arch-Druid stating that he believe in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

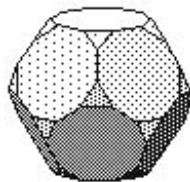
ARTICLE III. The basic tenets of North American Reformed Druidism are these: 1) North American Reformed Druids believe that one of the many ways in which the object of one's search for religious truth can be found is through Nature, the Earth-mother. 2) North American Reformed Druids believe that Nature, being one of the Objects of Creation, is important to one's spiritual quests.

ARTICLE IV. There shall be three officers of the Reformed Druids of North America: 1) The Arch-Druid must be at least a Third-Order North American Reformed priest. He shall preside over all meetings. 2) The Preceptor must be at least a Second-Order North American Reformed Druid, shall assist in services, and shall be the principle officer in the secular arm of the Reformed Druids of North America. 3) The Server must be at least a First-Order North American Reformed Druid, and shall assist in services.

ARTICLE V. Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in May. The posts will be filled by a majority vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

ARTICLE VI. This Constitution may be attended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-third of those members known to the officers, must be present at both meetings.

Adopted May, 1977  
-Donald M. Morrison



# The Constitution of the "Big River Grove" of the Reformed Druids of North America at Saint Cloud State University

By Scharding, 1995

## ARTICLE I NAME

The name of this organization shall be the Big River Grove of the Reformed Druids of North America at Saint Cloud State University. We are loosely affiliated with the international Council of Dalon ap Landu, the chief legislative branch of the Reformed Druids of North America, as headed by the current Arch-Druid of Carleton College in Northfield Minnesota.

When the club consists of less than 3 members, it is called a "protogrove". When the club consists of 3 or more members, it is called a "grove".

Our name is generally shortened to "RDNA" or "Druids" in non-official literature.

## ARTICLE II PURPOSE

We, the Reformed Druids of North America at Saint Cloud State University, in order to make our search for personal spiritual truth more fruitful, do hereby enact this, our Constitution.

## ARTICLE III MEMBERSHIP

Any student, faculty, staff member, university employee or their friends at Saint Cloud State University may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the **many** ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

There will be no restriction on membership or participation because of sex, gender, age, race, colour, religion, creed, philosophy, place/nation of origin, sexual preference, physical/mental ability or politics. Nor will this organization discriminate against any non-member student, faculty, staff member or university employee for the above reasons. The only notable restriction is that voting & holding office is only permitted for currently enrolled students of Saint Cloud State University.

There are no membership dues.

## ARTICLE IV

There shall be three officers of the Reformed Druids of North America, if there are sufficient numbers of members. The role of Preceptor and Server may be left vacant if there is insufficient work for them to do, or if none wishes to fill their role. The officer(s) must be full-time enrolled students at Saint Cloud State University. Their job description is as follows:

- 1) The Arch-Druid must be at least a third-order North American Reformed Druid. He or she shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of the Reformed Druids of North America.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in activities.

## ARTICLE V ELECTIONS & VOTING

A. Elections for the posts of Arch-Druid, Preceptor, and Server shall be held biannually, in May and November. A vacancy in the Archdruidcy will necessitate an election within 2 weeks, vacancies in the Preceptorship or Servership may wait until May or November. An election can be called within 2 weeks by 10% of the membership or 2 members, whichever is less.

B. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only current students of Saint Cloud State University may vote. Only those qualified to hold the posts may be nominated for any post. Entry to all orders is accessible to all possible members of the Grove. The candidate with the majority of cast votes will win elections.

C. This Constitution may be amended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers, must be present at both meetings.

D. All other operating decisions (including choosing a faculty advisor) will be determined by the same methods as in section C immediately above, as the situation arises.

## ARTICLE VI EXPULSION

Members are welcome to disagree with each other and still be members. There is no current process for expulsion in our group. Rather, let us work out our problems instead of avoiding them.

## ARTICLE VII AUTHORITY

In the event that there is a conflict between the Council of Dalon ap Landu record of legislation and the club constitution, the club constitution shall supersede the Council's rules. We are, after all, only voluntarily connected with them.

In the event that there is a conflict between our club's constitution and the general guidelines of the authorities-that-be at Saint Cloud University, the group will obey the wishes of the University.

The club will follow all local, state & national laws.

# Amon Sul Grove Constitution

2001

The summer solstice was celebrated by observing the sunrise and sunset at the Sacred Circle. The Water of Life was consumed on a regular basis during and between the two ceremonies. The Grove has adopted the following tenets:

The Amon Sul Grove is devoted to the worship of nature. We believe that all Druids are equal and consequently we do not recognize any hierarchical structures or "Orders". All members are authorized to conduct any and all rites and rituals related to Druidism.

All offices are strictly functional and do not carry any status beyond conducting necessary organizational tasks of the Grove. The Arch-Druid shall publicly represent the Grove. The Scribe shall be responsible for Grove correspondence. The Purser shall be responsible for handling the Grove's finances.

Anyone wishing to be a member of the Grove shall inform the Scribe of such intent.

Visit the Grove's web site at: [http://geocities.com/gandalf4\\_geo](http://geocities.com/gandalf4_geo). Contact the grove by sending an email to [Gandalf952@cs.com](mailto:Gandalf952@cs.com).

# Eurisko Grove Constitution

Aug 2002

The Eurisko Grove is in Hampton, VA and we can be reached at [gwydionream@aol.com](mailto:gwydionream@aol.com). "Eurisko" in Greek means "I discover things" which is the general approach we have to our Druidry. We are all previously Wiccan trained and studying under ADF.

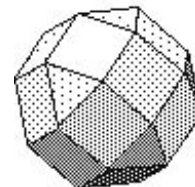
Five members in total; three humans (Mike "Gwydion" Ream, Jacquie Ream, Vonn Gants), one dog (Apollo), and one cat (Agnes).

Our length of office is generally one year from Yule to Yule.

Mike and Jacquie Ream = co-senior druids  
Vonn Gants = student  
Apollo = head of security  
Agnes = keeper of mysteries

Our basic tenets are:

- 1) Nature is good
- 2) When in doubt consult your nearest tree
- 3) Question authority
- 4) Each member of Eurisko Grove is encouraged to study under different teachers
- 5) Suggested titles of recognition; protégé, contemporary, and mentor
- 6-10) to come as we think of them



# SECTION THREE: Evolution of Modern Druidic By-Laws

Included here to show how other members of the modern Druid movements have chosen to organize themselves far beyond the simple RDNA's roots.

## Articles of Association and By-Laws of Pentalpha

By Isaac Bonewits  
Pentalpha Journal Dec 1978

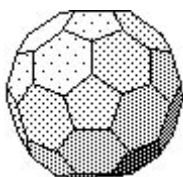
**Editor's Note:** *Pentalpha was something Isaac formed with Selene to experiment with a new umbrella organization, since he felt that the RDNA was not adaptable for that purpose. After a few productive years, Pentalpha folded as a legal organization, and then a few years later, ADF was begun in 1983. As a result, I prefer to see Pentalpha as a test-run for ironing out the organizational aspects of ADF. -Scharding*

*As promised in the last issue here are the Articles of Association and By-Laws of Pentalpha, along with our statement of philosophy.*

### Philosophy

*Pentalpha: The Association for the Advancement of Aquarian Age Awareness* is a religious, educational and charitable association devoted to seeking and sharing the many paths by which the Aquarian Age may be entered. We are a religious group because we seek to be among those spiritual midwives who are helping with the painfully slow birth of a new consciousness that is gradually transforming humanity. We are an educational organization in that we seek to assist people in discovering and/or creating their own paths to physical, psychic, emotional, mental and spiritual growth. We are a charitable institution in that we seek to collect and disburse funds to those Aquarian age organizations and individuals most in need of support for their Aquarian research and activities.

Among the many organizations and systems of growth that are now beginning to blossom, there exist several Minority Belief Systems that are less "respectable" and that receive less support from the spiritual growth movement. Although we work with individual and groups from many mystical, magical, artistic and scientific backgrounds, we have chosen to place a special emphasis on the unfashionable spiritual movements of the Aquarian Age, such as Neopaganism, Witchcraft, Vodoun and Ceremonial Magic. We believe that the insights to be gained from these neglected faiths may inject fresh life and joy into the Aquarian movements in particular and human evolution in general.



## ARTICLES OF ASSOCIATION of a Religious Group to be known as

### PENTALPHA:

## The Association for the Advancement of Aquarian Age Awareness

The undersigned, a majority of whom are citizens of the United States, desiring to form a religious association in California, U.S.A., declare

**FIRST.** The name of the Association shall be **Pentalpha: The Association for the Advancement of Aquarian Age Awareness.**

**SECOND:** The place in this State where the principal office of the Association is to located is the City of Oakland, Alameda County

**THIRD:** Said Association is organized exclusively for charitable, religious and educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

**FOURTH:** The names and addresses of the persons who are the Initial Trustees of the Association are as follows:

Deborah Selene Bonewits and  
Philip Emmons Isaac Bonewits  
5543 Claremont Avenue, no.2  
Oakland, CA 94618

Deborah Lowe  
475 Sanchez Street  
San Francisco, CA 94114

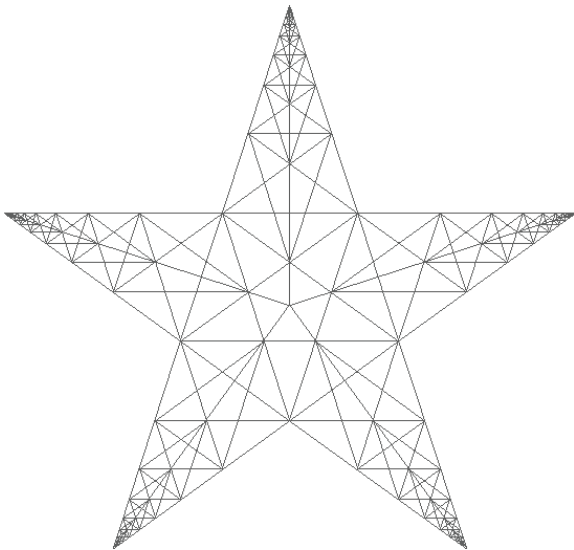
**FIFTH:** No part of the net earnings of the Association shall inure to the benefit of, or be distributable to, its members, trustees, officers, or other private persons, except that the Association shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article Third hereof. No substantial part of the activities of the Association shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Association shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of the articles this Association shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Association

**SIXTH:** Upon the dissolution of this Association, the Board of Trustees shall, after paying or making provision for the payment of all the liabilities of the Association, dispose of all the assets of the Association exclusively for the purposes of the Association in such manner, or to such organization or organizations organized and operated exclusively for charitable, educational or religious purposes as shall at that time qualify as an exempt organization or

organizations under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as the Board of Trustees shall determine. Any of such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Association is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The undersigned, being the Initial Trustees of the above Association, being duly sworn, upon their oaths did each say that the statements and matters set forth herein are true and in witness whereof, we have hereunto subscribed our names this 7th day of November, 1978.

*signed,*  
Deborah Selene Bonewits  
Philip Emmons Isaac Bonewits  
Deborah Lowe



# BY-LAWS OF PENTALPHA

## Article 1: Offices

The principal office of the Association in the State of California shall be located in the City of Oakland, County of Alameda. The Association may have other such offices, either within or without the State of California, as the Board of Trustees may designate or as the business of the Association may require from time to time.

## Article 2: Meetings of the Members of Record.

The annual meeting of the members of record of this Association shall be held at its principal office, 5543 Claremont Avenue, no.2, in the City of Oakland, State of California, at 3:00 PM on the first Monday in August, at which time they shall transact such business as shall properly come before them. Members of record for voting purposes are those members who

- (a) have attended a minimum of twelve church services during the preceding year;
- (b) are up to date with church dues;
- (c) who have not voluntarily withdrawn from the church nor been excommunicated by the Board of Trustees;
- (d) are members of record on July 1st of the year of the meeting in question;
- (e) have signed a statement indicating that they have read, understood, and accepted these by-laws.

Each member of record shall have one vote. There shall be no proxy votes. There shall be mailed to each member of record at his or her last known address, at least ten days prior to the annual meeting, a notice setting out the time and place of the annual meeting. In case a quorum be not present at the annual meeting, those present may adjourn to such day as they shall agree upon, and notice of such adjournment shall be mailed to each member at least ten days before such adjourned meeting; but if a quorum be present, they may adjourn from day to day and no notice need be given. A special meeting of members may be called at any time at the request of a trustee or of one-third of the members of the Association. Such meeting shall be called by the secretary, who shall mail a notice, stating the object of the meeting, to each member at least ten days before such meeting.

## Article 3: Election of Trustees.

The Initial Trustees of this Association having been chosen by Divine Selection as such, shall serve in perpetuity. They may elect to their ranks from time to time such other persons as they shall unanimously agree are also divinely called to serve as trustees. Such secondary elections shall be for periods of a year and a day each, and shall require unanimous agreement of the Initial Trustees upon each occasion of re-election. Such additional trustees shall exercise equal powers and responsibilities with the Initial Trustees, save where otherwise stated in these by-laws.

## Article 4: Meetings of Trustees.

The trustees shall hold regular meetings on the first day of each month at 7:00 PM, at the office of the Association in California or at other such time as they shall appoint. Special meetings may be called by the president by giving one day's notice to each trustee. A majority of the trustees shall constitute a quorum. The trustees

shall have the general management and control of the business and affairs of the Association and shall exercise all the powers that may be exercised or performed by the Association, under the statutes, the articles of association and the by-laws.

### **Article 5: Executive Committee.**

The trustees are authorized in their discretion to appoint from their number an executive committee of three members, Who shall be vested with the powers of the Board when the same is not in session.

### **Article 6: Officers.**

The officers of this Association shall consist of a president, secretary, treasurer, and other such officers and agents as may from time to time be chosen. The president shall preside at all meetings of the trustees and members, and shall have general control over the affairs of the Association, subject to the trustees. The secretary shall keep a record of all votes and minutes of the proceedings of all meetings, and shall give notice as required in these by-laws of all meetings. The treasurer shall sign all checks, drafts, contracts and other instruments for the Association, and shall have the custody of all moneys of the Association received or disbursed, and shall deposit all moneys and valuables in the name of and to the credit of the Association in such banks or depositories as the trustees shall designate. All these officers shall be selected by the Board of Trustees.

### **Article 7: Vacancies.**

In the case of the death, disability, resignation or otherwise of one or more of the officers or trustees, the remaining trustees, although less than a quorum, shall fill the vacancies for the unexpired term.

### **Article 8: Amendments of By-Laws.**

Suggestions for amendments of these by-laws may be made by majority vote of the members of record at any annual meeting, or at any special meeting called for the purpose, but shall not take effect without the unanimous consent of the Initial Trustees of this Association.

### **Article 9: Fiscal Year.**

The fiscal year of the Association shall begin on the first day of January and end on the thirty-first day of December in each year.

The above by-laws were adopted by the unanimous consent of the Initial Board of Trustees of Pentalpha: The Association for the Advancement of Aquarian Age Awareness, on the 7th day of November, 1978, a quorum then being present.



## Unofficial Introduction to ADF By-Laws

*Ar nDraocht Fein (ADF) is not officially related in any way to the Reform. However, because it was founded by Isaac Bonewits, not long after his attempts at Reforming the NRDNA, it may provide some idea of the type of national organization that Isaac was dreaming of during the Isaac debates of the 1970s and the experiment with the Pentalpha organization. By analyzing the ADF, you might better understand the experimentations of the SDNA from 1974-79, which in retrospect looks like the training grounds for what would be ADF in 1983. It should be remembered that ADF was not just Isaac's project, but the work of many individuals. Since Isaac stepped down in the mid-90s as Archdruid, yet more changes have occurred in the ADF, and newer editions of their by-laws should be referenced.*

### By-Laws of Ár nDraíocht Féin:

A Druid Fellowship, Inc.

as of November 1st, 1994 c.e.

### **ADF Preamble:**

- 1) Ár nDraíocht Féin: A Druid Fellowship, Inc., also known as "A.D.F.," is the legal structure for a Neopagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people. We are a nonprofit religious, scientific, educational, artistic, and charitable corporation, organized to practice the full spectrum of legal activities practiced by any religious organization.
- 2) As we define it, Neopagan Druidism is a polytheistic, nondualist, nonsexist, nonracist, scientific, holistic, and ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.
- 3) The following bylaws are intended to help us achieve these ideals and all future bylaws and amendments shall be similarly intended.

### **ADF Article 1: Purposes**

- 1) To accomplish the goals outlined in the Preamble, A.D.F. advocates and practices, as an integral part of our faith, many sciences, arts, and disciplines, both mainstream and alternative, within a nondogmatic, pluralistic context, in order to change ourselves, each other, and the world around us.
- 2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, A.D.F. advocates and practices, as an integral part of our faith, open, inclusionary, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.
- 3) Since the ancient Druids were the intellectuals of their tribes, A.D.F. advocates and practices, as an integral part of our faith, scientific and scholarly research and debate about the ancient Druids, the Indo-Europeans, comparative religion,

folklore, ethnomusicology, and every other relevant field of human knowledge.

- 4) In keeping with our reverence for and worship of the Earth Mother, A.D.F. advocates and practices, as an integral part of our faith, ecological and environmental research, education, and activism.
- 5) Since the ancient Druids were the artists of their tribes, A.D.F. advocates and practices, as an integral part of our faith, a wide variety of auditory, graphic, movement, dramatic, liturgical, and other arts and crafts.
- 6) Since the ancient Druids included many healers in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 7) Since the ancient Druids included diviners in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the use of the divinatory arts and sciences as tools for spiritual counseling and liturgical guidance; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 8) Since the ancient Druids included counselors, mediators, and judges in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of counseling arts and methods, both mainstream and alternative, as well as techniques of mediating disputes and judging conflicts between organizations and/or individuals in the Neopagan community; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

## **ADF Article 2: Offices**

- 1) The principal office of the Corporation shall be located in the City of Newark, County of New Castle, in the State of Delaware, USA. The Corporation may have other such offices, either within or without the State of Delaware, as the Directors may designate or the business of the Corporation may require from time to time.

## **ADF Article 3: Calendar**

- 1) The eight High Days of the Druidic calendar, as referenced in these bylaws and all legal documents of A.D.F., are as follows: Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Summer Solstice, Lughnasadh, and Fall Equinox.
- 2) For legal purposes, each High Day shall commence at sunset in Delaware on the days preceding the following dates: Samhain = Nov. 1st, Winter Solstice = Dec. 21st, Oimelc = Feb. 1st, Spring Equinox = March 21st, Beltane = May 1st, Summer Solstice = June 21st, Lughnasadh = Aug. 1st, and Fall Equinox = Sept. 21st.
- 3) For ceremonial purposes, however, each High Day may be celebrated upon either the legal date, the astronomical date, or upon a date mutually convenient to the participants of the particular celebrations involved.
- 4) Since the Druidic year traditionally runs from one Samhain to the next, the legal and ceremonial Druidic years shall run according to the legal and ceremonial dates for Samhain described previously in this Article.
- 5) The fiscal year of the Corporation shall begin on the first day of January and end on the thirty-first day of December in each civil year.

## **ADF Article 4: Categories of Membership**

- 1) "Regular," "Supporting," and "Sustaining" members of A.D.F. are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all A.D.F. publications meant for the general membership.
- 2) "Family" members are those individuals, annually paying a lesser amount than regular dues, who reside with regular members and who are relatives, spouses, or unmarried partners to them. They will not receive separate mailings of most A.D.F. publications.
- 3) "Lifetime" members are those individuals making large donations of money or service to A.D.F., as shall be determined by the Mother Grove. They are entitled to receive all A.D.F. publications meant for the general membership, and shall be considered current with their dues for the rest of their lives.
- 4) "Prisoner" members are those individuals currently incarcerated in correctional institutions, who may pay a lesser amount than the regular dues. They are entitled to receive all A.D.F. publications meant for the general membership, except that the Membership Directory and other publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system shall be withheld. Prisoners may not run for office, except within a local prison-based grove.
- 5) "Exchange Editor" members are those individuals, annually paying a lesser amount than regular dues, who publish periodicals with which A.D.F. has an exchange subscription arrangement. Like family members, they will not receive separate mailings of most A.D.F. publications.
- 6) "Complimentary" members are those individuals whom the Mother Grove has decided should receive mailings of the general A.D.F. publications in order to keep them informed of our activities, and who pay no dues at all. They may not be voting members and may not run for office.
- 7) From time to time the Mother Grove may institute other categories of membership, including combinations of categories, and shall define their characteristics as needed.
- 8) Children under the age of 18 must have the signed and notarized permission of at least one parent or legal guardian in order to become a member of A.D.F., unless the Mother Grove shall rule otherwise.

## **ADF Article 5: The Voting Members**

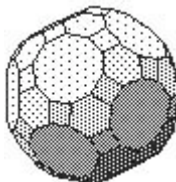
- 1) "Voting" members, also known as the "members of record," are those members of A.D.F. who: (a) belong to one of the dues-paying categories listed in the preceding sections of this article; (b) are up to date with their A.D.F. membership dues; and (c) have not resigned from A.D.F., nor been expelled.
- 2) Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she remains a voting member.
- 3) A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the Registrar shall grant such petitions under most circumstances. If the gap be longer than three years, or if the former member claims an inability to pay said arrears,

or for any unusual conditions concerning the petitioner, the Registrar shall present the petition at the next Mother Grove meeting. The Mother Grove may then decide whether or not to reinstate the lapsed member's initial membership date.

- 4) Except as may be noted elsewhere in these bylaws, all references to voting by the voting members assume these multiple votes.
- 5) Except as otherwise mentioned in these bylaws, a quorum for voting purposes shall consist of those voting members representing twenty-five percent of the total number of votes available to be cast.
- 6) Proxy votes may be assigned to voting members who are to be present at an annual or special meeting, through the signing of the proxy statements issued by the Mother Grove, and are valid only for the annual or special meeting marked thereon.
- 7) If election or referendum choices are combined with a proxy statement, the person receiving the proxy must cast those votes given him or her according to any electoral choices marked on the combined ballot/proxy statement. If a given member sending in such a proxy has not made any such electoral choices, the person receiving the proxy may cast those votes according to his or her best judgment.
- 8) Voting members may attend annual or special meetings via electronic communications devices if such are available.

### **ADF Article 6: The Annual Meeting**

- 1) The annual meeting of the voting members of A.D.F. shall be held during the annual International Druid Festival, the time of which shall be decided by the membership at the previous annual meeting.
- 2) There shall be mailed to each voting member at her or his last known address, by first class mail or overseas airmail, at least six weeks prior to the annual meeting, a notice setting out the time and place of the annual meeting, and including a combined proxy statement and ballot to be signed by those voting members so desiring. Said notice and proxy/ballot may be incorporated into an A.D.F. newsletter published at the appropriate time, which must be mailed out by first class mail or overseas air.
- 3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is within the current International Druid Festival, verbal notice to those voting members present at the A.D.F. shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and
- 4) Alternately, if a quorum is not present at the annual meeting, those present may decide by majority vote to hold the annual meeting without binding votes upon any subject other than the election of a new Members' Advocate, who may be elected as described elsewhere in these bylaws. If the office of Archdruid is up for election at that time, this election shall take place as well, as described elsewhere in these bylaws.
- 5) If a quorum is present, elections for all Officerships open shall be held as described elsewhere in these bylaws.



### **ADF Article 7: Special Meetings & Referenda**

- 1) A special meeting or a referendum of the voting members may be called by the request of a majority of the Mother Grove, or by a petition representing one-third of the membership votes. Such a special meeting shall be held sixty to ninety days after the Board meeting at which such request or petition is received, at a location to be selected by the Mother Grove. Notice of such a special meeting, stating its particular purpose, shall be mailed to the voting members as with the annual meeting, including the provision of proxy statements.
- 2) The Mother Grove may decide to hold a referendum through the mails at any time, and such referendum may be instead of a special meeting, should the topics under consideration lend themselves to such treatment. Ballots for a referendum shall be mailed out with the next issue of the A.D.F. newsletter, which shall include brief arguments presenting all sides of the topics involved. Voting shall be considered to be closed sixty days after the issue has been mailed.

### **ADF Article 8: Elections of Officers and Directors**

- 1) At the annual meeting held in 1993 c.e., all Officers, except the Archdruid, shall stand for re-election. At that and every third following annual meeting, the voting members shall vote to fill all expiring Officerships in the Mother Grove and may choose to add Non-Officer Directors to the Board as well.
- 2) At every annual meeting the voting members shall elect, by simple majority vote of those participating, with no quorum required, a Members' Advocate who shall thus be elected to the Mother Grove as well.
- 3) Nominations to the Board may be made by the standing Board, as well as by any group of twenty or more voting members or any group of voting members having a total of fifty or more votes, who shall sign a petition nominating a qualified candidate, and submit said petition at least sixty days before the elections are to be held.
- 4) Any voting member of A.D.F., save a prisoner, may run for election as a Officer or Non-Officer Director, or be selected as a Non-Officer Director. All candidates must have passed their 18th birthdays and fulfill the requirements for office listed elsewhere in these bylaws.
- 5) After verification of membership status of all candidates and nomination signatories by the Registrar, the names of the candidates shall be published, along with brief statements by the candidates (if provided), in the ADF newsletter.
- 6) Brief rebuttals (if desired), as well as ballots, shall be mailed to all voting members along with proxy statements, six weeks prior to the elections. Such mailing may be combined with an issue of the ADF newsletter.
- 7) Plurality of votes cast for a given Office shall be sufficient to elect an Officer other than the Archdruid. Non-Officer Directors shall be elected by receiving at least 25% of all votes cast.
- 8) Any member may split his/her available votes between the various candidates for any given Office. Any member may split his/her available votes between the various candidates who wish to become Non-Officer Directors, but may not cast more than his/her available total for all such candidates together.
- 9) Should there be no quorum achieved for the elections (which shall be defined as being the same as for the annual meeting), by presence or proxy, then all incumbent candidates shall be deemed to have been reelected.

- 10) At the end of every tri-annual election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.
- 11) All Directors, whether elected or selected, shall exercise equal powers and responsibilities, save as otherwise noted in these bylaws.
- 12) Missing three consecutive Mother Grove meetings, whether regular or special, shall constitute an offer of resignation from the Mother Grove by that Director. The rest of the Mother Grove may accept or decline that offer.
- 13) Any Director, Officer or Assistant Officer of the Mother Grove, other than the Archdruid, may be removed for nonfeasance or malfeasance of office, by a three-quarters vote of the Directors (not counting the subject of such action if he/she be a Director). No such removal may be made without written notice by registered mail to the last known address to the subject, giving 30 days to respond. Failure to respond constitutes acceptance of the removal. In an emergency, the Archdruid may suspend an Officer subject to the approval of the Mother Grove at the next meeting. An elected Archdruid may not be removed thusly but may be recalled by the membership as detailed elsewhere in these bylaws.
- 14) In the case of the death, removal, expulsion, resignation, or permanent incapacitation of any Director or Officer other than the Members' Advocate or the Archdruid, who shall be replaced as described elsewhere in these bylaws, the remaining Directors may, at any time thereafter, elect a qualified voting member to finish out the departed Director or Officer's term.
- 15) All Officers and Non-Officer Directors elected or selected at the annual meeting, including an elected Archdruid, shall take office as of the second High Day following that annual meeting.

### **ADF Article 9: The Mother Grove**

- 1) The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F.
- 2) The members of the Mother Grove may exercise all the duties, responsibilities, and privileges normally held by the Directors of other nonprofit religious corporations.
- 3) The Mother Grove shall hold regular meetings at least once between each Solstice and Equinox at the offices of the Corporation in Delaware, or at such times and places as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each Director.
- 4) Regular or special meetings of the Board or any committee may be held in person, via electronic communications devices, or through the mails. These may include: telephone conference calls, a telephone or postal polling of Board Members by the Archdruid or another Officer at the Archdruid's request, the use of a computer bulletin board, etc.
- 5) A majority of the Mother Grove shall constitute a quorum. Each Director, as such, shall have one vote. Except as otherwise stated in these bylaws, a simple majority shall carry all motions.
- 6) At the Archdruid's choice, consensus decision making or Roberts Rules of Order may be adopted for all or part of any given meeting.
- 7) The Mother Grove shall have the general management of the business and affairs of the Corporation, subject to the veto of the Archdruid, which may be overruled by a three-quarters vote of the other Directors.

- 8) The Mother Grove shall exercise all the powers that may be exercised or performed by the Corporation under the statutes, the Articles of Incorporation, and the bylaws.
- 9) Minutes of every meeting of the Mother Grove shall be taken by the Scribe. Abbreviated versions shall be edited by him or her to eliminate meandering and/or possible violations of members' privacy, and published in the regular A.D.F. newsletter. Any member of A.D.F. may see the unabbreviated versions of the minutes by consulting the archives or by paying for any copying and mailing expenses.
- 10) On those occasions when the Mother Grove is meeting with a majority of the Directors physically present in one location, such meetings shall be open to attendance by any voting members who may happen to be in the vicinity, unless matters of extreme delicacy or personal privacy may be involved, or in the case of a spiritual retreat being held by the Mother Grove. When Mother Grove meetings are being held via electronic communications devices, the Archdruid may invite one or more individuals, whether voting members or not, to attend as guests.
- 11) Any voting member may, through the Members' Advocate, request a position on the agenda of a Mother Grove meeting, for the discussion of matters of concern to her or him. If she or he is an electronic guest or a physical visitor to a Mother Grove meeting, said member may then address the Directors on the issues involved.
- 12) The Directors are authorized at their discretion to appoint from their number an executive committee of two or more persons, one of whom shall be the Archdruid, who shall be vested with the powers of the Mother Grove when the same is not in session.
- 13) The Mother Grove is the supreme authority in the Corporation and may, if necessary, overrule the decisions, policies, and practices of all other groups within A.D.F., including guilds, councils, special interest groups, committees, and local groves. In order to facilitate creativity, communication, and spiritual growth for all members, however, said authority is to be used lightly and rarely.
- 14) The maximum number of Directors shall be twelve. The minimum shall be eight.
- 15) Any Director may pass her/his proxy onto another for a particular meeting for one or more particular issues (but not a general proxy), verifying such in writing to the Scribe within three weeks following the meeting.

### **ADF Article 10: Incapacitation**

- 1) A two-thirds majority of the Mother Grove may request any member of A.D.F. in any position of responsibility or trust, including any Director, Officer, or Archdruid, to submit to evaluation by two or more appropriate medical or psychological specialists, who shall be chosen by the Mother Grove and paid for by the Corporation. A member of the Mother Grove shall be selected to consult with said specialists and shall make a written and verbal report of the specialists' findings and her or his own.
- 2) Upon receipt of this report, the Mother Grove may then declare that the person so evaluated is temporarily or permanently incapacitated. Said person shall then be immediately removed from all positions of responsibility either temporarily or permanently, depending upon the declaration.
- 3) Restoration of her or his previous positions, whether through election, selection, appointment, or simple resumption of duties shall be contingent upon a statement by the same or other acceptable specialists that she or he is once again fit to execute her or his responsibilities.

## **ADF Article 11: The Archdruid**

- 1) The Archdruid shall preside at all meetings of the Mother Grove and voting members; shall be a member, whether participating actively or not, of all committees organized by the Mother Grove; shall have normal executive control over the affairs of the Corporation; may perform all those other duties that would otherwise be performed by a corporate President; and shall be responsible for articulating the spiritual vision of A.D.F. He or she shall not be considered to be impeccable nor infallible on any topic.
- 2) The initial Archdruid of A.D.F., having been chosen by Divine Selection as such, and having been the original Incorporator of A.D.F., shall serve in perpetuity — i.e., until his death, retirement, or permanent incapacitation.
- 3) After the death, retirement, or permanent incapacitation of the initial Archdruid, the Vice Archdruid shall become the Acting Archdruid, and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid until the second High Day following the next annual meeting.
- 4) At said annual meeting, a new Archdruid shall be elected by a two-thirds majority of the available votes held by those members participating, with no quorum required. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and this process shall continue until only one candidate is left or a candidate has won two-thirds of the votes.
- 5) Any of the following shall be eligible to be a candidate for the office of Archdruid: (a) the Acting Archdruid; (b) one person chosen by a majority vote of the Mother Grove; (c) one person chosen by a majority of those members of the Council of Senior Druids who are not also members of the Mother Grove; and (d) any person or persons presenting a nomination petition to the Mother Grove signed by at least fifty voting members of A.D.F. There may thus be from one to three or more possible candidates. All candidates for the office of Archdruid must be individual voting members of A.D.F. in good standing, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path.
- 6) The first Archdruid elected in this manner shall take office on the second High Day following that annual meeting; and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid for nine years, at which point she or he must relinquish the office to another chosen in the same manner through an election held at the annual meeting immediately preceding the end of her or his term.
- 7) The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two terms in a row, except that if a Vice Archdruid finishes out the term of an elected Archdruid, as described later in this article, for a period of less than three years, she or he may be elected for the next full term.
- 8) An elected Archdruid may be recalled by a three-quarters vote of all voting members of A.D.F., at a special meeting or referendum called for that purpose.
- 9) An elected Archdruid who relinquishes his or her duties to the Vice Archdruid for more than three months at one time, or for more than a total of twenty-seven months in his or her term, shall be deemed to have offered to retire. The Mother Grove may accept or decline this offer.
- 10) If an elected Archdruid is recalled, retires, dies, or is permanently incapacitated, the Vice Archdruid shall become the new Archdruid and shall finish out the term of her or his predecessor. References in these bylaws to "elected" Archdruids shall then include such a person.

- 11) The original Archdruid upon his retirement may take the position of Archdruid Emeritus which shall entitle him to attend and speak, but not vote; at all Board and committee meetings he may choose, and to publish his thoughts in any Mother Grove publication.

## **ADF Article 12: The Other Officers**

- 1) The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Pursewarden, a Registrar, a Chronicler, a Preceptor, a Members' Advocate, and other such officers and agents as may from time to time be chosen.
- 2) The Vice Archdruid shall exercise the functions of the Archdruid in her or his absence; shall replace the Archdruid in the event of her or his recall, death, retirement, or permanent incapacitation, as described elsewhere in these bylaws; and may perform all those other duties that would otherwise be performed by a corporate Vice President. Candidates for the office of Vice Archdruid shall each be a willing member of one of the two innermost Circles then populated of an official Druidic study program, as verified by the Council of Lore.
- 3) The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings of the Mother Grove and voting members; shall give notice as required in these bylaws of all meetings; shall send proxy statements and/or mail ballots to all voting members as described in these bylaws; shall organize all incoming correspondence for reply; and may perform all those other duties that would otherwise be performed by a corporate Secretary. Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding A.D.F. history, policies, polytheology, etc.; and shall have access to a computer with which to perform their duties.
- 4) The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation's financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. Candidates for the office of Pursewarden shall have bookkeeping and/or accounting skills.
- 5) The Registrar shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. Candidates for the office of Registrar shall have database management skills, and shall have access to a computer with which to perform their duties.
- 6) The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove

publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. Candidates for the office of Chronicler shall have editing and desktop publishing skills, and shall have access to a computer with which to perform their duties.

- 7) The Preceptor shall function as the head of the Council of Lore; shall supervise the creation and operation of A.D.F.'s Druidic study programs; and shall be responsible for monitoring and recording the progress of individual members of A.D.F. through the Study Programs. She or he shall investigate the legal and academic requirements for creating and operating accredited institutions of higher learning, and shall use this information to help create and operate the College of Druidism. Candidates for the office of Preceptor shall be persons holding an earned Masters Degree or higher from a regionally accredited institution and having at least five years' experience in the design and/or administration of programs for adult learners leading to accredited degrees, professional certification, or recognized recertification credits for occupations requiring registration, licensure, or certification.
- 8) The Members' Advocate shall represent individual members of A.D.F. at large, with special attention to the needs of minority factions not otherwise represented. She or he shall function as an ombudsperson, and shall be a member (whether active or inactive) of every committee organized by the Mother Grove. The Members' Advocate shall be elected on an annual basis by the voting members, as described elsewhere in these bylaws. No person may serve as Member's Advocate more than three years in a row. In the case of the death, removal, expulsion, retirement, or permanent incapacitation of a Members' Advocate, a new Members' Advocate shall be elected to fulfill her or his term by a mail election, unless there are less than three months remaining in her/his term, with a simple majority vote of those responding being sufficient for election.
- 9) The normal term of office for all officers, save the Archdruid and the Members' Advocate, shall be three years.
- 10) In the event of a departure of an officer from the Mother Grove, as described elsewhere in these bylaws, any two offices may be temporarily held by one person simultaneously, save that the same person cannot be both the Archdruid and Vice Archdruid and that the Members' Advocate shall not hold any other office. Such dual officership shall be only until another Director with the proper qualifications shall be available to take over the duties of the departed Officer.
- 11) All Officers described in the above sections of this article shall be Directors. Additional officerships of a lesser nature, such as Bookkeeper, Assistant Chronicler, etc., may be created by the Mother Grove at their discretion, and said lesser officers need not be Directors. Lesser officers who are not Directors need not be over 18 years of age if they will have no legal responsibilities for A.D.F. If under 18, they must have the signed and notarized permission of at least one parent or legal guardian.

### **ADF Article 13: The Board of Advisors**

- 1) The Board of Advisors shall consist of those members of A.D.F. who are leaders in the various arts, crafts, and sciences practiced within A.D.F. They may be appointed by the Archdruid or be approved by the Mother Grove after an election by members of A.D.F. concerned with their field of expertise.
- 2) Appointees to the Board of Advisors shall serve until removed by the Archdruid. Approved Advisors shall serve until

replaced by their successors. Any Advisor may be removed by a two-thirds vote of the Mother Grove.

- 3) The Board of Advisors shall individually and/or collectively advise the Archdruid, the Mother Grove, and the general membership of A.D.F., on matters relating to their fields of expertise, but shall have no political function save within the guilds or other special interest groups which may have elected them.

### **ADF Article 14: The Council of Lore**

- 1) The Council of Lore shall be a standing committee, headed by the Preceptor. Its membership shall include those Directors who wish to participate, those willing members of the Board of Advisors competent to provide educational guidance, and other such members of A.D.F. as the Preceptor shall nominate and the Mother Grove shall approve.
- 2) Since the primary purpose of the Council of Lore shall be to provide educational guidance to those members of A.D.F. working their way through the Druidic study programs, members of the Council shall be expected to have and maintain demonstrable knowledge and skills relevant to their areas of responsibility. Whenever possible and applicable, the possession of advanced academic degrees is preferable to the lack thereof

### **ADF Article 15: Other Standing Committees**

- 1) In addition to the Executive Committee and the Council of Lore, the Mother Grove shall create and staff the following committees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee.
- 2) Every standing committee shall be headed by a Director, usually an officer with related duties.
- 3) The Directors may at their discretion create other committees, both standing and ad hoc.

### **ADF Article 16: Local Groves**

- 1) The Mother Grove shall act upon all requests for the chartering of local congregations, to be known as "groves," and shall issue appropriate regulations as needed for their proper functioning.
- 2) In order to prevent confusion with other organizations calling their local groups "groves," all local groves of A.D.F. shall use the naming convention of "\_\_\_\_\_ Grove, A.D.F." or "Grove of \_\_\_\_\_, A.D.F." or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.
- 3) All local groves shall comply with all relevant federal, state/provincial, and local laws regarding the operation of branch congregations of larger religious organizations; unless specifically directed by the Mother Grove to test a law in the courts.
- 4) All local groves of A.D.F. are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of A.D.F. as a whole.
- 5) Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local Native American traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.
- 6) Every local grove is expected to provide open public or semipublic worship opportunities on a regular basis, including all eight High Days. The overwhelming majority

of local grove activities are to be open and inclusionary. Smaller groups may be formed within a grove, and may engage in closed activities, provided that no such group includes more than half of the grove's members.

- 7) Only those persons who would qualify as voting members of A.D.F., as described in Article 5, Section 1, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Senior Druid, Scribe, and Pursewarden, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.
- 8) The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.
- 9) The Archdruid shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

### **ADF Article 17: Rank**

- 1) Rank within the membership as a whole shall be a function of progress within one or more Druidic Study Programs of Circles within Circles, as shall be determined by procedures to be instituted by the Council of Lore with the approval of the Mother Grove. All such study programs shall be grounded in the attainment and maintenance of demonstrable knowledge and skills.
- 2) Since it is envisioned that clergy and other leaders in A.D.F. will be only a fraction of the total membership, no pressure is to be placed on members to participate in any of the Druidic study programs.
- 3) Any person claiming a rank related to a Druidic study program may be politely challenged to demonstrate his or her knowledge and/or skills, either by one or more examiners from the Council of Lore, or by any member of A.D.F. being asked to extend rights or privileges to said person based on his or her claimed rank.

### **ADF Article 18: Discrimination**

- 1) Membership and rank in A.D.F., attendance at public or semipublic A.D.F. activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation, but may be denied to individuals practicing creeds inimical to Neopagan Druidism.
- 2) Membership within the Mother Grove, the clergy, and other such positions of responsibility and trust as the Mother Grove may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to Neopagan Druidism.
- 3) As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, racialism, or other such faiths, as shall be determined by the Mother Grove.
- 4) Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from A.D.F., as described elsewhere in these bylaws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.
- 5) All organizers of public and semipublic A.D.F. activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the relevant qualifications previously determined for said rank or position, unless the Mother Grove shall rule otherwise in a particular instance.

### **ADF Article 19: Suspension, Expulsion and Resignation of Members**

- 1) The Mother Grove may, by a two-thirds vote, suspend or expel any member confessing to or found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or for proven and documented disruptive or abusive conduct which works directly against the aims, activities or welfare of A.D.F. or its members.
- 2) If a member under consideration for suspension or expulsion is a Director, he or she may be suspended or expelled only by a two-thirds vote of the remaining Directors. The initial Archdruid cannot be suspended or expelled. An elected Archdruid can be suspended or expelled, but only after being recalled as described elsewhere in these bylaws.
- 3) "Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of A.D.F. or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.
- 4) Disruptive or abusive conduct does include: the spreading of slander or libel against A.D.F. or its leadership; bigoted communication or behavior as described elsewhere in these bylaws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.
- 5) In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.
- 6) Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin A.D.F. at a later date. Any member whose membership dues lapse for a period of three months or more shall be deemed to have resigned. If a resigned member should decide to rejoin at a later date, her or his votes shall be calculated from that later date.
- 7) Suspended, expelled or resigned members may not hold office or act in any way as representatives of A.D.F. Expelled or resigned members have no right to receive A.D.F. publications, and may not continue to participate in Druidic Study Programs administered by A.D.F.
- 8) Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending A.D.F. activities, including public worship. Such bans shall be published immediately in A.D.F. publications. They may be published elsewhere in the case of very serious crimes.

### **ADF Article 20: Open Financial Records**

- 1) All members of A.D.F. are entitled to see the accounting records. The Pursewarden shall make these available at a nominal fee for reproduction and mailing. Balance sheets and other similar summary reports shall be regularly published by A.D.F.
- 2) Pursewardens in local groves shall make quarterly financial reports to the Mother Grove, accounting for all income and expenses, and shall make these reports available to local grove members in a similar fashion.

## **ADF Article 21: Amendment and Replacement of By-Laws**

- 1) Amendments to these bylaws may be made at any annual or special meeting or referendum, as described elsewhere in these bylaws, by a two-thirds vote of the entire voting membership; or by a two thirds vote of the Directors at any regular or special meeting of the Mother Grove.
- 2) The initial Archdruid's lifetime term of office and immunity from recall and/or expulsion; the requirement in this article for all future sets of bylaws to contain similar language concerning replacement of bylaws; and this section of this article; may not be amended without the consent of the initial Archdruid.
- 3) Every twenty-seven years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote whether to retain the current set of bylaws. Said decision shall be made after all other electoral matters have been settled.
- 4) Should the results be negative, a By-Laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Board of Advisors who are not Directors, and the Senior Druids of three local groves. The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body or proxy.
- 5) The By-Laws Revision Committee shall have one year to produce a proposed new set of bylaws. Halfway through that year, an early draft shall be published in the A.D.F. newsletter for comment by the membership.
- 6) At least six weeks prior to the following annual meeting, the By-Laws Revision Committee shall publish and distribute to the voting members a proposed new set of bylaws. At that annual meeting, alterations to the proposal shall be debated and passed by a majority vote of those participating in body or proxy. The final set of proposed new bylaws shall then be voted upon as a whole, with a three-quarters vote of the entire voting membership necessary for passage. The quorum for this vote shall therefore be seventy-five percent of all votes available to be cast.
- 7) Should there not be such a quorum available in body or proxy at said annual meeting, the final set of proposed new bylaws shall be submitted by the Mother Grove, by first class or overseas airmail, to the voting membership as a referendum within three weeks after the annual meeting concludes, with a six week deadline for reply. Again, a three-quarters vote of the entire voting membership shall be necessary for passage.
- 8) Should the new bylaws not be passed at either the annual meeting nor a referendum as just described, the old bylaws shall continue in effect for the next twenty-six years.
- 9) Should the new bylaws be passed at either the annual meeting or the referendum, they will take effect upon the following Samhain, completely replacing the previous set of bylaws at that time. It shall be the duty of the existing Directors to notify all appropriate civil authorities and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new bylaws.
- 10) All new sets of bylaws must contain an article equivalent to this one, allowing for their complete replacement every twenty-seven years at the will of the membership.

## **DF Article 22: The Council of Senior Druids**

- 1) All Senior Druids of provisionally or fully chartered groves shall be members of a Council of Senior Druids. Protogrove organizers and former Senior Druids may participate as non-voting members.
- 2) The Archdruid shall be an honorary member of said Council and shall be entitled to attend its meetings, receive copies of its meeting minutes and other publications, etc. She/he shall not have a vote in said Council, however, unless she/he is simultaneously the Senior Druid of a chartered grove, or unless a tie-breaking vote is needed.
- 3) Said Council shall be organized and run by its members and may establish its own goals and priorities, and take action to achieve them, subject to the bylaws of A.D.F.

## **ADF Article 23: Non-Profit Nature of the Corporation**

- 1) No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Preamble and Article I of these bylaws.
- 2) No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
- 3) Notwithstanding any other provisions of the Articles of Incorporation or these bylaws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.
- 4) Upon the dissolution of this Corporation, the Mother Grove shall, after paying or making provision for the payment of all the liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the Mother Grove shall determine.
- 5) Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The preceding bylaws were originally adopted by the Mother Grove of A.D.F., Inc. on July 15, 1990 c.e. They have been amended and corrected since. This edition is current as of November 1, 1994 c.e. For later versions, send an SASE (2oz.) to: ADF, Box 516, E. Syracuse, NY, USA 13057.

# BY-LAWS OF THE HENGE OF KELTRIA

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## 2003 Editor's Introduction

*The Henge of Keltria broke off from ADF in 1986, to follow a more specifically Celtic Path, and due to a number of issues and controversies (some of them liturgical) that plagued the early years of ADF (many of which have been patched up). Intended as a "private" organization, rather than holding public services, it has never become as large as ADF. Keltria has been a Mid-Western phenomenon with a handful of Henges, and a newsletter, annual reunions, study course and a web-page to bind them together. One of their founding groves was in Minneapolis, so their interaction over the years with the Carleton Grove has been sporadic, but rewarding.*

-Scharding

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## ARTICLE I - NAME

1.1. The name of this Corporation shall be THE HENGE OF KELTRIA.

1.2. The address of the Corporation shall be: C/O Henge of Keltria, P.O. Box 17969, Long Beach, CA 90807 or such other location as the Board of Trustees may, from time to time, establish by resolution and place on file with the Secretary of State of the State of Minnesota.



## ARTICLE II - CORPORATE PURPOSES

2.1. This organization is formed exclusively as a religious and/or Church Corporation and is not organized for the private gain of any person or persons.

2.2. The Corporation has a specific and primary purpose to foster and practice the spiritual and cultural teachings of Celtic Earth-based religions, to facilitate communications with and between different Celtic Earth-based Religions.

2.3. The Corporation shall have power to establish, modify or dissolve schools and other affiliated religious orders, lodges, groves and groups.

2.4. The Corporation shall have power to authorize, bestow, convey, grant, issue or revoke certificates, charters, degrees, credentials, diplomas, franchises, licenses, memberships, or ordinations through the church corporation, or any subsidiary corporation created by this church Corporation, including cemeteries.

2.5. The Corporation shall have power to publicize, publish, promote, celebrate, teach, research, and explore any and all material which may bear upon its beliefs, philosophies, theology, and religious history, ancient or modern.

2.6. The Corporation shall have the power to apply for and receive grants, accept bequests and to establish and maintain an endowment fund.

2.7. The Corporation shall have the power to own property, for the purpose of carrying out the above.

2.8. Notwithstanding the above statements of purpose and powers, the corporation shall not engage in activities that in themselves are not a furtherance of the purposes set forth in this article.

2.9. The Corporation shall conduct its activities in accordance with Section 501 (c) (3) of the Internal Revenue Code or the corresponding section of any future federal tax code.

## ARTICLE III - PECUNIARY GAIN

3.1. No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article II hereof. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

3.2. Notwithstanding any other provision of these articles, the Corporation shall not carry on any other activities not permitted to be carried on by a corporation exempt from Federal income tax

under Section 501 (c) (3) of the Internal Revenue Code or the corresponding section of any future federal tax code.

## ARTICLE IV - DURATION

4.1. The period of duration of this Corporation shall be perpetual.

## ARTICLE V - PERSONAL LIABILITY

5.1. Upon the dissolution of the Corporation, the officers and/or Board, after paying or making provisions for the payment of all the liabilities of the Corporation, the remaining Church Corporation properties and assets shall be distributed for one or more exempt purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code, or the corresponding section of any future federal tax code. Said distribution shall be in keeping within a basic harmony of the Church Corporation beliefs.

5.1.1. Any such assets not so disposed of shall be disposed of by a Court of Competent Jurisdiction of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are operated exclusively for such purpose.

5.2. The Members, Officers, Trustees and Founders of the Corporation shall have no personal liability for the debts of the Corporation.

## ARTICLE VI - CAPITAL STOCK

6.1. The Corporation shall have no capital stock and shall have no authority to issue shares.

## ARTICLE VII - COUNCIL OF ELDERS

7.1. All theological direction for the Henge of Keltria shall be from the Council of Elders. Members of the Council are from active members of the Ring of the Oak. The Council of Elders supersedes and overrides all secular offices and officers in matters that are deemed by the Council Elders to be of a spiritual nature or may inappropriately impact the beliefs and philosophies of the Henge of Keltria. The Council of Elders shall consist of no more than nine members of the Rings of the Oak. Election of Council members is from the active membership in the Rings of the Oak. A simple majority of affirmation from the total Oak Ring membership is required for appointment to be carried. Abstention of a vote does not apply to the majority of assent needed for election. The duration of appointment is nine years. There is no limit to the number of consecutive appointments. The Council of Elders is empowered to remove any member from the membership roles for cause as stated in these Bylaws.

7.2. The number of members of the Council of Elders shall be based upon the number of the Ring of the Oak. The number, election, and appointment process to the Council of Elders shall be described in the Council's working documents.

7.3. The primary authoritative spokesperson for the theological direction of the Henge of Keltria shall be known as the Arch-

Druid. The Arch-Druid shall be selected from the Council of Elders by the Council of Elders and shall hold the position for as long as she or he remains on the Council. The Arch-Druid shall preside over meetings of the Council of Elders.

7.4. The Council of Elders may, on a case by case basis, approve waivers to requirements for Levels of Achievement when it believes that such a waiver is in the best interests of the Individual, their Grove, and/or the Henge.

## ARTICLE VIII - BOARD OF TRUSTEES

8.1. The initial board of Trustees will consist of the founders being appointed for a period of nine (9) years and one trustee elected from the membership for two years with subsequent elected terms of three (3) years. This to provide a consistent direction during the early years of the church. At the end of nine (9) years, Board tenure will convert to a Board of Trustees consisting of at least three (3) members of the Corporation, each elected for the term of three (3) years at the regular annual meeting of the Corporation. No more than two thirds of the Board may be elected at any one given annual meeting.

8.1.1. The first Board of Trustees:

Nine year term:

a. "Tony" Taylor

The remaining two Trustee positions are now elected.

8.1.2. Trustees may serve concurrently as Officers with one vote per person, not per seat. There is no limit to the number of terms a Trustee may serve.

8.1.3. The business of the Henge shall be conducted by a Board of Trustees. The size of the initial board has seven seats. The corporate officers: President, Vice-president, Secretary, and Treasurer and three (3) Trustees. The terms of office for the Trustees shall be staggered so that no more than two-thirds of Trustees shall be elected in one election. Increases in the number of Trustees may increase with membership.

8.1.4. The board shall have the responsibility of establishing policy to achieve the objectives of the Henge as stated in Article II of these bylaws.

8.2. The Board of Trustees shall meet at least bi-annually.

8.3. A simple majority of Board members shall constitute a quorum for conducting business at any meeting of the Board of Trustees. Teleconferencing is acceptable to create a quorum.

8.4. Board members shall receive electronic notice, written notice, or a telephone call from the secretary informing them of each Board meeting. Notice shall be given no less than ten (10) days prior to each meeting.

8.5. The Board shall hold such meetings as may be necessary for conducting business of the Corporation. Meetings of the Board may be called by the President, in his/her absence, by the Vice-president and any two Trustees.

8.6. The Board of Trustees shall be empowered to employ or dismiss an Executive Director whose duties will be determined by the Board of Trustees in a written policy and duty statement. The Executive Director may hire staff to carry out the goals and policies of the Board of Trustees.

8.7. The Board shall appoint members of the Henge to fill an unexpired term which may become vacant on the

## ARTICLE IX - OFFICERS

9.1. The Officers of the Henge shall be a President, a Vice-president, a Secretary, and a Treasurer.

9.2. Officers, with the exception of the Treasurer, shall be elected by the membership and shall serve terms as established in the Corporation's By-laws. Any officer may be removed for cause by the Board and, upon any vacancy, the Board may fill such vacancy by a majority vote for the unexpired term of the Officer.

9.3. The Officers with the Board of Trustees shall manage the affairs of the Henge, subject to such regulations and restrictions as may be prescribed by the Henge and within these Bylaws.

9.4. The Officers, with the exception of the Treasurer, and the Board of Trustees shall be elected at the annual meeting by ballot of the membership, for a two-year term with three consecutive terms as a limit, and shall hold office until their successors have been elected. No person shall hold the same office of President, Vice-president, or Secretary, for more than three consecutive terms. In case of vacancy arising in any office it may be filled for the remainder of the unexpired term through selection by the Board of Trustees.

9.5. The retiring President of the Henge shall automatically become an ex-officio member of the Board of Trustees (non-voting) to act in an advisory and consultative capacity for a two-year period. The retiring President may also be elected to a voting Trustee position.

9.6. The Treasurer is to be appointed by the Board of Trustees. There shall be no limitation to the length of term the Treasurer may serve, if so appointed.

9.7. Elections will be held at the annual meeting and will be done by ballot.

9.8. The HENGE OF KELTRIA is and shall be an equal opportunity employer. It does not discriminate based on race, color, age, national origin, marital status, disability, creed, religious or political affiliation, sex or sexual preference. All vacancies whether paid or volunteer will be filled on the basis of qualifications the applicant has in relation to the job requirements.

9.9. Duties and Qualifications of Henge Officers:

9.9.1. The President shall preside at all meetings of the Henge and its officers. If the President is absent at any meeting, the Vice-president shall assume his/her duties. The President will act as the liaison between the Board and the Executive Director. The President with the help of the Executive Director shall determine the agenda for all meetings. Must be capable of administering the workings of the entire church Corporation, including but not limited to the following:

i. act as Chairperson of the Board of Trustees:

ii. act as Chairperson of the general membership meeting;

iii. administer operations of the entire church Corporation;

iv. delegate responsibility to ensure smooth operation of the Corporation as a whole;

v. issue an annual State of the Henge Report to the membership;

vi. orchestrate the planning and scheduling for the implementation and operation of all major Corporate projects;

vii. oversee the disbursement and use of all Corporate funds and

viii. all other powers and duties delegated by the bylaws.

9.9.2. The Vice-president shall assume the office of President should the President be unable to execute his/her duties. The Vice-president shall also be in charge of activities directly related to the membership, i.e., programs for the membership and membership recruitment. Must be able to take over the administration of the church Corporation in the event that the President is unable to continue in that capacity, and;

i. substitute for the President at any corporate event, meeting, or function in the event the President is unable to attend; and

ii. any other duties or responsibilities as delegated in the By-laws or by the Board of Trustees.

9.9.3. The Secretary shall keep the minutes of all meetings of the Henge and of the Board of Trustees. The Secretary shall keep a roll of the members, and give a report on both at the annual meeting. The Secretary shall maintain a current membership list at the Henge headquarters and will have a current membership list present at all Henge meetings. The Secretary shall work with the office of Treasurer to maintain accurate and up to date membership rolls. The Secretary shall also conduct the correspondence of the Henge, give notice of all meetings, notify committee members of their appointments, and carry on such other correspondence as may be necessary for conducting the affairs of the Henge. The Secretary shall be responsible for notifying members of expiration of membership and default of active status. The Secretary shall be responsible for the annual registration of the Henge with the Minnesota Secretary of State's Office. Said duties may be delegated with Board approval.

9.9.3.1. The Secretary must be capable of handling and organizing a large amount of paperwork. Should be proficient in all clerical skills necessary to fulfill the position. The Secretary will supervise any staff member that has been approved by the Board of Trustees to assist with carrying out the responsibilities of this office.

i. take minutes of all Corporate meetings (in person or by delegation). Record all minutes taken and present latest minutes at current meetings;

- ii. keep and file copies of all corporate minutes, correspondence, and other paperwork; and
- iii. any other duties or responsibilities as delegated in the By-laws or by the Board of Directors.

9.9.4. The Treasurer shall collect the dues of members and all subscription donations and allocations of money to the Henge. The Treasurer shall work with the office of the Secretary in maintaining accurate membership rolls. The Treasurer shall keep an account of the same and shall make a report thereof at the annual meeting and whenever required by the Henge or the Board of Trustees. All Henge money is to be kept in a Henge bank account. The Treasurer shall pay out moneys of the Henge upon presentation of bills approved by the Board of Trustees as attested to by the Secretary. At the close of each fiscal year the books shall be audited and a report submitted to the membership. The Treasurer at the discretion of the board of Trustees may make disbursements on behalf of the Henge without prior approval up to a dollar level prespecified by the Board.

9.9.4.1. The Treasurer must be capable of handling the financial aspect of the church Corporation and provide oversight of any contracted accounting services or Henge employees,

- i. keep a clear and accurate record of all corporate finances;
- ii. provide regular reports on the financial condition of the church Corporation for all Corporate meetings, and provide a copy of the record to the Secretary for inclusion in the minutes;
- iii. prepare and complete all required reports to the Internal Revenue Service, as set forth by IRS guidelines and requirements;
- iv. audit all Corporate checking, savings, escrow, trust, or any other accounts on a periodic basis as determined by the Board of Directors;
- v. audit all Corporate financial records of any coordinators who are in custody of Corporate moneys, and compile a quarterly report for the Board of Directors; and
- vi. any other duties as mandated in the By-laws or assigned by the Board of Directors.

## ARTICLE X - INDIVIDUAL MEMBERSHIP

10.1. Membership shall consist of those persons who understand the principles of Keltrian Druidism, who have made written application, paid their annual dues and have been accepted by the Board of Trustees or its delegated authority. The form of application shall be that approved by the Board of Trustees or its delegated authority.

10.2. Honorary Life members may be elected by a two-thirds vote of the members present at any regular meeting of the corporation. The honorary members shall not be required to pay annual dues.

10.3. Voting and other rights and privileges of members are set forth in these By-laws. An individual membership fee covers

basic administrative costs and entitles the member to any informational or emergency mailings made that year, including a quarterly news letter. At the time of incorporation the news letter is titled Henge Happenings.

10.4. The Henge of Keltria shall be composed of active and honorary individual members.

10.4.1. Change of dues for membership shall be proposed and approved by the Board of Trustees. Policies for prorating of dues for the first year of membership is at the discretion of the Board of Trustees.

10.4.2. Active membership shall include the following categories:

- a. Individual membership - any person may become a member of the Henge by payment of annual dues.
- b. Honorary Life membership

10.4.3. No person shall be qualified as a member and entitled to vote in regular, special or annual meetings unless his/her annual dues have been paid to the treasurer and his/her name inscribed on the membership list at or in advance of any meeting.

10.4.4. Members failing to pay their dues for more than 60 days after they become payable shall be regarded as inactive members. Inactive members shall have no voting privilege, shall not receive subscriptions to the membership newsletter, nor receive any other benefits of membership until such time as they renew their memberships with payment of their annual dues and such payment is processed as normal.

10.4.5. Honorary life members shall not be required to pay dues; they may attend all meetings, but they shall not have the right to vote unless they are also paying members. Any individual, in recognition of achievements or for services rendered in line with the purposes of the Henge of Keltria may be elected a honorary life member by a two-thirds vote of the members present at any regular meeting.

10.5. Members are presumed to have read and understood the Articles of Incorporation, the Bylaws, and any other such documents, manuals or handbooks delineating policy or procedures which are by reference hereby included in and made a part of these Bylaws, and that the applicant agrees to abide by the same. Copies of these documents are available through the Henge Office.

10.6. Any member who violates the code of ethics of the Henge of Keltria or otherwise puts the Henge, its members and or the Pagan community at large in a disreputable light may be removed from the membership by the Council of Elders. Such removal may be appealed in writing within 30 days of removal to the office of the Secretary. Notice of Appeal will be distributed to The Council of Elders within ten days of receipt.

10.7. Youth Memberships. Minor children under the age of 18 may join the Henge of Keltria as Youth Members upon filing a Youth Membership Application which includes a signature of parent or guardian granting permission and approval. Dues for Youth Memberships shall be as determined by the Board of Trustees. Youth Members shall not have the ability to vote in Henge business and Youth Members may not hold office nor be listed in the Membership Directory.

## ARTICLE XI - THE GROVES

11.1. Each Grove within the Keltrian system is, for the most part, autonomous. Groves must abide by the Henge beliefs, ethics, By-laws and religious methodology. Groves are encouraged to gather and interact with other Groves in their area or the membership at large. Groves need to apply to the Board and be granted Charter by the Board of Trustees pursuant to a recommendation of the Council of Elders.

11.1.1. Such application will include identification of a designated individual who takes on the major responsibilities of administration of the Grove who will act as contact and liaison to the Henge. Such person shall also be known as the Grove Founder.

11.1.2. Such application shall also include the names of at least two other active members. The Grove Founder along with the other two members shall also be designated as Grove President, Secretary, and Treasurer (or Grove Leader, Scribe, and Pursewarden).

11.1.3. The Grove, when Charter is first granted, will be Chartered as, a "Seed Grove," a "Seed Birch Grove," a "Seed Yew Grove," or a "Seed Oak Grove" based upon the definitions established in Article XX - DEFINITIONS.

11.2. Groves of any type must submit quarterly financial statements to the Treasurer of the Henge to take advantage of tax-exempt status.

11.2.1. A Seed Grove's Charter automatically lapses one year after its last submitted Quarterly Financial Statement.

11.2.2. A Grove which fails to submit a Quarterly Financial Statement for over one year will become a Seed Grove at the discretion of the Board of Trustees.

11.3. A Grove of any type must submit an annual, "State of the Grove" report to the Henge indicating the current Officers of the Grove, location of Grove Meetings (City and State) and a contact point.

11.3.1. This report must be suitable for publication in Henge Happenings.

11.3.2. Groves of any type shall not have the power to incur debt in the name of the Henge of Keltria.

11.4. All types of Groves must register annually with the Henge and certify its actions and activities in order to maintain or increase in status. The Board of Trustees, pursuant to a recommendation of the Council of Elders may remove the Seed designation or increase or decrease its stature during the review of the annual registration report.

11.5. Oak Groves chartered by the Board of Trustees shall be legal subordinate organizations of the Henge of Keltria as incorporated and are eligible to be covered by any appropriate Church Group Exemptions.

11.6. A Grove may be disbanded upon the Grove sending written notification from the Grove's Founder indicating that the Grove

intends to disband. The records of the Grove will go to the Henge Office where they will be inactive.

11.7. A Grove's Charter may be suspended pending an investigation of problems brought to the attention of the Board of Trustees. A Grove's Charter may also be suspended based upon the Grove's Quarterly or Annual reports or lack thereof.

11.7.1. A Grove's Charter may be suspended if the Board of Trustees has reason to believe that the Grove is not functioning as a viable organizational Unit of The Henge of Keltria.

11.7.2. A Suspended Grove of any type may be reinstated if the Grove can resolve its problems to the satisfaction of the Board of Trustees pursuant to the recommendation of the Council of Elders within one year of suspension.

11.8.1. A Grove's Charter may be revoked by Council of Elders based upon religious theological issues.

11.8.2. A Groves Charter may be revoked by the Board of Trustees based upon secular issues. These issues include, but are not limited to the following: Conduct found to be incompatible with the purpose of the Corporation or contrary to the Laws of the State or Country the Grove is located in, conduct or statements of the Grove in its meetings or statements that discredit the Henge of Keltria, its purposes, or members.

11.8.2.1. A Grove's Charter may be revoked by the Board of Trustees if three months after suspension, a Grove has not made adequate corrections to the issues involved which were the cause of the suspension.

## ARTICLE XII - MEETINGS

12.1. The annual meeting shall be in the month of June each year. The Board of Trustees shall set the date of the meetings. Six weeks notice must be given to all members of date and location of annual meeting.

12.2. Special meetings of the Henge may be requested by the President, in his/her absence, by the Vice-president and any two Trustees at any time and by ten members of the Henge. Such request is to the Office of the President. If the request is approved by the Board of Trustees, the Board shall set the date and location of the meeting.

12.3. A simple majority representing at least 5 percent of the membership of the Henge must be physically present, or represented by proxy to constitute a quorum for annual and special meetings. Physically present is hereby defined to include not only the physical presence of a voting member, but also as being in communication with the persons physically present by telephone or an equivalent mechanism.

12.4. There shall be three types of votes possible concerning any proposals before the Corporation: affirmative, abstention, and negative.

12.5. The Henge shall operate on a fiscal year, running from January 01 through December 31.

12.6. All eligible voters may cast one vote. Voting will be done by ballot. Voting by proxy is allowed. Proxies must be given to a member in good standing.

12.7. All meetings shall be conducted in accordance with Robert's Revised Rules of Order or accepted future standards of Rules of Order for a non profit corporation.

12.8. The Board of Trustees and Officers shall meet publicly, at least annually and privately on an as-needed basis. The meeting dates shall be determined by the President. All interested members in good standing are encouraged to attend any publicly held meetings. However, the as-needed-meetings are open to generally interested parties at the Boards pleasure, or they will be assumed to be closed meetings.

12.9. The Board of Trustees is a voting entity in and of itself.

## ARTICLE XIII - COMMITTEES, BOARDS, AND BUREAUS

13.1. The President shall appoint, or cause the Board of Trustees to appoint, such standing committees as are deemed necessary for the efficient operation of the Henge. Chairs of such committees, shall, insofar as possible, be appointed from members of the Board of Trustees or Officers. Such committees may include regular members of the Henge.

13.2. All standing committees, boards, and bureaus shall be appointed to serve until a particular project is completed or until the next annual meeting, whichever occurs first. All committees, boards, and bureaus may be appointed annually. There shall be no limit to the number of annual terms to which a member of a committee, board, or bureau may be reappointed. Insofar as possible, all committees and boards should represent geographically the areas served by the Henge.

13.3. The President, or in his/her absence the Vice-president, shall be an ex-officio member of all committees, boards, and bureaus.

13.4. The chairs of all committees, boards, and bureaus shall represent their respective committees, boards, or bureaus at meetings of the Board of Trustees when requested to attend by the Board.

## ARTICLE XIV - INDEMNIFICATION OF OFFICERS AND DIRECTORS

14.1. The Henge shall indemnify any officer, trustee, employee, or volunteer who is sued for actions done in good faith for the benefit of the Henge and in the performances of his or her duties for the same. This shall not cover criminal actions that result from unlawful conduct.

14.1.1. Indemnification maybe covered through the purchase of insurance or by any means the Henge chooses.

## ARTICLE XV - AMENDMENT

15.1. Amendments to these By-laws may be proposed in writing and filed with the Secretary by any three members.

15.2. Amendment proposal tracking:

15.2.1. An amendment proposal must be received in the Office of the Secretary by March 1st to be considered for that year's annual meeting. At other times of the year a special meeting of the Henge may be called if special meeting and notification requirements are met. In either event within ten days upon receipt of the proposed amendment, the Office of the Secretary will have informed the Henge officers, Board of Trustees and members of The Council of Elders. The Office of the President will respond to the parties acknowledging receipt of the proposed amendment within 5 days of receipt. The Council of Elders will examine and judge the proposed amendment to insure its passage would not weaken the theological foundations of the Henge of Keltria.

15.2.2. The Board of Trustees shall then review the amendment and may veto sending any amendment to the membership if they believe it to be inappropriate or undesirable. The Board shall have 45 days to consider the amendment. The Secretary shall inform the amendment's submitter of the Board's decision. The submitter shall then have an opportunity to address the Board concerning the proposal.

15.2.3. After the Council of Elders and the Board of Trustees both rule upon the proposed amendment, the Secretary shall notify the membership in writing of the proposed amendment(s), and they may be adopted by a two-thirds vote of the members present at the annual meeting if a quorum is present and provided six weeks have elapsed since the sending of the notice.

## ARTICLE XVI - ELECTIONS

16.1. Election of Board members shall occur at regular intervals as specified in these By-laws.

16.1.1. A clear majority comprising of a 10% margin over the opposing candidates of the tallied votes shall be required to elect any eligible member to any position on the Board or any other elective position in this Corporation, except as specified in these By-laws. A person who fails to receive a clear majority but does receive a plurality shall be considered elected to a one year term of office.

16.1.2. Replacements to vacancies in elected or appointive positions under the Board's direction, shall be appointed by the Board of Trustees to serve until the next election date. The Board is not required to fill a vacant Trustee position. Said appointments may not exceed 13 months.

## ARTICLE XVII -ETHICS

We adhere to the following:

17.1. The Henge of Keltria does not discriminate on the basis of age race, color, national origin, sex, or sexual preference. Individual groves with a 'cult focus' (such as the women who tended Bridget's fire at Kildare) may be exclusionary on the basis of sex only, with periodic review and approval of the Council of Elders. As the notion of same sex or single focus cult worship is not unprecedented in Celtic society, we have concluded that individual groves may be exclusionary on certain issues, so long as the tradition as a whole maintains balance. At NO TIME, however, may a Keltrian grove discriminate on the basis of race, color, or national origin.

## ARTICLE XVIII - LEVELS OF ACHIEVEMENT

17.2. At NO TIME shall a Grove or member of this organization espouse or engage in the practice of blood sacrifice; nor shall any Keltrian, as part of his or her religious practice participate in the torture, mutilation, enslavement, or abuse (physical or emotional) of any sentient creature for the purpose of enjoyment or spiritual gain. Any taking of life for the purpose of meeting physical needs shall be done only in accordance with civil law, and shall be conducted as humanely as possible.

17.3. Every Henge member shall keep confidential the names, addresses, telephone numbers, and places of employment of other members of the Henge, except where expressed permission has been given to publicize said information; or in such a case as a person is deemed to be a public threat (in which case confidential information may only be revealed to those authorities under whose jurisdiction the matter of conduct falls).

17.4. We view our ordained and lay clergy (Grove leaders, Officers, Elders, and Trustees) as professionals and, as such, demand professional behavior equal to that of secular and other religious professionals. Our clergy are expected to be honest, to abide by the law (except in cases of certain "victimless crimes" or civil disobedience), to respect the rights and privacy of others, to maintain a professional profile while "on duty," and to respect certain sexual taboos placed upon virtually all professionals in our society, rules which have been instituted for the protection of the client. Therefore, Keltrian clergy will refrain from engaging in sexual activities with their Grove "clients" when acting in the following capacities: teacher, healer, therapist, or divinatory counselor. (The above restrictions do not apply to sexual relationships that existed prior to the onset of the professional relationship).

17.4.1. We accept that we are all adults and capable of making our own choices; however, extreme discretion in any sexual interlude between clergy and lower ranking Grove members is advised.

17.5. It shall be the custom of this tradition to work robed or clothed at any public ritual. Private rituals may be conducted skyclad at the discretion of the individual grove.

17.6. Manipulation or coercion of a sexual nature will not be tolerated in Keltrian ritual.

17.7. At NO TIME shall firearms or explosives be brought to or used during an official Keltrian ritual.

17.8. It is in the tradition of Keltria to induce altered states of consciousness through meditation, chanting, etc. While psychoactive substances of various sorts have been used by traditional societies for this purpose, only legal psychoactive substances are permitted in Keltrian ritual.

17.9. We will not tolerate bigotry, slander, perjury, or other forms of harassment leveled against our members or against other members of the Neopagan community.

17.10. Keltrians shall abide by their initiatory oaths and shall respect the confidentiality of any oathbound material from either our tradition or another.

18.1. Keltrian Druidism is an Initiatory Mystery Tradition. Prior to initiation a person must study and prepare for initiation. The uninitiated may go through three phases on the way to initiation.

18.1.1. The Seeker is a person who is investigating Celtic Spirituality or Druidism in its many and varied forms. A Seeker typically first contacts the Henge of Keltria seeking to know and understand what forms of Celtic Neopagan spirituality are available.

18.1.2. The Member is a person who is interested enough in Keltrian Druidism to join the organization. Members are considered general laity and may participate in all Mistletoe and Seasonal Rituals, serve on committees, partake in open meetings and have any other privileges and responsibilities as shall be designated by the Henge or their local Grove. A Member is not required to enter into a study program.

18.1.3. The Dedicant has committed him/herself to the study of Keltrian Druidism and has demonstrated this commitment by undergoing a Dedication Ceremony. The Dedication Ceremony establishes a Student/Teacher, Dedicant/Mentor relationship. The Dedicant is enrolled in a study course with the Mentor or is involved with the training system employed by a Grove. Dedicants may be called upon to assume lesser roles in Mistletoe and Seasonal rituals should their services be needed.

18.2. Our Ring System measures the growth and achievements of its participants. All levels are membership. Being a member in no way infers a right to initiation or advancement to the different rings. Initiation and advancement requires the approval from a member of the ring of the Oak.

18.2.1. An initiate of any higher ring may perform the actual initiation or elevation up to their ring, with the approval from a member of the ring of the Oak. Family members or "partners" to be elevated or initiated require the approval of a member of the Oak not related or sexually involved with them.

18.2.2. Upon initiation, the member is admitted into the Rings. There are three Rings, which are named after sacred trees. These are: Ring of the Birch, Ring of the Yew, and Ring of the Oak. The innermost ring, that of the Oak, has within it three tiers. These are named Hawthorne, Rowan, and Mistletoe. Our ring system is designed not to be a measure of rank, but of achievement. We use a three-fold system to measure this achievement. Advancements are based on time, study, and service. In this way we ensure our members are both well-founded and well-rounded.

18.2.3. The Ring of the Birch. The student is required to stay at the first ring for a minimum of one lunar year (13 moons). During this time, the student is expected to study the required areas, and to serve the Grove in a capacity commensurate with his or her station. We associate the ring of the Birch with the producer class; therefore, members of this ring wear green cords. This ring is considered a student level. Most of the study and work done in this ring is of a preparatory nature. To advance to second ring, the Druid of the Birch must serve the Grove on a regular basis, and must demonstrate the ability to lead the Grove in a high rite or mistletoe rite. The Druid of the Birch is expected to continue studies to reach an advanced level of Druidic knowledge. When

the Druid has completed the time, educational, and service requirements, s/he may be advanced to the Ring of the Yew by a member of the ring of the Yew or Oak.

18.2.4. The Ring of the Yew is analogous to the noble class; therefore Druids of this ring wear red cords. We consider members of this ring active participants with the Grove leadership. They are responsible for continuing their personal studies and for serving in all ritual capacities (Bards, Seers (Ovates), Druids, and Grove Tenders). A member of this ring is considered lay clergy or Druid Deacon. A member of the ring of the Yew may lead a grove site if championed by a member of the ring of the Oak. To advance to Ring of the Oak, a second ring Druid must undergo clerical training and demonstrate their skills by acting as clergy and conducting rituals over a period of time.

18.2.4.1. If, after three lunar years, and the Druid has completed the necessary service and training s/he may petition for advancement to the Ring of the Oak. Advancement is granted by a member of the ring of the Oak.

18.2.5. As the Ring of the Oak is representative of the Priest class, members of this ring should wear white cords and may be elected to the Council of Elders. A Druid of the Oak is considered qualified to break from his or her Mother Grove to start a new Grove or Champion other groves. Members of the ring of the Oak may elect to be legally Ordained as Keltrian ministers. Enabling them to perform the legal functions recognized by law. i.e.: marriages/ handfastings.

18.2.5.1. The first tier within ring of the Oak is that of Hawthorne. At this point the Druid may chose one of the three disciplines: Bard, Seer, or Priest. The Druid focuses study in his or her area of specialty, while continuing general Druidic studies. The third ring, first tier Druid is expected to function as clergy. S/he is also expected to teach Grove Leadership material and should be mentoring members of the ring of the Yew on preparation for ordained clergy. At this level the Druid should begin attending philosophical/theological roundtables and debates. Advancement to Rowan requires the endorsement of two members of higher tiers of Oak either Rowan or Mistletoe. Upon completion of three lunar years a Druid may be advance to the Rowan if s/he has adequately performed his/her service to the Grove or the Henge.

18.2.5.2. At the Oak tier of the Rowan, the Druid should be acting as primary clergy, continuing studies in his or her specialty, and teaching any advanced courses. S/he should continue to be taking an active role in the philosophical/ theological roundtables and debates. Advancement to Mistletoe requires the endorsement of three members of the tier of Mistletoe.

18.2.5.3. The highest level of achievement within our system is that of the tier of Mistletoe. The Druid is this tier no longer needs to be actively conducting ritual, but should oversee the actions of other acting clergy. At this level the Druid should devote him/herself to the service of one of the triads; either the Ancestors, the Nature Spirits, or the Gods; or to all three.

## **SPECIAL PROVISIONS FOR TRANSFERS**

18.3. People entering Keltria from another initiatory Neopagan Druidic tradition may be admitted to a Ring equivalent to their previously held grade or degree up to the Ring of the Yew, provided that they can demonstrate an equivalent level of knowledge. This position will be awarded for a probationary term of one solar cycle at the discretion of the Council of Elders. If, within the passage of one solar cycle, said person demonstrates

that s/he has acquired sufficient ritual skills and understanding of the Keltrian system, his/her Ring will become permanent.

## **ARTICLE XIX - DEFINITIONS**

### **THE PANTHEONS**

19.1. A pantheon is a family of Gods and Goddesses from a single cultural tradition. Our Groves are free to use any of the Celtic pantheons in their rituals (Irish, Welsh, Scottish, Briton, Gaulish, Cornish, and Manx). Groves must work with a single Celtic pantheon rather than mixing two or more within ritual. We feel that it is easier for students to learn a single set of myths. Pantheons reflect the whole of the ancient culture. When we leave out Gods or Goddesses or mix pantheons, we risk losing certain religious aspects of that culture.

19.1.1. Our Grove members are free to work with other pantheons in their private rituals or magick, if they so desire.

### **DAYS OF CELEBRATION**

19.2. We keep in tune with the movement of the Earth and the heartbeat of our ancestors by celebrating the eight seasonal feasts of the Celtic year. We observe the four solar festivals (the two solstices and equinoxes) giving thanks and homage to the sun. We observe as well the four cross quarters; those of Samhain, Imbolc, Beltane, and Lughnasadh. These are the Earth festivals. At these times the earth begins to note the change of seasons as prescribed by the sun. At the cross quarters we give thanks and homage to our Mother Earth.

19.2.1. For each of these eight festivals we honor a specific God and Goddess from mythology. These deities are both representative of the feast and the time of year.

19.2.2. We also conduct two lunar festivals each month. The Mistletoe Rite, which commemorates the gathering of the mistletoe, is conducted on the sixth night of the moon. This ritual is devoted to the aspects of health and communion. Our other lunar observance, the Vervain Rite, is held after sunset when neither sun nor moon is in the sky (about the third quarter). It commemorates the gathering of the Vervain, which was to be harvested when neither sun nor moon were in the sky. The Vervain Rite concerns itself with spells and magic working, and is open only to initiates of the tradition.

19.2.3. In addition to the cyclical feasts we also observe two yearly commemorative feasts, which honor specific events. The first of these is the "Feast of Age," a reenactment of the feast given for the Tuatha de Danaan by Manannan Mac Lir and Gobhinu. The pigs and ale consumed at this feast gave the Gods their immortality and invincibility. We partake in this feast to celebrate our spiritual immortality and the invincibility of our faith. Groves utilizing other pantheons may substitute a similar style ritual.

19.2.4. The second yearly feast we observe is the "Feast of Remembrance," dedicated to the Druids who were slain and the sacred Groves that were desecrated when Caesar's army took the island stronghold of Anglesey in 60 CE (60 AD). This feast also extends to remembering all people who have been slain or persecuted because of their religious beliefs.

19.2.5. Observing the cycles and the seasons gives meaning to our lives. Through them we are made aware of the cyclical nature of life itself. We are comforted in the knowledge that this life has not been and will not be our only existence. Like the mighty oak that awakens anew in the spring, we know we shall once again touch our feet to the soil of the Great Mother, our Earth.

## **SEER (or Ovate)**

19.3. The Seer (or Ovate) is concerned primarily with the Cosmic World of Land and is associated with the Nature Spirits. The Seer functions as an herbalist, healer, an alchemist, a weather worker, and a diviner. S/he is concerned with the magick of the natural world around her/him. Persons wishing to pursue this discipline should concentrate their second ring Grove service in this area.

## **BARD**

19.4. The Bard is concerned with the Cosmic World of the Sea and is associated with the Ancestors. The Bard functions as a loricist, genealogist, singer, musician, and storyteller. Persons wishing to pursue the discipline of Bard should concentrate their second ring Grove service in this area.

## **DRUID**

19.5. The Druid is concerned with the Cosmic World of the Sky and is associated with the Gods. The Druid functions as clergy, teacher, mediator, and judge. The priest oversees all "high magick." Persons wishing to pursue this discipline should concentrate their second ring service in the area of Grove Tender. The term Druid encompasses both Male and Female persons.

## **A NOTE ON THE GROVE TENDER**

19.6. The Grove Tender performs tasks similar to those of a Wiccan handmaiden. The purpose of the Grove Tender is to attend to all mundane functions of the ritual, freeing the Clergy to concentrate on their spiritual jobs. The Grove Tender would be expected to relight blown-out candles, keep incense on the charcoal, refill sacramental chalices, prompt when people forget their lines, construct and tend the ritual fire, take care of disturbances (such as someone fainting or the police showing up), prepare the altar, act as gopher, or any other tasks required by the circumstance. This job acquaints the Grove Tender with the magical tools, ritual structure, and energy flow of the service. As such, it is an excellent preparatory position for those aspiring to be clergy.

## **SEED GROVE**

19.7. A Seed Grove is a Grove which has submitted quarterly financial reports for less than one year. It also has not submitted an annual Grove report for the previous year.

## **GROVES**

19.8. A GROVE consists of three or more people who meet regularly, at least once per month, and have received a Charter as a Keltrian Grove.

19.8.1. In a BIRCH GROVE the Grove Leader is a member of the Ring of the Birch or higher.

19.8.2. In a YEW GROVE the Grove Leader is a member of the Ring of the Yew, or higher, at least two other members of the Grove are members of the Ring of the Birch or higher.

19.8.3. In an OAK GROVE, the Grove Leader is a member of the Ring of the Oak, and at least two other members of the Grove are members of the Ring of the Yew or higher.

## **INITIATIONS**

19.9. The initiation is, above all, a covenant made between the Druid and her/his Gods.

19.9.1. The initiation marks a turning point in the candidate's life in two ways. First, it establishes the candidate's acceptance in the mystery path. This part of the initiation is spiritual in nature, and rests in the hands of the Gods.

19.9.2. Second, the initiation affirms the candidate's acceptance into a select group of people. This facet of initiation takes place on a cognitive, physical level. The decision to accept the candidate lies with her/his fellow humans.

19.9.3. The initiation should be a profound experience for the new Druid. It signifies a death of old ways and a rebirth into spiritual awareness. In fact, most initiations work with a motif of symbolic death and rebirth. Often, during the event, the answers to some of the "Great Mysteries" will be revealed to the candidate. The vehicle for this revelation can be either the Gods or the Initiating Druid of the group. Some traditions may also use this time to reveal the "secrets," hidden knowledge held exclusively by the group or the tradition. Frequently the candidate will be put to a test. This could be a test of knowledge, courage, trust, or endurance. Any oaths that are required by the tradition will be taken at this time.

19.9.4. On an emotional level, initiations are often frightening -- not because they are physically or emotionally dangerous (competent Neopagans should never require such initiations), but because there is an element of the unknown. It is natural for candidates to experience some fear; after all they are making a serious commitment.

19.9.5. It is imperative that initiations only be performed with the candidate's full knowledge and permission. The candidate must be both ready and willing to undertake the ordeal that lies ahead.

19.9.6. It is for the above reasons, and more, that we have decided to make Keltria an initiatory tradition. We have spoken with many Neopagans from non-initiatory backgrounds who feel that they have missed out on something. The initiation is a religious rite of passage. If conducted properly, it can be a profound and memorable experience.

19.9.7. Until our tradition has fully taken root, we will recognize initiation (group conducted) from traditions using a methodology similar to ours. "Self-initiations" will be recognized on a case-by-case basis as determined by the Elders.

19.9.8. Being an initiatory path does not intone that we have an unbroken tradition dating back to pre-historic times. Few, if any, of the Neopagan traditions can truly make such a claim. Our initiation signifies that a person has been accepted into the mystery path, and has gained sufficient knowledge and skills to be called a Keltrian Druid.



# Constitution of the Order of the Mithril Star of the Reformed Druids of North America

2002

We, the Order of the Mithril Star of the Reformed Druids of North America, in order to make our existence more fruitful, do hereby enact this, our constitution.

## ARTICLE ONE

The name of this organization shall be The Order of the Mithril Star of the Reformed Druids of North America and it shall be an autonomous collective within Reformed Druidism.

## ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a pledge, which may be oral, affirming that she or he believes in the Basic Tenets of North American Druidism, as set forth in The Book of Law in The Druid Chronicles, and in the basic tenet of the Mithril Star, as set forth in the novel, "Stranger In A Strange Land," by Robert A. Heinlein and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

## ARTICLE THREE

The Basic Tenets of North American Druidism, as set forth in The Book of Law, are these:

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

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

The basic tenet of the Mithril Star, as set forth in the novel, "Stranger In A Strange Land," by Robert A. Heinlein is this:

"'Thou art God.' It's not a message of cheer and hope. It's a defiance--and an unafraid unabashed assumption of personal responsibility."

## ARTICLE FOUR

The self definition of this Branch of the Reformed Druids of North America is as follows:

The Order of the Mithril Star is a non-prophet, ir-religious, dis-organization whose purposes are:

To further develop and spread the seed of Reformed Druidism beyond the expectations (or even the desires) of the original founders of the Reform at Carleton;

To establish a network of intentional communities and Groves across the world, which will be at the service of all Druids and Groves of the RDNA and it's offshoots as well as the Pagan community at large;

- To promote and celebrate self-realization and our integration into the Mother Earth;
- To celebrate life, liberty and pursuit of happiness;

- To promote a Pagan, non-consumeristic, micro-socialistic, polyamorous lifestyle free of the outmoded mores and conventions of the dominant bourgeois monotheistic paradigm as depicted in "Stranger In A Strange Land";
- To help heal and awaken the Earth Mother Gaia;
- To help heal and awaken refugees of the dominant paradigm as they come to the realization that "Thou art God/dess."

## ARTICLE FIVE

The Mother Grove of the Order of the Mithril Star shall be the ruling body of the Order, insofar as doctrinal, dogmatic and liturgical matters are concerned. The Mother Grove will function as the Board of Directors for the Order, and among its members shall be the following officers:

The Arch-Druid/ess should be at least a Third Order Druid/ess, preferably with legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services. She or he shall perform those functions usually performed by a Pastor in other religious organizations. He or she shall serve as the official spokesperson for the Order and the Mother Grove.

The Clerk must be at least a Third Order Druid/ess, and shall be the principal officer for secular matters, including the handling of the Order's communications. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Arch-Druid/ess.

The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall assist the Clerk insofar as he or she may be called upon to do so, including the handling of the Order's treasury, unless the Clerk shall have decided to perform them.

The Server must be at least a First Order Druid/ess and shall assist the Preceptor insofar as he or she may be called upon to do so, including those functions usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.

The Official Bard must be at least a First Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all Bardic matters within the Order. She or he shall be appointed by the Arch Druid of the Mother Grove as soon as there is a person qualified to hold this post and may hold one of the other posts at the same time; but need not be present for the founding of this Order.

Other officers may be added from time to time as the Grove shall decide when they are needed.

## ARTICLE SIX

Elections for the posts of Arch-Druid/ess, Clerk, Preceptor, Server, and any other officers decided upon shall be held annually during the period of Foghamhar, except for the first election for each post. Unless a member of the Mother Grove shall object the post shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by unanimous vote by secret ballot.

Only members of the Mother Grove may vote for the officers of the Order and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Mother Grover may vote upon the amount, if any, of dues to be paid by all members of the Order; said dues to be used strictly for the expenses of the Order and to be kept by the Preceptor.

## ARTICLE SEVEN

An individual member (or solitaire) of this Order shall be defined as one who: 1) Is at least a First Order Druid/ess, and 2) Has pledged themselves to the Order, by execution of a Pledge, affirming their belief in the three tenets.

## ARTICLE EIGHT

Membership in OMS, attendance at public or semipublic OMS activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation.

Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from OMS-RDNA, as described elsewhere in these by-laws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.

All organizers of public and semipublic OMS activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given position must be able to meet all the relevant qualifications previously determined for said position, unless the Mother Grove shall rule otherwise in a particular instance.

## ARTICLE NINE

The Mother Grove may, by a unanimous vote, initiate an investigation into a member's conduct after either that member has confessed to or been found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or having been presented with documented evidence of disruptive or abusive conduct which works directly against the aims, activities or welfare of OMS-RDNA or its members. The member will be immediately sent a written notice by registered mail to their last known address informing the member of the investigation, the accusations, the accusers, and any evidence pertaining to the investigation. The member will be given 30 days to respond in his/her defense. After considering the member's response, if any, the Mother Grove may, by a unanimous vote, suspend or expel the member.

"Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of OMS or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.

Disruptive or abusive conduct does include: the spreading of slander or libel against OMS- RDNA or its leadership; bigoted communication or behavior as described elsewhere in these by-laws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.

In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.

Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin OMS- RDNA at a later date. Resignation should be made in writing or by email.

Suspended, expelled or resigned members may not hold office or act in any way as representatives of OMS- RDNA. Expelled or resigned members have no right to receive OMS-

RDNA publications, and may not continue to participate in Druidic Study Programs administered by OMS- RDNA

Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending OMS- RDNA activities, including public worship. Such bans shall be published immediately in OMS publications. They may be published elsewhere in the case of very serious crimes.

## ARTICLE TEN

Individual, autonomous collectives within the Order shall be known as "Groves."

The Mother Grove shall act upon all requests for the chartering of local groves, and shall issue appropriate regulations as needed for their proper functioning.

In Order to prevent confusion with other organizations calling their local groups "groves," all local groves of OMS-RDNA shall use the naming convention of "Cylch \_\_\_\_\_ Grove, OMS- RDNA" or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.

All local groves of OMS- RDNA are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of OMS- RDNA as a whole.

Each local grove may choose any ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Local aboriginal traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.

Only those persons who would qualify as voting members of OMS, as described in Article 7, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Arch-Druid, Clerk, and Preceptor, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.

The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.

The Archdruid of the Mother Grove shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

This Constitution may be amended by a unanimous vote of the members of the Mother Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Mother Grove. All members of the Mother Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this 62nd day of Samradh, in the 39th Year of the Reform, being the date of July 1<sup>st</sup>, 2001 in the Common Era,

by : Ellis S. Arseneau, Arch Druid  
Ceridwen Arseneau, Clerk  
Frank Mertus, Preceptor



# SECTION FOUR: Pertinent Past Proselytizing Propaganda Publications

## 1996 Introduction

How did the people join Reformed Druidism? Some merely observed a ritual in progress and joined in, but other were recruited by reading a flyer about Reformed Druidism. One can tell a great deal about a grove by the information in the flyers that it distributes to the general public. A flyer often tries to express the spirit of a grove's Druidism in its simplest and most understandable format. I have presented three flyers here for your perusal. The first was made by Fisher and Frangquist for distributing at Carleton's student activity fair, and it proved to be the foundational template for later flyers at Carleton and beyond. The second flyer was originally used as an introduction to the *Druid Chronicles (Evolved)* by Isaac Bonewits, and later as a handout by several groves on the west coast. The third flyer was made by Michael Scharding to hand out in his missionary grove at St. Cloud. Carleton tended to use a variant of the first flyer up to 1995, although a variant of the second one appeared once or twice. Both the second and third flyers were made for distribution in regions where Reformed Druidism was new and unheard of.

**Note:** None of these flyers contain dogmatic organizational principles, but provide a basic idea of how the groups historically operated. Their ideas are not set in stone.

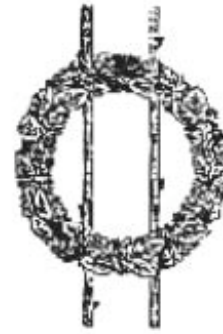
–Scharding



**Figure 3 Michael, Perverse Perpetrator of  
Perveying Pernicious Propanganda, 2004.**

## The Song of the Earth

(By David Frangquist, 1964)



Reformed Druids of North America  
1964

### INTRODUCTION

"The *Druid Chronicles*" are the so-called scriptures of the Reformed Druids of North America. The "Chronicles" have grown out of the movement, and contain the history as well as the principles of the RDNA.

There are five books in the "Chronicles." This pamphlet is designed to present some of the more important passages, and to give an impression of the flavor of each book.

- 1) THE EARLY CHRONICLES: is a history of the early months of the existence of the RDNA.
- 2) THE LAW: gives the "Basic Tenets" and rules for simple local organization.
- 3) THE CUSTOM: gives customs.
- 4) THE LATTER CHRONICLES: is a continuation of the history.
- 5) MEDITATIONS: examines the religious purpose of Reformed Druidism

# # #

1. The first of the chronicles of the disciples of the Earth-Mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the reform, which branch\* of the order was in Northfield, which is a city in Minnesota, the southeast part thereof. Peace be unto those whose hope lies in the comfort of the Earth-mother.
2. In those days (when Nason was president at Carleton) a decree went out from the Administration that all Sundays must be accounted for.\* So each went to their own place of worship in order that their credit might be established on their record.
3. And it came to pass that there were those among these people who chose to pursue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.\*
4. Now he did appear in the area which is north of the Lake of Lyman,\* proclaiming the glory which was Druid. And a few there were who listened to him and consulted with him.

(Early Chronicles 1:1-4)

4. Now the Basic Tenets of Reformed Druidism are these:
5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-mother, which is Nature; but this is one way, yea, among many.
6. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

(Law 4-6)

(A Chant\*)

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

(Custom 2:1-3)

1. It came to pass that the Arch-Druid was one day walking in the woods, and he was sorely perplexed, for it did happen to begin to rain.
2. And he was exceedingly wroth, so that he did feel tempted to utter a vile curse.\*
3. And it came to pass that he did so utter a vile curse, for such was his wrath.
4. And this curse which he did utter was a vile curse which was a vile curse which did call down the wrath of the Earth-mother, yea, even did it call upon the power of the Earth-mother.
5. And it came to pass that when he had spoken, there was a period of time which did last no longer than the space of a few seconds, and it passed.
6. And suddenly, there did occur a most horrible sound, and a blinding light did fill all the sky about.
7. For behold, all the power of Taranis was caused to be unleashed,<sup>g</sup> and it did fly as a spear, and did strike a tree which was rooted in the earth.
8. And Behold, from the tree to the Arch-Druid was a space not more than fifteen cubits in length, and he was sore afraid.\*
9. So he did go back among the faithful, and he did say unto them: "Curse not in the name of the Earth-mother, for verily I say unto you: ye know not what it is that ye say."\*
10. And when he had told them of these things which he had seen and heard, they did marvel at it.

11. And it was taken by them to be a sign.<sup>h</sup>  
(Latter Chronicles 2:1-11)

5. For thus saith the Earth-mother: "The Groves of the forest are my temples, and the trees of the groves are my icons,
6. "and the branches of the trees are my sacred scepters, and the green leaves of the branches are my sacrifice, which is a living sacrifice up unto beauty."<sup>b</sup>

(Meditations 2:5-6)

1. For what reasons is that ye sit here under the oak? Why is it that ye have come together under the stars?
2. Have ye come that ye might not be alone? If so, it is good.
3. But verily I say unto you: many there are who have come together, yet remain alone.
4. Do ye sit in the open that ye might come to know Nature? If so, it is good.
5. But verily I say unto you: many there are who have sat for hours and have risen up knowing less than when they sat down.
6. Rather, in your coming together, seek to know in what way ye may help him who is next to you, and strive to act justly toward.
7. And in your sitting down in the fields of the Earth-mother, open your minds as well as your eyes. Let your meditation grow and branch out as the oak which is over your head.
8. Except that ye have done these things, your sitting is in vain and coming is futility.
9. And why is it that ye do stand up before others and speak unto them?
10. Do ye teach unto them the ways of the Ancient Druids? If so, it is good.<sup>i</sup>
11. For they had their wisdom, and that is oft forgot.<sup>j</sup> But verily I say unto you: in their day, even they also were young in their traditions.
12. The wise man is not constrained to learn only that which he is taught. Yea, even as there is a time for talking, is there also a time for no talking.
13. In the silence of your being shall ye find that which is not of your being; and in the Earth-mother shall ye find that which is not of the Earth-mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great end and all else is but beginning.

(Meditations 7:1-16)

**PEACE!**

# What is Reformed Druidism?

Reformed Druids of North America

Flyer for Fall 1965 at Carleton

## Origins

Reformed Druidism has its beginning at Carleton College in the spring of 1963 as a protest to the college's requirement that all students attend a certain number of religious services or meetings. One of the ways of fulfilling the requirement was by attending services of one's own religion. The Reformed Druids of North America proposed to test the degree of freedom permitted under this clause.

Druidism was ideal for this attack. It had a perfect combination of exotic ritual plus some relevance to the so-called Judeo-Christian tradition. If religious credit were granted, the religious requirement could be exposed as totally ineffective. If, on the other hand, credit were denied, the college could be charged with bigotry. The initial attitude of the college was, "If we ignore them, they'll go away." But the RDNA not only refused to go away, it grew, acquiring an advisor, and becoming a registered college organization.

In June, 1964, the religious requirement was repealed. Even though the Druids rejoiced at this triumph, they recognized that their job was not over. For many members the movement had come to represent a valuable part of their spiritual lives. So there was the importance of continuing the RDNA as a protest against all coerced religion.

## Principles

Druidism boasts its lack of institutionalized dogma. Each Druid is required only to adopt these Basic Tenets:

- (1) One of the many ways in which the object of Man's search for religious truth can be found is through Nature: the Earth-Mother.
- (2) Nature, being one of the primary concerns in Man's life and struggle, and being one of the objects of creation, is important to Man's spiritual quests. (The phrase "objects of creation" does not necessarily imply a single Creator, but it does imply an important link between the spiritual and the material realms)

In Reformed Druidism, the material realm, Nature, is personified as the Earth-Mother. The abstract essence of the universe, in opposition to the material world, is referred to as Be'al, from a word which the ancient Celts applied to an abstract supreme being. The "object of Man's search" is called "awareness," and it is defined as "unity with Be'al".

## Ritual

In accord with the Basic Tenets, all Reformed Druid worship must be directed toward Nature. For this reason, many customs and rituals of the Ancient Druids, who were essentially Nature-worshippers, are retained.

Druid worship must, in so far as possible, be held in the out-of-doors; an oak grove, or a hill or other prominence, is ideal. According to ancient Druid custom, the officiating Druids, and others who so wish, ought to be clad in long white robes; the robe of the Archdruid having a distinctive decoration or color. The waters-of-life are usually passed to all present as a symbol of the link man has with Nature. Incantation and other ancient Celtic ritual is also used; but in "Reformed" Druidism, human sacrifice is out.

In order to focus attention on Nature, various aspects of it retain the names of their corresponding Celtic gods and goddesses.

Dalon Ap Landu - the grove

Grannos - healing springs

Braciaca - malt

Belenos - the sun

Sirona (goddess) - rivers

Taranis - thunder & lightning

Llyr- the sea

Danu (goddess) - fertility

## Festivals

Druid festivals correspond to the important dates of the old Druid year. Celebration always begins at sundown the previous evening, and includes bonfires and revelry appropriate to the season.

Samhain - Nov. 1: "Halloween" begins the period of Geimredh.

Midwinter - the winter solstice; day of the "Yule log"

Oimeal - Feb. 1; begins the period of Earrach.

Beltane- May 1; "May Day," begins period of Samradh.

Midsummer - the summer solstice

Lugnasadh (Brón Troghain) - Aug. 1; day for gatherings and feasts, begins the period of Foghamhar.

The phases of the moon also ought to be followed closely. A new venture should be begun only when the moon is waxing, an old one consummated only when it is waning. The night of the full moon is a time of rejoicing; while the night of the new moon is a solemn occasion, calling for vigils and meditation.

## Organization

Each organization (known as a grove) has three officers: an Archdruid, who must be a third order priest or higher, to direct worship; a Preceptor, who must be at least a second order Druid, to handle business matters; and a Server, to assist the Archdruid.

To become a first order Druid, a person must partake of the waters-of-life, and affirm his acceptance of the Basic Tenets (listed under Principles above).

To become a second order Druid, one must pledge himself to the service of Druidism, as well as have an understanding of basic Druidism.

To become a third order priest, one must dedicate himself to a life of Druidic inquiry, the beginning of which is an all-night, outdoor vigil.

Higher orders of the priesthood (up to the tenth) are reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority. Each order of the priesthood is dedicated to one of the eight aspects of Nature mentioned under Ritual.

## Purpose

On a superficial level, it might now seem that the purpose of Reformed Druidism is merely to delve into the strange customs and rituals of the ancient Celts, and to have some fun doing it, and also to serve as a new and different type of protest movement.

But, on deeper examination of the RDNA, it might be said to have two important purposes: (1) It offers a reasonable alternative for the person who cannot stomach organized religion, or who feels that it is somehow deficient; and it hopes that its exotic forms of worship will appeal to the rebel. (2) In communing with Nature, it seeks to promote a spirit of meditation and introspection, aimed ultimately at awareness of religious truth.

# What and Why is Reformed Druidism in the 70s?

Schismatic Druids of North America  
Used as the Introduction for  
The Druid Chronicles (Evolved) Fall 1976

## Origins

Many people coming across the Reformed Druid movements for the first time may very well be confused as to their exact nature, and for good reason - Reformed Druidism is very confusing, even (or perhaps especially) to its members. Therefore, this introduction may help to place certain concepts into perspective.

Reformed Druidism (or, at least, the first known Branch of the Reform) was started as a lark at Carleton College in Northfield, Minnesota in the Spring of 1963 c.e. (common era) as a protest to the college's requirement that all students attend a certain number of religious services or meetings per semester. One of the ways in which this requirement could be fulfilled was by attending the services of one's own religion. The original Reformed Druids of North America ("RDNA") was founded in order to test the amount of freedom granted under this clause - by inventing a new and unheard of religion on the spot.

As originally founded, Reformed Druidism was ideal for this attack. It had a perfect combination of "exotic ritual" plus "some relevance to the so-called Judeo-Christian Tradition." If religious attendance credit had been given then the requirement would have been shown up as totally ineffective. If, instead, credit had been denied, then the college could have been charged with creedism.

The initial attitude of the college administrators was "If we ignore them, they'll go away." But the RDNA not only did not go away, it grew, acquired a faculty advisor and became a registered student organization - one that has existed, off and on, to this very day. [*Never recognized, actually.* -Scharding]

In June of 1964 c.e., the religious requirement was repealed. Even though the Druids rejoiced at this triumph, some of them realized that their job was not yet over. For many members, the movement had come to represent more than a practical joke and an excuse to miss Sunday Chapel - It had come to represent a valuable part of their spiritual lives. And so, to the surprise of the original Founders, the RDNA continued to exist and grow; with graduates of Carleton College spreading the movement (and its offshoots) across the country.

## Basic Beliefs

The principles of the original RDNA are quite simple and are referred to as the "Basic Tenets." We quote here from *The Book of the Law*, Verses 4-6, as they appear in the *Lughnasadh 14* y.r. Edition of *The Druid Chronicles (Evolved)*:

"4. Now the Basic Tenets of Reformed Druidism are these:

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

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

This has since been abbreviated, in *The Outline of the Foundation of the Fundamentals*, to the following statements:

"1. Nature is good! And the second is like unto the first:

2. Nature is good!"

It appears that all Reformed Druids, of every Branch of the Reform, believe in the above principles, though all have their own interpretations of the words. In all the Branches of the Reform, the material realm, Nature, is personified as the Earth-Mother (one of the oldest archetypes known to humanity). The abstract essence of the universe(s), in distinction from the material world, is referred to as Be'al, from a word which the Ancient Celts applied to an abstract supreme being (based on the root "Be", meaning "good, shining, bright"). The "object of Humanity's search" is called "awareness" and it is defined as "unity with Be'al".

## The Branches of the Reform

There are at present (*Lughnasadh 14* y.r.) several overlapping Branches of Reformed Druidism: the Reformed Druids of North America (RDNA), the New Reformed Druids of North America (NRDNA), the Schismatic Druids of North America (SDNA), the Hasidic Druids of North America (HDNA), and rumblings of a few others (including Zen Druidism, Chaoist Druidism, Norse Druidism, etc.)

The RDNA is, of course, the original group and looks somewhat askance at the offshoots. The NRDNA and the SDNA were founded during *Foghamhar 12* y.r. (Fall of 1974 c.e.) and the HDNA during *Samradh 14* y.r. (Summer of 1976 c.e.). The other offshoots are as yet twinkles in their Founders' eyes.

The RDNA itself neither categorically denies nor accepts the validity of any particular faith, including its own. This is one of the most important principles of the RDNA. It means that anyone may become this kind of Druid without feeling obligated to renounce her or his present religious beliefs and without being committed to anything but the Basic Tenets. Many find this approach to mysticism liberating, although some may also feel that it prevents them from answering the question, "Is my Druidism valid?" The answer to that question must be found on an individual level and a Druid would say "It will come with awareness."

While the original RDNA includes Jews, Christians, Agnostics, Atheists, Marxist and members of other faiths in its ranks, the NRDNA seems to include many Neopagans as well (for a discussion of what Neopaganism is see *The First Epistle of Isaac, Part Two*) and one Grove at least is headed further and further in that direction. However, the major distinctions between the NRDNA and the RDNA appears to be in their political structure rather than their philosophy (see below).

The SDNA is emphatically Neopagan in its philosophy (although in an antidogmatic fashion) and defines itself as follows: "The SDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personification of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritual with members of all other belief systems, including all other Branches

of the Reform, that are compatible with our own approach and Nature. We accept our duty to assist Evolution, on all levels, and to work for the survival of our Holy Mother the Earth."

The HDNA is the most recent Branch of the Reform, being an offshoot from the SDNA. It too considers itself to be a form of Neopaganism and has chosen to orient itself around a total Neopagan Lifestyle, based upon "repaganized" patterns taken from Jewish origins. It is currently offering the following self-definition, until a better one is evolved: "The HDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Lifestyle, based primarily upon Gaulish, Celtic, Yiddish and Hebrew Paleopagan sources, but open to ideas, deities and rituals from many other Neopagan belief systems..." [the rest of their definition follows that of the SDNA]

It should be remembered that most of the members of the RDNA do *not* consider themselves to be Pagans of any sort, but rather followers of a way of inquiry that is applicable to any faith. Druids believe that among the many obstacles to spiritual growth are Dogmatism and Orthodoxy; the formalization of beliefs in a fashion that discourages continual spiritual inquiry, or that encourages others to adopt them without their own inquiry. Many also feel that most of the world's religions are beset by these problems and must constantly combat their ossifying influence. The Neopagans agree that it is necessary to keep a wary eye and a keen sense of humor about the whole problem. Still, many of the older members of the RDNA disapprove of Neopagan Druidism, considering it a dangerous step backwards.

The SDNA and the HDNA seem to place more of an emphasis than the RDNA and the NRDNA (except for the Berkeley Grove) upon the following areas; Magic, craft, Poetry, Song, Dance, use of Solar and Lunar cycles, Neopagan ecumenical rites, civil liberties actions and active worship of many Gods not mentioned in the original RDNA literature. All Reformed Druid movements are interested in ecological activities and in the creation of new liturgies.

There are many members of the NRDNA who agree with the philosophy of the SDNA and/or the HDNA, but who prefer to remain with the organizational structure of the RDNA. This is what we mean when we say that the Branches of the Reform "overlap". Also of interest is the fact that, thanks to the Apostolic Succession from Carleton College (maintained by using the same basic ordination ceremony, with or without additions, for the Priesthood), all Third Order priests and priestesses of any Branch of the Reform are equally "legitimate", though personal beliefs vary widely and some groups may not allow priests of a different Branch to lead some of their specialized rites.

In none of the currently existing Branches of the Reform is either sex given precedence over the other, nor any race, color, nationality or culture considered superior. The SDNA and the HDNA accept only Pagans for the Priesthood. The Priesthood of the RDNA and the NRDNA, on the other hand, are open to members of all faiths.

## Local Organization

All Branches of the Reform operate locally in "Groves". Each Grove has at least three officers; an Archdruid/ess, who must be at least a Third Order Druid or Druidess, to direct worship; a Preceptor (or Preceptress) who must be of at least the Second Order, to handle business matters; and a Server, who must be of at least the First Order, to assist the Archdruid/ess. In the SDNA and the HDNA, other officers are added, including an Assistant Archdruid/ess, to preside over services when the regular Archdruid/ess is absent, and a Bard, to direct all the music,

poetry, singing and dancing. Some Groves may also appoint an Astrologer to select the proper dates for services, etc.

To become a First Order Druid/ess, a person must partake of the waters-of-life and affirm her or his acceptance of the Basic Tenets.

To become a Second Order Druid/ess, one must pledge himself or herself to the service of Druidism, as well as have an understanding of basic Reformed Druidism.

To become a Third Order Druid/ess (priest or priestess), one must dedicate herself or himself to a life of Druidic inquiry, the beginning of which is an all night fast and vigil in the outdoors. The SDNA and the HDNA add various other requirements for this Order, including, amongst others, (1) a statement to the members of the Grove that one does indeed think of oneself as a Pagan, (2) progress in the learning of magical, religious and parapsychological knowledge, (3) progress in the learning of various crafts and fine arts, and (4) an agreement between the candidate and the ordaining Archdruid/ess that a genuine vocation is evident. The normal time period in the SDNA and the HDNA from becoming a member of the First Order to being ordained to the Third Order (for those who are not already clergy in other Neopagan religions) is a year and a day.

The RDNA and the NRDNA also encourage the ordination only of those with vocations, however, they define this differently and do not necessarily consider holding of Neopagan priesthood as evidence of such.

In order to establish a legal Grove, in any Branch, it is necessary to have three people, at least one of whom is of the Third Order and one of the Second, to adopt one of the standard forms of a Constitution and (for the offshoots) to register the fact of the Grove's existence with the head of one's Branch.

## National Organization

Each Grove, in every Branch of the Reform, is an independent entity, as is each Branch. In the RDNA, what little governance occurs is handled by the Council of Dalon Ap Landu, which consists of all Third Order priests and priestesses, including (presumably) those who belong to the other Branches. (It would be difficult legally and ethically to oust the "heretics", in any event, since they do hold legitimate Apostolic Succession and there are not provisions -currently- for loyalty oaths to the original Branch.) The basic principal of the Council of Dalon Ap Landu has been described by some as "that government is best which governs least." The CoDAL operates by mail and is officially headed by whoever is Archdruid/ess of Carleton Grove. Since (a) Druids don't write letters much, (b) the Carleton Grove is most active during the school year, and (c) it has also suffered organizational difficulties over the last few years (though it now seems healthy enough) the CoDAL has actually done very little over the years.

The NRDNA formed, in part, over this difficulty and is in the process of reorganizing its political structure. Three of the five RDNA Groves (Berkeley, Chicago and Stanford) decided in August 1974 c.e. to stage a coup d'etat and form a Provisional Council of ArchDruids, inviting the leaders of all active Groves to join. Further details on this action, and the confusion accompanying it, can be found in *The Book of Changes*.

The fifth Grove (the Twin Cities) began to schism from the RDNA at the same time. The reasons for the schism (whether full or partial, temporary or permanent, has never been decided) were dissatisfaction with the religious vaguenesses and overly anarchistic disorganization that they believed to exist in the original Druid organization, a desire to make their form of Druidism more available to the public, and a feeling that it was unfair to all parties involved to use the same name. It is currently

headquartered in Berkeley California (The Mother Grove, which has an overlapping membership with the Berkeley Grove, NRDNA).

The HDNA was formed as an offshoot of the SDNA, with its full cooperation, and is currently headquartered in St. Louis, Missouri (the Arch Grove)

The Archdruids of the NRDNA, SDNA and HDNA Groves belong to the Provisional Council of Archdruids (PCoADS), which is in correspondence with the RDNA Archdruids. However, the political structure of all these Branches will no doubt continue to evolve as time goes on.

The SDNA has arranged for legal minister and church status to be granted to any Druid priest/ess or Grove so desiring (in any Branch) via a federally recognized Nonprofit Religious Association (the Association for the Advancement of Aquarian Age Awareness). [I.e. "Pentalpha"]

## Special Orders

Within the RDNA there are "Higher Orders," from the Fourth to the Tenth, that are "reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority." Each of these Higher Orders is dedicated to one of the aspects of Nature mentioned below (under "Ritual"). There are at present only four of these Orders operating (the Fourth through Seventh), since the Patriarch of the Seventh Order resigned several years ago (as did the Patriarch of the Fourth Order more recently) and the RDNA has never instituted or executed any procedures for selecting replacements for the heads of the Higher Orders. Since the heads (Patriarchs and Matriarchs) of each Higher Orders are elected by the members of each Order directly below, this means that the Eight, Ninth and Tenth Orders have no leaders and no members.

There are also other Orders associated with the other Branches of the Reform, including the Order of Oberon and the Order of Merddyn in the SDNA (which are Bardic and Ceremonial Magical Orders, respectively), the Order of Diancecht in the NRDNA ( a Healing Order), etc. As a general rule, these Orders have only whatever "authority" in a local Grove may choose to grant them. For example, in the Twin Cities Grove, the Order of Oberon is headed by the Grove's Bard and is in charge of all music, poetry, ritual dramas, etc. The Matriarch or Patriarch of each special Order is usually self-appointed and exercises whatever internal authority they can get away with, which isn't much.

## Ritual

In accordance with the Basic Tenets, all Reformed Druid worship is directed towards Nature. For this reason, many customs and rituals (real, reconstructed, or fancied) of the Ancient (Paleopagan) Druids are retained. The Berkeley Grove seems to have done the most research in this area so far, having a gigantic library of Celtic materials and holding many of its services in Gaelic. Druid worship should in so far as is possible, be held in the out-of-doors. An oak grove, beach, hill or other place of natural beauty is ideal.

During the winter, especially in the Northern parts of the country, frequent outdoor services are impractical. The Berkeley Grove solves this by having "Celtic Nights" every other week during the winter, and the Twin Cities Grove has experimented with weekly Taoist meditation services, which seemed to fit quite well with the Reformed druid idea.

According to custom, the officiating Third Order Druids, and other who so wish, ought to be clad in long robes (white is

traditional, but any color other than black is acceptable), with the robe of the presiding Archdruid/ess having a distinctive color or decoration. The official mark of the Priesthood is the red or white ribbon (depending on the season) worn around the neck. This is the actual minimum of vestments and some Groves may choose to wear ordinary clothes or dress in some other manner. Ribbons of other colors are worn as insignia by the various Orders as well.

The waters-of-life are usually passed to all present as a symbol of the link we have with Nature. Incantation and other Paleopagan ritual devices are also used, but in all Branches of the Reform human and animal sacrifice is forbidden (actually there is very little to support the idea that human sacrifice was ever very common among the Ancient Druids anyway). The sacrifice that is used instead is usually the leaves and branches of a living plant (often, but not always, an oak tree).

In order to focus attention on Nature, various aspects of Her retain the names of their corresponding Celtic and Gaulish Gods and Goddesses:

Dalon Ap Landu, Lord of the Groves  
Grannos, God of Healing Springs  
Braciaca, God of Malt and Brewing  
Belenos, God of the Sun  
Sirona, Goddess of Rivers  
Taranis, God of Thunder and Lightning  
Llyr, God of the Sea  
Danu, Goddess of Fertility

These deities are referred to by all Branches of the Reform, though their relative importance varies from Grove to Grove. In the HDNA, SDNA, and some parts of the NRDNA, several other deities are added. For details concerning these and other deities, see *Miscellaneous Customs and Liturgical Notes*, *The Book of Footnotes*, *A Guide to Gaelic Deities* and the appropriate books in *A Bibliography of Druidism*.

There are two standard services for weekly use, called the "Orders of Common Worship," one for the Summer half of the year and one for the Winter half. There are also "Special Orders of the Worship" for the High Days (see below), most of them written by the Berkeley Grove, and all of them optional. Many other ceremonies, some required and some optional, have been created over the years and more are still being invented. For copies of these rituals, see *The Liturgy of the Druids*.

## Festivals and Holy Days

The Druid festivals that are held in common by most Branches correspond to the important dates of the old Celtic year. Celebration always begins at sundown of the previous evening and includes bonfires and revelry appropriate to the season. The High Days are divided into Major and Minor ones:

*Samhain* occurs around November 1st, is a Major High Day and begins the period of *Geimredh*.

*Midwinter* occurs around December 21st, is a Minor High Day and marks the Winter Solstice.

*Oimelc* occurs around February 1st, is a Major High Day and begins the period of *Earrach*.

*Spring* occurs around March 21st, is a Minor High Day, the Vernal equinox is not celebrated by the RDNA.

*Beltane* occurs around May 1st, is a Major High Day and begins the period of *Samradh*.

*Midsummer* occurs around June 21st, is a Minor High Day and marks the Summer Solstice.

*Lughnasadh* occurs around August 1st, is a Major High Day and begins the period of *Foghamhar*.

*Fall or Autumn* occurs around September 21st, is a Minor High Day, the Autumnal Equinox is not celebrated in the RDNA.

These dates are all calculated in different ways by different Groves, and are extremely flexible in any event. The phases of the moon are closely watched and attempt is made to begin projects when the moon is waxing and to end them when it is waning. The night of the full moon is a night of rejoicing, while many Druids use the night of the new moon for solemn vigils and fasting. There are numerous other holidays and festivals, especially in the SDNA and the HDNA, kept by individual Druids and Groves.

For more information about these matters, see *The Tally of the Years* and the *Druid Calendars*.

## Sacred Scriptures

There are a number of collected writings held in greater or lesser reverence by various Druids. *The Chronicles of the Foundation*, originally entitled *The Druid Chronicles (Reformed)*, are the only writings universally held to be of "sacred" status. *The Books of the Apocrypha* consist of a variety of letters sent out by members of the Priesthood to each other. *The Liturgy of the Druids* is a collection of rites performed by both large and small numbers of Druids. *Further Laws, Customs and Ordinances* is the title for several pieces of constitutional and legislative material, as well as articles on the calendrical systems and miscellaneous customs developed by various individual Druids and Groves. *The Great Druish Books* are those held to by the Hasidic Druids (and a very few others). *The Druid Miscellany* is a number of short articles concerning matters historical, linguistic, polytheological, Bardic and bibliographical. All of these items will be found in *The Druid Chronicles (Evolved)* which is currently selling at a price (cost) of \$6.00 per copy.

*The Green Book* is a collection of favorite meditational passages and poems used by the Carleton Grove. It should be available later in 1976 c.e., from the Ann Arbor Grove. *The Black Book* is the name for the Carleton Archdruids' copy of the liturgy.

## Conclusion

We hope that this brief Introduction has answered some of your more important questions about the different organizations called themselves part of the Reformed Druid movements. Obviously, only a thorough and careful reading of all of the literature of the various Branches will acquaint you completely with each one. Naturally each Branch of the Reform likes itself the best and wishes to be distinguished from the others (especially the RDNA, which wishes to be kept completely distinct from its offshoots). It is up to the reader to decide which, if any, of the Reformed Druid movements strikes a responsive chord.

Further information about Druidism of your choice can be obtained by writing to the nearest Grove of the Branch that you are interested in.



**Figure 4 Old Stone Circle, Summer 1997.**

## Addresses:

The addresses and affiliations of the currently active Groves are as follows:

Ann Arbor Grove, RDNA c/o Adr. Richard M Shelton, 722 Dewey Avenue, Ann Arbor, MI 48104.

Arch Grove, HDNA, c/o Vicki Rhodes, 475 Lockwood, Webster Groves, MO 63119.

Berkeley Grove, NRDNA, c/o Adr. Robert Larson, 5208 Manila, Apt 6. Oakland CA 94618

Carleton Grove, RDNA, c/o Adr. Don Morrison, Carleton College, Northfield, MN 55057.

Chicago Grove, NRDNA, c/o Adr. Michael Bradley, 5611 South Blackstone, Chicago IL 60615

Mother Grove, SDNA, c/o Adr. Isaac Bonewits, box 9398, Berkeley, CA 94709

New York Grove ("the Second"), RDNA, c/o Adr. Steve Corey, 185 Mountainview Road, East Longmeadow, MA 01028

Southern Shores (Stanford) Grove, RDNA /NRDNA, Adr. David Uggla, 1820 West Bayshore Road, Palo Alto, CA 94303.

Twin Cities Grove, SDNA, c/o Adr. Eleanora Auvinen 212 Southeast Bedford, Minneapolis, MN 55414

Remember that these addresses are very out of date, so don't write to them, except Carleton.

Protogroves will be starting up soon in many parts of the country. See the address in the Box below for the Druids closest to you.



**Figure 5 Springtime shore of Lyman Lakes in 1960s.**

# What is Reformed Druidism?

By Emmon Bodfish, Live Oak Grove  
Druid Missal-Any, Midsummer 1987

## GUIDELINES FOR VISITORS AND NEWCOMERS

Reformed Druid Services schedule to mesh with the movement of the Sun and the Stars. They must start on time, such as at Solar Noon, when the Sun is highest in the sky, or at Sunset. Please be on time. If you are late, stand quietly outside the circle; please don't interrupt.

The Service is not a party; partying is afterwards. While R.D.N.A. is not grimly solemn, Druids are serious in their religious purpose. If you are not seriously interested in spiritual development or meditative skills, then Druidism, R.D.N.A. system, is not for you.

Once the Service begins, focus. Talking, joking, laughing etc. are rude. They break the concentration of others and prevent the Grove from achieving its goal. If you are drunk, stoned, or uncontrollably disruptive, you will be asked to leave.

While everyone is not a scholar, you are expected to learn some historical background about the Ancient Druids.

Ranks earned in other religions don't "count" in R.D.N.A. There is not fast way up or around the hierarchy. We are in no way connected with any other Neopagan religion, Wiccan, Craft or the secular, charitable organization style "Druids".

If what you really want are "Sex 'n Drugs 'n Rock 'n Roll", Druidism, again, is not for you. You might consult the San Francisco Sex Information Switchboard (415-665-7300) who deal with that sort of networking. Neither do we offer instant magic, curses, nor predictions about the Stock Market.

Enough Said  
(With thanks to Selena Fox's Guidelines)  
Now, if you're still with us,

## How to Join.

Read the basic Tenets and see if you agree with them. Read over the Outline of the Foundation of the Fundamentals.

To become a full member of the Reformed Druids, you must attend a Service or a Grove, during the summer half of the year, state that you want to join, state that you agree with the Basic Tenet, "Nature is Good," when you are asked this by the Archdruid, and share with the Grove a sip of the Water-of-Life. Or you may be accepted by a Solitary Third Order (clergy) Druid who performs the standard Service and shares with you the Waters-of-Life.

If neither of these opportunities are available to you, you can become a Proto-grove member until you can meet an ordained Druid or attend an active Grove. Perform the proto-grove Service yourself. Tell Deity(s) that you agree with the basic Tenets. Let us know and we will announce your new Proto-grove in the Missal-Any. To wisecracs who only want to see their names in print, and so send us fallacious Proto-Grove applications, we leave them to Cernnunos, Sucellos, and their consciences.

For a copy of the Proto-grove service, send us two or three stamps and an envelope, or \$1.00 (We are on budgets too.)

## Now the Basic Tenets of Reformed Druidism are These:

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

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

or

Nature is good!

and the second is like unto the first:

Nature is good!

The following is from : The Druid Chronicles (Evolved)  
[Here is included a copy of "The Outline of the Foundation of Fundamentals" from the Apocrypha]



**Figure 6 Emmon Bodfish at  
Live Oak Grove, Fall 1982**

# What is Reformed Druidism?

The "Big River Grove" of the  
Reformed Druids of North America (RDNA) at SCSU  
.Initial Flyer for the Fall of 1995 at St. Cloud State University

## Definition

The Reformed Druids are a club of students from all backgrounds who are interested in exploring the beliefs of religions and philosophies. They also have a reverence for the importance of the Earth in our daily lives. We join together to enrich each other by sharing insights and pointing out good resources. This is our first year at SCSU.

## Common Beliefs:

There are only two Basic Tenets which we, as a group, agree with:

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

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

Everything beyond that is up to you, as far as we are concerned. We don't like dogma.

## History

The first grove of the Reformed Druids was founded at Carleton College in Northfield Minnesota in 1963. Some students wanted to protest mandatory chapel attendance, and they learned of a loophole allowing students to alternatively attend services of their own religion. They decided to make up their "own religion" and created the Reformed Druids as a hoax, based on the image of the ancient Druids of France & Britain. When the chapel requirement was dropped by the college, they found that they were enjoying the Druidical activities too much to quit. Many had found that the eternal search for religious truth was too important to abandon and that Druidism was the vehicle for that search. As they graduated from Carleton, many Druids founded new Druid groups, called "groves" and continued to help other students explore their own beliefs.

## Structure

Being a creation of the 1960s, Reformed Druidism doesn't really like hierarchy. However, three basic officers of the group are necessary to maintain club status and to make sure activities DO happen. We elect them every year in the first three weeks of Fall term.

1) Archdruid. This is the titular head of the grove. She or he is responsible for organizing activities and leading seasonal services.

2) Preceptor. The right-hand Druid of the Archdruid. She or he helps the Archdruid with organizing events and they play a role in the services.

3) Server. The server merely is a go-for to help with advertising and various tasks.

Although all members are equal in the eyes of the group, some members will occasionally pass through different stages of spiritual growth. It is customary to mark these events by holding a ceremony in their honor. We call these ceremonies "orders", similar to the different levels of Masonic groups.. There are

traditional speeches and activities associated with the three different orders. They are serene and dignified events and they are often designed & directed by the initiate. Most people don't go through the orders, and that's fine. But there is much more to Druidism than collecting silly titles.

## The Festivals

Because we find one type of inspiration through Nature's cycles, we hold periodic ceremonies to honor the passing of the seasons. The names are taken from public holidays in Ireland that were similarly practiced in most of Europe up until W.W.II. Each of these four holidays is usually accompanied by a campfire.

**Samhain** (Pron. "Sa-veen" or "Sawin") Nov. 1st. Known in Christian calendars today as "All Saints Day" Remembrance of our ancestors and honoring the beginning of the Winter half of the Druidical year.

**Imbolc** (Pron. "Eem-bolluck" or "im-wolac") Feb 1st. Known in Christian calendars as "Candlemas". At this time of the year, the first signs of spring are revealed through pussywillows, ewes bearing lambs and a slow warming of temperatures.

**Beltane** (Pron. "Bell-tain" or "Bel-tin-uh") May 1st. Known to many as "May Day". It is the celebration of the fertility in the Earth and the beginning of the Summer half of the Druidical year. Maypole dances and flower-gathering are common activities.

**Lughnasadh** (Pron. "Loo-na-sa") Aug. 1st. This is a harvest festival, celebrating the pinnacle of the Earth's productive bounty and the realization that winter is slowly coming and that we must prepare for upcoming hardships.

## Part Two: Frequently Asked Questions

Q: What is Reformed Druidism?

A: Reformed Druidism is that feeling when you see a little bird hatching from an egg in the spring. It is a deep personal drive for religious truth, a drive so important that you will follow it no matter where it takes you. It is a journey, perhaps with occasional wayside rests, but still a journey whose only distant destination is truth.

Q: Do Reformed Druids have scriptures?

A: Not really. We are a living experience that cannot be encompassed with pen & ink. We do have some reflective writings from past members, but most people ignore them as silly. Instead, most Druids seek inspiration from various philosophical and religious writings that they find attractive. Some Druids find that events in their everyday lives provide plenty of inspiration. No two Druids have the same background of ideas, which makes our interactions all the more productive & unpredictable.

Q: What do Reformed Druids think about the Earth?

A: Most of us agree that the Earth is good; so much so that we affectionately refer to her as the "Earth-mother". Everyone today realizes that we have to be environmentally aware of the earth's cycle and the Druids often go a step further. While many of us find spiritual fulfillment in the lofty aeries of theoretical theology, we also realize that the material world can also teach us spiritual lessons. We can find truths in the eternal cycles of life and death and in the passing of the seasons. We recognize these lessons by marking the seasons with rituals to express these lessons.

Q: Do I have to abandon my previous religion to become a Druid? Do I have to be Pagan?

A: We welcome people of all religions and philosophies to the group, provided they can interact respectfully and maturely. Reformed Druidism does not require (nor does it desire) that you change religion. It only asks you to examine your beliefs and expand your understanding of alternate systems. It is far better to

be able to expand the understanding of one's own religion than to wander aimlessly, although for some members, such wandering may lead them to new religions or philosophies that they may find better suited to their life.

Q: What kind of activities do Druids do?

A: Most of the time it's just talking together, sharing ideas and telling each other about good courses to take. Other times we may meet to quietly meditate or go for nature walks. Occasionally we get together for a service to mark the passing of the seasons and pause to reflect how similar cycles of ebb and flow also occur in our daily lives. Some members prefer to do Druidical activities on their own with only the occasional interaction of the group. Many members drift away after they find that they don't need the group anymore, others stay behind to help future members in their searches.

Q: Are you guys a cult? I mean, do you do animal sacrifice or brainwashing?

A: Nope, No and No. We're a club for people looking for truths and who are willing to share their insights. We do offer up the occasional vegetable or oak-branch at our services, but then again the Christians often offer up bread and wine.

Q: So what's the point?

A: "The Search is it's own reward."



**Figure 7 Bill Scherer, Mike Scharding, Andrea Davis, Matt Cohen, Sam Adams and Gretchen Johns March 1993 in 5<sup>th</sup> Floor Watson Hall to elect Mike Archdruid and vote for a constitution.**



**Figure 8 Tracy Utsuka, Allison, Dan Coil, Mike, Stephen Crimmins at New Stone Circle, 4/30/01.**

## What Is Up With Reformed Druidism?

By Stephen Crimmins, Carleton Grove 2003

"In those days (when Nason was president at Carleton) a decree went out from the administration that Sundays had to be accounted for."<sup>1</sup>

The Reform Druids of North America (RDNA) were started in 1963 as a protest against Carleton's Religion Requirement.

Since then the Druids have come to be a source for any one interested in Spirituality and Nature, no matter what background or lack there of.

### Druids Have Only Two Common Beliefs:

1. The object of the search for religious truth, which is a universal and a never ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.
2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life as we come face to face with it.

Some can't even agree on [or parse] these and so they've been simplified to:

1. Nature Is Good.
2. Nature Is Good

Which is still controversial, leading to:

- 1 and 2. Nature Is Nature

(We drew the line here)

If you are interested in Reformed Druidism email [crimmins@carleton.edu](mailto:crimmins@carleton.edu) or try our web page, <http://orgs.carleton.edu/druids>

### FAQ About the Reformed Druids

**Q: The Druids Hold Satanic Rituals, Right?**

A: No. Absolutely Not. In fact, some of us, such as the founder of Reformed Druidism, are devout Christians.

**Q: But what about the orgies and the animal sacrifice I've heard about?**

A: Sorry, but we are Reformed Druids. Since the Reform, we hold discussions, practice meditation, and pursue other avenues of spiritual exploration; most of all, we spend lots of time in the Arb.

**Q: Do I have to quit my current religion to be a Druid?**

A: Most certainly not. Anyone can be a Druid, regardless of religion, or lack there of.

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<sup>1</sup> From "The Druid Chronicles (Reformed), by David Frangquist, class of '66

**Q: But Druidism Is A Religion, Right?**

A: It depends on who you ask. Some say that it's an additional spiritual path, Some just show up for conversation and food (We don't mind, really) and some consider it a religion.

**Q: So, how do I join?**

A: You just did.

**Q: Oh really? How do I quit?**

A: You just did.

**Q: Ok. How do I join and know when events are?**

A: Try emailing the ArchDruid at [crimmins@carleton.edu](mailto:crimmins@carleton.edu). We'll also put notices in the NNB. Another resource is our conference on caucus.

## Truth or Myth About the Druids

**The Druids started as an excuse to go into the Arb and get drunk on Sundays.**

MYTH: The Druids started as a genuine protest against the religious requirement; alcohol is not allowed at Druid events.

**The Druids are weird unshaven throwbacks to the Sixties.**

MYTH: We look pretty much like everybody else on campus. We could live next door without your knowing it (You're thinking of the moustache club and the seventies.)

**The Druids all wear cloaks.**

MYTH: A few of us have cloaks but it has nothing to do with Druids (Except that they are nice to wear during ceremonies in the bitter Minnesota winter. [And yes, the bitter Minnesota winter is true; the Druids can do nothing about that])

**The Druids are Neopagans.**

MYTH: The Druids are made up of people of many religions, only a handful are Neopagans.

**In the year 1999 the God Dalon Ap Landu was defeated and killed by Hu Gadern because Hu had more historical evidence to support him.**

MYTH: But one of our sources says he's now in FL.

**You can join the Druid mailing list by contacting [crimmins@carleton.edu](mailto:crimmins@carleton.edu)**

TRUE: You can also ask him questions about the Druids for any reason.

This Pamphlet Created By the Reformed Druids of North America, Messing With Forces We Do Not Fully Understand Since 1963.



**Figure 9 Ross Wilke (St.Cloud), Crimmins, Frangquist, (tall) Darren, Larry Press, Mike, Julie Doneaux ,**

# Basic Form Reply Letter

By Mike Scharding, Japan, c. 1998

Dear Friend of the Earth-Mother,

I am grateful that you have heard about our group and chose to ask more about us. We get about 4 requests a month, so we made a standard reply letter. There may be a more personal response at the end, to deal with specific questions from your letter.

I am not the "leader" of the Reformed Druids of North America, merely the historian and busy-body, a person willing to answer questions. I used to be the Archdruid of Carleton (and therefore leader of the RDNA), but I retired from that post. However, I should be able to answer most of the questions that you may have.

I guess that you have probably written to many Druid, Celtic Wiccan and other such organizations in your desire to find information about the truths and wisdom of the ways of the ancient Celts. This is very admirable. It will take many years of long study, personal introspection, external communications, and lots of practice to achieve this lifestyle that you are aiming for. I wish you good luck and persistence in your quest.

Why chose RDNA? There's no pressing reason really, people just join if they want to. We're not a proselytizing group, nor are we secretive. People come and go freely. Many newcomers to Druidism prefer the vitality and more intense groups like Order of Bards Ovate & Druids (OBOD), Ar nDraiocht Fein (ADF), or Henge of Keltria (Keltria) which have established study programs, newsletters, magazines, published books, regular meetings, national councils, rules and by-laws, annual conferences and other such goodies. Sounds good, right? Well it is good, and we recommend that you write to the following addresses if you are interested:

- Ar nDraiocht Fein: A Druid Fellowship, Inc. (ADF) PO Box 15259, Ann Arbor, MI, USA 48106-5259 <http://www.adf.org> ADF-Office @ADF.org (734) 485-2722
- Henge of Keltria, P.O. Box 48369, Minneapolis, MN 55448-0369 or email: [Henge-Office@keltria.org](mailto:Henge-Office@keltria.org) <http://www.keltria.org>
- Order of Bards, Ovates, and Druids (OBOD) The Secretary OBOD PO BOX 1333 Lewes, East Sussex England BN7 3ZG <http://druidry.org/index.shtml>

So why choose the RDNA, which has a lot of nothing? For some people, they enjoy the greater flexibility and simplicity. You can carve your own system from a hunk of unfinished wood. In fact, if you wish, you may consider yourself a Reformed Druid already (of the 1st order, there are 3), regardless of how many other Druid groups you may join, we're not too picky you see. As the enclosed literature will explain, we're a very loose organization of groves and individuals (active and inactive) and sacred objects (usually inactive) who are dedicated to the search for something we like to call "Awareness". If you like, it's easy to register as a grove in the RDNA. Or not, if you choose.

Literature: We don't publish regular magazines or bulletins, but (for a few years perhaps) there is the website <http://www.geocities.com/mikerdna> where articles or stories by members will be aired daily. Past writings, musings, stories, articles, great letters and histories are also downloadable, "The Anthology", for free of course. We also have posted several bibliographies of books that we recommend for the study of Neopaganism, Druidism (modern and ancient), Celtic life, Wicca, etc. There is no "secret" literature or inner circle knowledge ( or at

least no one has told me yet!) What you see is what you get (WYSIWYG).

Contacts: With the exceptions of a few overseas groves, we usually prefer the anonymity and ease of the internet. Some of you may not have computers, but access at library, school, cafe or friends house may be possible, no? You can also write to ARCHDRUID, c/o Carleton College, Northfield MN 55057 USA and someone will probably get your letter, though they may not reply (busy students, you see). But I do recommend you get on the internet, where information gathering will be greatly accelerated.

Final Recommendations Many starting seekers feel that they have to learn Gaelic, read all the old tomes, recite 100 ancient poems, be herbists etc. before they can be Druids. Much has been lost and much has been saved; but remember that the Druids acquired their wisdom by pondering Nature and the actions of their fellow man and themselves, followed by consultation with each other. If you do the same, you will certainly also become wiser, perhaps with different conclusions than them. "Don't follow in the footsteps of great men seeking wisdom, follow after what they were seeking".

I wish you great luck, whether you come to us or another, or both. Enjoy the journey.



Figure 10 Julie the Red at Beltane 2003.



Figure 11 Shenanigans Beltane 2001.

# Dear Perspective Druid

By Mike, c. November 2001

Dear Perspective Druid,

Greetings and thank you for visiting my website and inquiring about us. I see the RDNA as a simple rag-tag band of philosophers, anarchists, dreamers and seekers of wisdom seeking Awareness through the study of the Earth-Mother (& Be'al. We began in 1963 at Carleton College in Minnesota, as a humorous protest against mandatory attendance of religious services and have expanded since then to question and pursue many other ideas. We have since spread new groves in many parts of North America. There are 40 or so groves and protogroves with maybe 500 grove members, and 3500 solitaries in various levels of communication (mostly quiet & abstentious).

My name is Mike, I record the history of the RDNA as well as I can, but I am not the gatekeeper nor its leader. I'm an archivist, not an ArchDruid. I speak only for myself, and even then I often disagree with myself. I hope what follows, a form letter, will give you a greater sense of what I personally believe our group does and doesn't do. If you contact other members, and you should, they may give you quite a different opinion on our group. <http://www.geocities.com/mikerdna/wheregrove.html> Do not be disheartened by this impersonal form-letter, which is a mere vehicle for first-time information dissemination. Personal contact will likely occur and continue if you write back. Persistence is a virtue in communication.

For many people exploring Druidism, especially novitiates to Neo-Paganism (which we may or may not be a part of), it is a difficult choice choosing which tradition they will follow. Many members will change paths several times before settling in with a main tradition. We recognize that for many in the Reform, the RDNA has often been like a temporary religious way-station (a spiritual Ho-Jos, if you will) where people of many traditions, bound by a reverence for nature, desire for simplicity, and a wry sense of humor, congregate and interact to a varying degree and amounts of time. For others, like myself, we have found it a convenient permanent base from which to sally forth, confront and investigate the world. And for some, it is oddly sufficient, in and of itself, for all their needs. And, yes, for others, it is a mistaken choice, soon abandoned and forgotten as they proceed to greener pastures.

Our tradition appears to be unfocused, because we have no group-wide agreement on what "religion", "gods" and other terms mean. It is a dialogue in progress. Our group facilitates the spread of questions, rather than the accumulation of answers. What do we do in the Reform, besides pondering everything? The answer is; "Whatever you need to do, in your grove." For more on this matter see [www.geocities.com/mikerdna/faq.html](http://www.geocities.com/mikerdna/faq.html) and [www.geocities.com/mikerdna/lessismore.html](http://www.geocities.com/mikerdna/lessismore.html) Those pages debunk some common misconceptions about us.

If you are determined to be strictly Celticly aligned, you may do that in the RDNA, which allows a great diversity of grove-themes, but do not expect the rest of us to be so inclined. If such an orientation is important to you (beyond just your own local grove, on an organizational level) then one of our spin-off Druid groups such as "Ar nDraiocht Fein (ADF)" at [www.adf.org](http://www.adf.org) or "The Henge of Keltria" at [www.keltria.org](http://www.keltria.org) may be more to your liking. To get more guidance on the study of ancient Celts, you might wish to go to [www.geocities.com/mikerdna/acalinks1.html](http://www.geocities.com/mikerdna/acalinks1.html) For deep serious study of the myriad modern Druid movements see [www.geocities.com/druidarchives](http://www.geocities.com/druidarchives) The RDNA encourages you to

study with and belong to multiple groups, as you'll learn much from all of them. Besides, we're not cool enough to deserve all your attention. For a more comprehensive list of other groups visit [www.geocities.com/mikerdna/drulinks.html](http://www.geocities.com/mikerdna/drulinks.html)

We have rather successfully eschewed written dogma and the often numbing effect it has on personal exploration, but we have published some of our past thoughts for future reflection. There is currently our free on-line 25 pg. magazine (published eight times per year) at [www.geocities.com/mikerdna/news.html](http://www.geocities.com/mikerdna/news.html) (whose editor is [poppinjay@earthlink.net](mailto:poppinjay@earthlink.net)). We also have a 500pg diverse collection of 40 years of past printed thoughts (for free download & easily printed) at [www.student.carleton.edu/orgs/Druids/ARDA/](http://www.student.carleton.edu/orgs/Druids/ARDA/) which will be updated in 2003. Three to five times a month, I send out a short letter to announce various new RDNA publications or news; feel free to join by asking me to mail you( [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com)). You do not have to read them, many don't and do just fine. You can probably learn most of life's important lessons from participation in Nature and society, if you keep your eyes and ears open. If you'd like to talk with other Proto-groves and interested solitaries about issues of setting up a group, then you might join RDNA Talk Circle at <http://groups.yahoo.com/group/RDNAtalk/> But you're welcome to figure it out on your own, as we all must in some areas. Don't worry, it sound organized, but its just loosely managed chaos, really. :-)

You are more than welcome to be a member of the RDNA and another Druid group at the same time. There are indeed traditional initiation ceremonies (i.e. 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> orders) for those who really need them, but there are many valued members who choose to be casual acquaintances; who contribute and exchange their thoughts and deeds, but do not attend services. Most ordinations occur between May 1<sup>st</sup> and Nov 1<sup>st</sup>, because during the Winter "Time of Sleep" most activity is not ritually oriented, and tends to be more interactive and research oriented. Any full grove can officially perform them, but it is really the link between you and the Earth-Mother that should be more important, so don't take it hard if distance, money or inclination preclude interaction with a full grove. You can have full experiences on your own, until fate crosses our paths.

Please go where thou wilt, be it in our direction or elsewhere. Take your time in choosing which route you may wish to do. Whatever happens, try to keep a sense of humor and wit.

Yours in the Earth-Mother,  
Mike the Fool  
Washington, D.C.

P.S. Here's something about Groves

## It's about Groves and Protogroves.

Do you need to part of a grove? No, of course not. The vast majority in the Reform are solitaries and are quite satisfied in their personal searches with only the most occasional of contact with other members. Power to them. Some band together for warmth, reasons of insecurity, or they actually like each other. According to the old "official" (whatever that is) rules of the 1970s, a GROVE requires 1+ third order (called an Archdruid) and usually 2 other members (sentient or other wise). A PROTOGROVE is a group of (even more than usual) unorganized Druids who perhaps lack a third order member, or haven't made up their minds if they want to be together for a year or more.

It's actually often hard to distinguish between an active solitary member with a lot of friends and a grove; which is why I usually don't bother to differentiate. But if it matters TO YOU (not me, of course, it doesn't mean anything to me, you're fine the way you are now), then here's a method for you stuffy-orthodox types who like the illusion of being more "official-ish". Being official plus \$3.00 will buy you a cup of Starbucks coffee! The only possible advantage of a grove is that I only list Groves on the [www.geocities.com/mikerdna/wheregrove.html](http://www.geocities.com/mikerdna/wheregrove.html) So if you want to attract more friends within your area (we are getting about 10-15 stop-bys there every day), I'd recommend calling yourself a grove (and it becomes a self-fulfilling prophecy).

See [www.geocities.com/mikerdna/newgrove.html](http://www.geocities.com/mikerdna/newgrove.html) were it says:

- Collect 3 or more members,
- Choose roles, length of office, and responsibility (if any). Some groves have democratically elected fish or inanimate objects as Arch-Druid, since they tend to cause less trouble and have smaller egos. If it's written agreement it's called a "constitution", if it's orally agreed upon it's call an "oral-thingy".
- Do your thing.
- Keep it simple stupid (KISS)
- When the grove is not needed, just break up and tell us.

Unnecessary stuff, but makes it appear more legitimate

- Write a constitution (see above).
- Contact other groves. Maybe they'll recommend members to you.
- If you want to be listed on this site or initiation, contact [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com) Tell me your grove's name, general location (city), rough membership guess, contact address (internet is best), any homepages you've built; and a few paragraphs to describe your grove.
- Download a copy of "A Reformed Druid Anthology", but don't read it too much; it's dull in many parts.
- Vigil. Perhaps one of your members will do the vigil for the Third Order (or again, perhaps no one wants to yet, you can still be a protogrove.) Contact a local Third Order Druid to personally assist you or talk to Mike. Afterwards, tell Mike, and he'll record it in the Record of the Council of Dalon ap Landu.

There is an inherent difficulty in traveling for ordination (an oversight at the beginning, to be sure). If you use the older liturgies without a third order, merely substitute the Consecration of the Waters with a different prayer, such as:

"Earth-mother, we your children partake of these waters as a sign of our friendship and common search for awareness. You are in everything we hear, see and touch. May we be brought closer together to each-other now, and our far-flung siblings later. Bless these waters."



**Figure 12** Mai Fete in the 1950s.

# SECTION FIVE

## On-Line Outreach

### Materials

*The following Information is taken from the website <http://www.geocities.com/mikerdna>, where daily readings, links to other groups, grove contacts, lists of recommended books, and a copy of our 500 page anthology of past RDNA materials can be downloaded (free, of course). Check it out, if you can. Email to me [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com)*

## Reformed Druids F.A.Q.

Pert Answers to Tough Questions

By Mike, April 2000

1. How did the RDNA start?

**Answer** Back in 1963 at Carleton College in Northfield, MN USA, some students objected to a mandatory attendance of religious services, so they protested by making a bizarre group and attending it regularly. The requirement was thus mocked and was withdrawn. Members found it groovy and continued to participate in the group in order to explore world faiths and personal paths in an open and honest way. As they graduated, they started groups in other states. By the 1980s there were about 10 groves scattered across the country. Then Isaac Bonewits left to form Ar nDraiocht Fein (ADF) Druidism, which later splintered and soon Henge of Keltria Druidism appeared. Nowadays, there are lots of sophisticated groups in America that can trace their roots to our simple little group, which still putters about.

2. What do you believe?

**Answer** Um... Nature is good. (Is that too simple?)

3. What are your goals?

**Answer** Awareness. Yup.

4. Why do you call yourself "Reformed"?

**Answer** Good question. Um...Because we also worship bushes? Well, the ancient orthodox Druids probably did some nasty stuff, (everybody did back then) and we don't.

5. What do you do?

**Answer** It's more of a question of what we don't do that makes us special. Like the Neo-Pagan Druids, we have loads of individual druids and also group druids. Individuals treat life as a spiritual lesson. Group Druids have the occasional ritual, nature walk, research project, arts and crafts, tea party debates and so on.

6. What will I get from the group?

**Answer** You know this.... You get out what you put in.

7. Who can be a Reformed Druid?

**Answer** Who can't be a Reformed Druid?

8. How do I join?

**Answer** You already did.

9. Oh, really? How do I quit?

**Answer** You just did.

10. I want a contact, guru, or just a friendly ear.

**Answer** Ask [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com) he talks too much, but he's in Japan right now, so sometimes a week passes between e-mail checks, therefore be patient.

11. Your answers are too vague, give me longer documentation, please.

**Answer** You can always read A Reformed Druid Anthology. Just about every subject of our last 40 years has been carefully studied, charted and explained in a cheeky style.

12. OK, I read the book, learned a lot, was bored in some parts. What's next?

**Answer** Now forget all that you just read, and do Druidism.

## Quick Statistics on Reformed Druids (RDNA)

By Mike, April 2000

Established: 1963 at Carleton College, Northfield Minnesota  
Membership: 4000 or more, mostly independents, who do their own thing.

Membership of the groves: is 150 or so, fluctuating wildly

Number of Groves : Maybe ten. For a detailed map.

National Council?: Thankfully defunct.

Dogma: None, really. We only have Two basic tenets . We think Less is more.

Publications: Nothing regular. A Reformed Druid Anthology contains past publications.

Orientation: Sedentary and laid back

Famous Members: David Fisher (founder: abandoned us), Isaac Bonewits (on sabbat-acle), Chris Sherbak (in ADF), Rob Larson (retiring), Daniel Hansen (busy), Emmon Bodfish (deceased), Mike Scharding (exiled to Japan), Irony Sade (digging ditches in Tonga)

## The Two Basic Tenets

By Mike, April 2000

The founders believed that all religions began from the observation of Nature, including Ancient Druidism, therefore our first teacher has always been Nature. The Reform has only required two basic tenets of its members for the last 40 years. In the flowery prose of the Chronicles, they are described:

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

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

Most Druids can't remember even this, so we simplify it:

1. Nature is good.

2. Likewise, Nature is good.

Me, personally, I summarize it as 'Nature is Nature'. Which is less debatable.

# Less is More

a.k.a. Summaries of Reformed Druidism

By Mike April, 2000

Reformed Druidism is a gentle protest against organized religion. We're not really anarchists, just simplists.

We've noticed that good Archdruids (animate and otherwise) spend much of their time explaining what Druidism is not. In a Taoist sense, what is not there can make something useful (like a doorway in a wall).

Former Carleton AD, Pookum's Summary

If you join, you get a whole lot of nothing, which is what most of our members want. Hopefully, our system (or lack of a system) will simplify your search for Awareness.

Former Berkeley AD, Isaac Bonewit's Summary  
Zen Anarchists.

Former Chicago AD, Thomas's Summary  
Outdoorsy Unitarians.

Former St. Olaf AD, Sam Adams's Summary  
I really don't know.

## Akita Grove AD, Mike's Summary

a.k.a. "The 15 Lousy Lessons of Merlin the Schlep"  
(soon to be a book?) These are not official rules!

### 1. Not Celtic-Focused.

Any inspiration source is okay, 25% choose Celtic.

### 2. Not a Religion

We're split on this one. Some say it's a religion. Some say it's a philosophy or outlook. Some say some rather silly things. Others ignore the question as unimportant and not tending towards edification.

### 3. Not Neo-Pagan

Well, about 40% of us are Neo-Pagans, and we do resemble Neopaganism very closely, but we don't define ourselves as such. We include Neo-paganism among our many possible sources of inspiration. The NewRDNA, however, is more firmly in the Neo-Pagan camp. As a rule, Druids are mischievously difficult to pin down.

### 4. No Established Dogma

We don't take anybody too seriously, especially ourselves. We like Nature, think a lot and sometimes share our thoughts in writing. We do have Two Basic Tenets and some think that's too much.

### 5.No Established Ritual

Attendance is, of course, unnecessary, and perhaps undesirable. Members of groves occasionally meet on the 8 festivals and the moons, but we are split on whether ritual is more distracting to Druidism or if Druidism is more distracting to ritual... Irregardless, we recognize that a lack of ritual can become a ritual, in and of itself!

### 6.No Strong Priesthood

Sure we've got priests,(they grow like weeds) but no seminary program. Non-priests can lead services too. In some branches, any member can just vigil all night outdoors and presto, You've got a sleepy priest. Others are more thorough in preparation.

### 7. No Membership Requirements

Well almost. We're not exclusive, any background can join, if they respect the other members. There is no excommunication or religious sanctions; Nature knows Her own. Inanimate objects are equally able to join, some even doing a better job than the mobile Druids. I can think of several groves entirely composed of trees, imagine that. The deceased are always free to join also, but I hear that the LDS has already took most of them.

### 8. No Cross-Membership Restrictions

You can simultaneously belong to other groups or dimensions.

### 9. No National Organization

We used to have one, but it wasn't useful, so it's thankfully defunct after much bludgeoning.

### 10. No Buildings

When nature is so wonderful, why hide inside a building?

### 11. No Money or Fees

It's sad, but we're always in the red, relying on generosity to pay for the sacramental whiskey and such.

### 12. No Regular Publications

No monthly journals and such, you're on your own. There is A Reformed Druid Anthology of past attempts, but since there's no money in it, few publish much. Internet is free, though.

### 13. No Proslyetization

We're not secretive, but how do you effectively advertise a lack of something? People generally find us, stay for awhile, and move on when they're ready. That's cool.

### 14. No Uniforms

Occasionally somebody dresses up in SCA clothes, but jeans are cool. Homemade is impressive, though.

### 15. No Bad Stuff

Well, we've succeeded, so far, at least. Like the vast majority of Neo-Pagans; we don't do blood/animal/human sacrifice (although we occasionally offer a carrot or zucchini) because we are "Reformed" and we think that's yucky. We are however divided on whether fungi should be ritualistically categorized as animal or plant because they do possess characteristics of both. Likewise, we don't do such un-cool things like brainwashing (who wants a clean mind?), orgies (which is obviously a fast way to get STDs), take money/property, or abuse our members (who'd want to be in such a group?). We treat our members with respect, and they freely come and go.

# Grove Formation Thoughts

By Mike the Fool, DC Grove, 2004

I apologize in advance over my long winded observations, I hope they will clarify some general traditions about Grove formation, by dealing with it as a single subject.

There comes a time in many a Druid's lives when they wish to begin holding services or hold meetings in a semi-organized framework, and the idea of grove formation arises. The first problem that arises is that no one knows how to found a Grove, and second, there are often no Third Order Druids present in the group to run the traditional services and do the usual ordinations. What's an enthusiastic go-getter Druid to do?

Well, first off, I have to cautiously say that I'm not the final de-jure authority on the issue, merely one well-informed voice among many. That being said, I have unofficially ended up as the de-facto networker and advisor of groves at my website (see end of article) where I give some simple guidelines and list the various groves and contact information for people who want to reach a pre-existing grove. So I thought it would be appropriate to share a summary of the thoughts on the various pros and cons of Groves.

## Benefits of Grove Formation

The major benefit of Grove formation is probably a stronger sense of identity, that often comes by slapping a label onto something. You are longer "Joe's friends who meet in Joe's backyard" but you are suddenly "The Apple Grove that meets in Joe's backyard." Names have a power in themselves to some. As always, a title is an abstract concept, but titles are important to us, providing legitimacy and gravitas to a venture or person; a shorthand indicating certain powers or authority are inherent in them. Perhaps it's only the "magic feather" effect of Dumbo?

Like a corporation, a Grove is an entity that includes the members, but it also exists in a sense as a separate entity in both legal and metaphysical terms. In a Grove, there are elections for Archdruid, Preceptor and Server; (or President, Secretary, Treasurer if you want secularly titled folks for dealing separately with financial/secular Grove business) and matters can be voted upon, you advertise for recruiting, design logos and stationary, send representatives to inter-faith council, have members admitted in various formal ways, apply for charity status, print letterhead stationary, buy group land in a forest, produce team T-shirts, and a dozen other nifty non-liturgical ways to build brand-loyalty. Mascots, secret hand-shakes and matching belt-buckles are, of course, optional.

Traditionally (I'll use that word a lot in this essay), only the Archdruid (being a Third Order Druid) of an active grove would perform ordinations of 1st, 2nd or 3rd Order, so the founding a grove was seen as a necessary pre-step for missionary expansion & liturgical activities in a region. Some groves were even ephemerally founded simply for ordaining one or two folks in question, and then promptly disbanded after their purpose was finished. Most Groves in practice act rather independently, with nearly complete sovereignty, rarely interacting with their neighbors, following the RDNA traditions, customs and services as their Grove members interpret and elaborate upon them. Some Groves work closely together, holding occasional joint services, with large cross-over memberships.

Other Groves may disapprove if a particular Grove goes boisterously off-course from the standard patterns (such as restricting membership to those of certain faiths, sacrificing mushrooms or Twinkies, becoming too serious, requiring ridiculous fees, or censoring the modes of expression) but there is

little they can do except criticize or distance themselves from that offensive Grove; which they do. Running a Grove can be a fun and exhilarating project, full of memorable events, conversations and interactions, but that is not always the case.

## Costs of Grove Formation

On the flip side of the equation, as with any contentious group of anarchistic leaning spiritual wanderers, you also introduce the specter of small-group politics, group-think, power plays, and the misappropriation of funds. Many groves don't outlive the departure of their founding Archdruid, the owner of the meeting property, or another mainstay of the group, leading to what I call "Grove collapse." Many leaders or supporters may be in danger of eventually suffering from "Grove burn-out" due to the inherent tendency of one or two heroic people doing all the logistic, financing or other gruntwork; without adequate compensation or praise from some less motivated members. It happens over and over again, and seems to be a fact of Druidism, Wicca and Neo-Paganism; although a few will last long longer than a decade.

When a Grove collapses, like other works of love and devotion, it can be a depressing series of wrenching events that can depress involved members for years to come. As with marriage, reproduction or other long-term commitments, you should also maturely consider the pros and cons of investing a lot of time and effort into producing a new religious group entity.

The very action of defining a group carries implied inclusive and exclusive components. By defining who is in your group, you are often in a subtle way also defining who is not in your group; which bothers some members who feel that some things are better left unclarified or defined (what I call strategic ambiguity) and part of "keeping it simple, stupid."(KISS)

## Three Alternative Paths

The way I personally see it, there have been three standard ways to form a Grove, of which each aspiring wannabee Archdruid should be aware. You might come up with some new models, but these are the ones that I've seen among the 85 past entities so far in the Reform. First there is a missionary Grove. Second there is a Protogrove start. And third, there is a hiving Grove. Let's look at them in some depth.

Missionary Groves were the first model during the early 1960s when various Third Order Druids from the Carleton Grove left after four years and went to graduate school or to start a job in another part of the country. (Obviously, the majority of Druids after graduation pursued non-Grove activities or solitary paths.) Back then, the missionary Third Order would arrive in a new area, which would naturally have no pre-existing Druid groups, and decide that they would like to have services and pursue Druidical pursuits with new friends. They'd gather three or more people together and vote on a local constitution, often similar to the Carleton Constitution. Then the Third Order would ordain a First and Second Order Druid at the first service to take the usual elected constitutional and/or liturgical offices. Then a copy of the constitution was sent to the most current Carleton Archdruid (as the Chairman of the Council of Dalon Ap Landu; the overseeing body of Third Order activities), who has apparently always approved it, although the busy student didn't always remember to write back. A permanent fixed site and altar might be consecrated, or the Grove may select the most convenient site for each season. Annual elections would naturally follow and updates were sent to Carleton, where they are promptly misplaced or put in the Archives.

That's a very simple system, although there were some procedural debates of the chicken/egg sort of whether a Third Order Druid can consecrate Waters for ordination of 1<sup>st</sup> & 2<sup>nd</sup>

Order Druids without already having a pre-existing Server (of 1st Order) and Preceptor (of 2nd order) at the service. The general consensus is that the Third Order can do so, when necessary, in such situations as Grove formation and emergencies. (See early Apocrypha for the debate.) We have existing approved guidelines for this model, but rarely are we such sticklers, and many a naughty unregistered Grove has happily poked around for decades in communion with other Groves. (Please note a stern wagging finger is implied here.)

So how about the Protogroves? Well, the missionary model worked fine for 10 years, then in the 1970s with the rise of Neopagan and Celtic Reconstructionists, the RDNA faced the novel problem of many people popping out of the woodwork in distant locations wanting to start RDNA-style Groves with no Third Order Druid present. It was a perplexing dilemma to many Third Orders, since how can we tell them they can't be Druids, when we started our own tradition from scratch without any acknowledged lineage? Possibly this was because we were the only accessible model at that time (esp. with Isaac's fame) in an age before the wonders of the Internet. Can a maestro, in love with the music, object to another maestro performing and the same concerto, even one she wrote herself? Imitation has been called the most sincere form of flattery. They naturally encouraged the budding groups to start new strains of Druidism, but they were persistent about joining us, so Brother Isaac Bonewits devised and promoted the Protogrove model.

Now, in the Protogrove system, you'd make a temporary constitution (perhaps the model of the President, Secretary, Treasurer) and would hold diminutive versions of the Order of Worship services that Isaac wrote, omitting or reworking the wording of the sacrifice and consecration of Waters of Life, until the pseudo-messianic arrival of a itinerant Third Order. This Protogrove model allowed them a pseudo-grove status to advertise more members, feel a sense of belonging, and they could devise their own side-services to meet their needs until one could be trained to the Third Order during visits to the nearest full Grove, or if a wandering Third Order passed through their area.

Technically, since only an active Archdruid can ordain, the visiting Third Order would have to be temporarily elected as an Archdruid before ordaining the local members. Once a new local Third Order existed in the Grove, and after a Server and Preceptor were ordained, a full Constitution was enacted and a copy sent to the record keeper of the Carleton Archdruid. Then they became a full Grove in the fullest good standing with tradition. This convoluted process may seem a little confusing the first time you read through it, but it tends to work out well within a year with a little effort.

Thirdly, Grove hiving is when an existing Grove splits its membership apart into two or three pieces for reasons of either enormous size of membership or internal faction fighting. This notably happened in the Berkeley Grove in the late 1970s. Berkeley was an old Grove, with long-term, consistent membership and a slow build-up of several Third Order Druids, each with their own visions and developing agendas. Eventually a mixture of strong personalities, keen organizational preferences and avid revisionism rent the group asunder into the Berkeley Grove of the Bay Area, the Clann na Bracheta Grove, the Hazlenut Grove of San Jose and the Live Oak Grove of Orinda; all within a few miles of each other.

In a hiving model, one Grove usually keeps the originally title and the other Groves go off and establish new constitutions and elect new officers, although they may use the same ritual/meeting site, using it in turns like a timeshare arrangement. This is similar to a separation agreement in a marriage, hopefully on friendly terms, but often not so. Although Wicca & magic-intensive groups may have a practical limit to the number of

attendees, Druidism is more oriented to mass-gatherings. It is still conceivable that a really charismatic Grove may outgrow the facilities or other factors and necessitate a spin-off Grove. However, I haven't seen this yet, since we could hold services in an open-air football stadium, if necessary.

## The Third Order Factor

As you can see, the key factor to traditional Grove formation is a present Third Order. Like the Catholic and Anglican models, the RDNA Orders were laid out in a sort of "top-down" hierarchy. 1st, 2nd and 3rd Order Druids are ordained by an Archdruid who was ordained herself into the Third Order by a previous Archdruid of another Grove; and so on back to David Fisher in 1963 whose ordination is a mystery. However, there is also a "bottom-up" democratic element, in that the congregation must elect a Third Order Druid into the position of the Archdruidcy. If they are unsatisfied, they can vote for another viable candidate next year (or earlier) into the position or they can abandon the grove. So, in a sense, part of a Third Order Druid's ability to consecrate ordinations or hold services comes from his or her elected position in the Grove, in addition to their innate possession of the Order's title and experience, and the blessing of the higher powers. In this way, the leadership and the Grove are symbiotically dependent upon each other for purpose and existence. No Grove, no Archdruid. No Archdruid, no Grove. But remember, you can still be a Druid without being active in a Grove.

All Third Order Druids are automatically members of the Council of Dalon Ap Landu (headed by the often busy Carleton AD) and must follow their simple rules for ordination and Grove formation, but each Third Order Druid (who becomes an Arch Druid) may ordain any viable candidate they wish without seeking permission from the Council (or they may also decline on their own criteria, although this is rare). There is no known council for 1st or 2nd Druids as yet (usually being more concerned with in-Grove matters) although the higher orders (4-10) and side-orders have councils with their own rules. The higher orders are to encourage further efforts by Third Orders and many side-orders have been opened up as Special Interest Groups for usually all Druids to pursue interests in a less hierarchical manner.

If you can't convince a Third Order to visit your Protogrove in a reasonable period, then you must select a member to visit an nearby existing Grove to become ordained; or roust up an old "retired" Third Order Druid to do the work. You've heard the saying, "If Mohammad won't go to the mountain, then the mountain must come to Mohammad." There is a bit of an element of a quest involved here, especially when a higher order is involved.

Now each Third Order Druid has a free hand in how they choose people to be ordained. Some Arch Druids, like myself, will ordain quite quickly, on the spot even, if the ordainer finds the ordainee to be sincere, honorable, reasonably sane, of good humor, witty, benevolent in manner, reverently irreverent, possessing that deep vocational love for the Earth and bearing some quality whiskey. Other Arch Druids are slower to warm to a stranger or short-term guest and may require attendance at several services, spend a while in residence, or require lengthy correspondence before a grudgingly granted mutually-agreed meeting. Indeed, in retrospect, some people even like to work hard like this for their ordinations, "earning them" through sweat equity in RDNA activities, although I also tend to take into account their previous experience before joining the RDNA.

Your best bet is to ask around to the different Groves or seek out retired ADs (I keep a guarded list as a go-between) of a compatible nature. The Carleton Grove in MN and myself in DC

are usually of the former method, which tends to be most conducive to ordainees residing in remote locations. Naturally, Carleton has heart-breakingly history-drenched beautiful scenery, lots of young perky members, and some great camping options. I would highly recommend that every Third Order Druid visit the campus at least once in their lifetimes. I call it the Mecca of the Middle-West.

## Go-It-Alone and Phone Option

As we've explained, when access to a Third Order has proven impossible or resolutely impractical, the ordination system traditionally ground to a halt and Grove formation stopped at the Protogrove stage. And sometimes waiting for Fate to change our fortunes is good, too. Some Groves, like Carleton (1985-1993) did self-ordinations, and devised their own services "until such time as we are blessed by a wandering Third". Naturally, some of the self-made RDNA Protogroves eventually preferred their self-devised non-order-dependent services (originally temporary fill-ins) to the traditional ones, and often the Earth-mother seemed to respond equally favorably, so some would say grove legitimacy is more about pleasing fellow mortals. A few went off to form their own religions, such as Reformed Druidic Wicca over in Oklahoma, without ever becoming a functional RDNA grove, and they seem happy enough. So that's always a fourth course to consider, although you should not be surprised if some "Ordered" Arch Druids do get a bit huffy about these other self-initiated Arch Druids. Hierarchies invariably tend to be self-supportive that way and very particular about membership rules, so even the best of the RDNA might get some twinges of conscience in these matters. I think most in the RDNA still feel some sense of common purpose and belonging to this sprawling family of "American Druidism" that includes such spin-offs like RDW/MOCC, ADF and Keltria, among others.

A fifth option is the technology's ability to supercede the tyranny of distance. Telephone ordinations were first performed in the 1960s by David Frangquist to ordain a Carleton AD during the breakage of succession in the 1967-1968, when there were unannounced study-abroad shenanigans of the previous AD. I've done a handful of these myself, due to reasons of extreme distance, where the likelihood of meeting was scarce in the next few years (e.g. people at Thule AFB in Greenland on a 3 year tour of duty). In fact, I did one in August for Sister Colleen in Alaska. I see them as equally effective and minimally sufficient for the task, but aesthetically less than a third as enjoyable or memorable, as some traditions are best enjoyed in the subtle gestures, the shared sights & sounds, and physical mannerisms that occur during in-person ordinations. But whenever possible, I try to first arrange for a meeting with someone closer to them.

My own general strategy in those telephone cases is to have a long period of frequent written and telephonic conversation with the new person beforehand; to better understand their needs and style. After that, I have a service at my Grove, and retain some of the (hopefully) successfully consecrated Waters-of-Life and reseat them in a bottle. I then mail the consecrated whiskey, a sealed copy of the services, reading material, ribbons and a Druid Sigil necklace to the ordainee-wannabee. I discuss a few final matters with the ordainee at sunset (their time), ordain them to 1st and 2nd (with part of sent Waters), send them off to start a fire and vigil away the evening. Myself, I bide my time in late-night walks in DC's nearby forests until I am contacted by them by cell-phone at sunrise (their time). I bless the phone by the power of Taranis, establishing a contact with them through the planet and air itself (we're all just out of sight of each other, you know) and perform the services and pack them off to get some sleep. I try to limit myself to 4 or 5 vigils in a year, for personal reasons or

ordination purposes, due to the amount of effort, time and energy I have to invest.

My only concern is that the newly ordained folks will miss the aesthetic stimulation and gestures, pacing and mannerisms, unless they see a service in person, and the way I prepare sacrifices and set up the site. To alleviate that problem, I'm considering the idea of making a "training video tape" to accompany long distance ordination; but my other alternative for now, is to recommend that when circumstances later permit, the ordainee should visit CA, MN or DC and attend one or two traditional services to enhance their understanding of Druidism further. Certainly they might wish to continue correspondence with me, their mentor and other active groves during the initial start-up period when those predictable mini-dilemmas will arise.

## Final Notes on Groving

Ordinations traditionally only occur during the Season of Life [i.e. between Beltane (May 1st) and Samhain (Nov 1st)], except in periods of disaster or pressing emergency. This is because, it is only during that time that the Waters of Life, crucial to ordinations, can be traditionally consecrated; and even then it's up to the Earth-Mother. During the Season of Sleep (i.e. Samhain to Beltane) only the Waters of Sleep (plain water) are usually consecrated in our tradition. Therefore, there is only a six-month window for ordinations every year, and you must plan ahead accordingly. 1st and 2nd ordinations conceivably can be inserted into a standard Order of Worship service on the same day, although most Druids like to separate them by varying periods of time to have a period of growing.

Third Order ordinations take place only after a supervised (but solitary) vigil of at least seven hours duration (usually sunset to sunrise) by a fire (if possible) without sleep, with the ordination at dawn the next day by the Archdruid, and attended by any other Third Order Druids in the area. I should note, that I highly encourage a 24 hour period of awakeness (sunrise, noon, sunset & night) when vigiling. Some Groves have further elaborated the various ordinations, so they might not even closely resemble the services in the ARDA liturgies on first glance. Some Groves send out emissaries to visit and discuss matters for a short while with the vigiler during the night, add extra quests, questions, and others play wry pranks on them. There is a lot of room for invention here, and a few traditionalists will object to adding, but they certainly hesitate if you remove material.

I could go on for hours longer on matters related to Groves, but I think I've laid out some recognizable rational frameworks for making a decision "to grove or not to grove" and my next article will address the important factors to contemplate before making the choice to enter Orders, or to vigil for the Third Order. Please refer to the following recommended resources if you want to found a Grove, or contact me at [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com) As always, Druidism can be as simple or complicated as you want it to be, but always leave the same option to your other members.

## Further resources:

Protogrove & Grove Constitutions are in Part 4 of ARDA 2  
Examples of Protogrove Services are in Part 3  
General History of Reformed Druidism in Part 8  
The Apocrypha of Part 2 describes a great deal about the purpose of ordination, groves and liturgy.

# Thoughts on Ordinations

By Mike of DC Grove, 2004

A discussion of Grove formation would not be complete without a discussion on the process of seeking Ordinations, particularly the Third Order when setting up a Grove. How does being an ordained Druid really differ from being an associated Druid in the RDNA tradition? I can not speak definitively ex-cathedra on the matter of ordination, and these are only my observations based on my research, interviews and practice. However, my words might bring some aspects of the processes into clearer focus, and assist you in making your own decisions about ordination.

## Some Lengthy Background Notes

You might wonder at why the various Orders even exist. The Orders in the RDNA were probably devised as a result of several factors common to the Founders at Carleton College four decades ago. One reason was that the college required elected officers for the club's constitution. Second, several members were from hierarchical religious backgrounds, like Episcopalianism, with a clear layered structure of laymen, deacons, priests, bishops & archbishops (although there were no Orders at the original services). Third, more than a few of the Founders had been members of fraternal organizations, or were clearly familiar with the general structure of Boy Scouts, Masonry or parliamentary procedures. Fourth, although Greek fraternities & sororities were banned at Carleton at the time, [I guess Celtic fraternities were okay?] first-year students were still hazed (ask your parents), rites of passage were more pronounced, and there were clear differentiated barriers between members of different class-years even in the 1960s. Fifth, ordination was a fun way to "pass the torch" off to carefully selected leaders who had "jumped through the right hoops" of the departing leadership (although I can point to few examples of refused members). Sixth, there were clear cultural/religious examples in society about knights vigiling before entering service or holy people praying off in the wilderness before entering a vocation.

Things have changed over the years since the Counter-Culture revolution, and I think Americans, in general, have become less enamored with hierarchical rankings in the four decades since the Druids were founded, especially after the decline of fraternities, fraternal organization, recent church scandals and conservative reactionary activities by church leadership, Watergate, the increasing casual style of treating colleagues as equals despite differences in age, wealth or experience. This has naturally influenced the RDNA structure in recent years, giving new options and possibilities of interaction, along with the plentiful examples available now from the proliferation of non-hierarchical liberal offshoots of monotheism. (On the other hand, other parts of our society, of course, are seemingly more willing than ever to hand over spiritual authority to charismatic or dogmatic church leaders.)

When I first started my own Druidic path and joined the existing Carleton Grove in 1990, it was particularly functioning but a bit anarchic then since the loss of Third Order continuity in 1983 and the graduation of the revivalist Druids from 1985-1989. Their departure left a new generation of Druids who did not share the experience of communal quarters on an adjacent farm to the campus. The group was searching for a new stable base, and would settle on different off-campus houses and dormitories every two years or so; while often dining or attending folk-dance, SCA or sci-fi club meetings together. The Carleton Grove was definitely leaning towards Wiccan and Native American themes,

but still open to members of different traditions, with a fun eclectic range of activities. In the revival period, people initiated each other at Carleton to the 1st and 2nd Orders, and simply vigiled on their own for a Third Order, which was recognized by others as a sort of an individual vision quest. I did so likewise, and found it very empowering and sufficient in many ways; but yet there was still a small doubt that I might be missing out on something else, although I couldn't put a finger on it.

Finally, in 1993, I found Richard Shelton (AD 1969-1971) who came to Carleton to re-establish the "Apostolic Succession." After becoming interested in the older lost traditions of the RDNA, I thought about bringing back the Order of Worship and traditional ordination patterns. The Order of Worship was not well received, considered too staid and churchy, with people preferring more creative methods of worship, but the Ordinations proved popular and permanent. I thought this surprising as the Order evolved out of the liturgical positions of the Order of Worship service. The traditional ordinations seemed to provide a stronger sense of continuity for a constantly mutating college Grove. After my own vigil, being historically inclined by nature, I felt a great sense of comfort from belonging to a line of succession and the influence of a strengthened sense of common mission, not unlike joining a police or boy-scout squad; a sense of passage or a step forward on a journey. It motivates me to live up to my oaths when I'm down, and restrains me when I'm tempted to excess in my roles. I feel a sense of being watched and guided by Dalon (or Something) and felt the invisible influence of the other members of the Order, in a healthy supportive manner; like a school principal or the U.S. President feeling the weight of her predecessors. It might have been possible to have reached this state without ordination, but perhaps it came easier with a little structure and tradition? It certainly turned out to be a memorable rite of passage for me that I've enjoyed sharing with many people over the years.

Since 1993, I have been present or officiated at about 25 vigils for Third Order (including 4 telephone ordinations), dozens of 1st & 2nd ordinations, and a handful of higher orders (which are a whole discussion in themselves). This has been both draining and empowering to be part of those moments. Self-initiations still sometimes occur at Carleton (and in a few other Groves), but regular ordination still seems the general rule, although Carleton often embellishes the traditional services to make it more amusing and moving for the ordainee. And each ordination has had a unique stamp of circumstances upon it. I've seen many different people enter 1st, 2nd, & 3rd Orders for many different reasons, although the Book of Customs in the Druid Chronicles gives good summaries that I like to follow. What follows may not make sense to some, but each person chooses/refuses Orders for unique reasons that have to be thoughtfully weighed.

## Hesitation on Ordination

What's the big hurry? Ordination is not for everyone, and many RDNA Druids get along just fine without it, or choose only to do 1st Order at most, and enjoying long productive solitary ways. Awareness is not the sole possession of the Orders. Some don't have the time, motivation, or "pieces of the puzzle" ready for such a decision. I pushed Orders rather hard in my Grove at Carleton, St. Cloud & Akita, but few decided to enter them, possibly because of varying reasons of interest in organizational power, distaste of liturgical activity, "speed", "old ties", "grovity" and plain disinterest. As for the last, disinterest, mature groves with 16 people and 8 years of stability will certainly have different dynamics motivating ordinations than a missionary start-up grove as described in the earlier essay.

Regarding power, many Druids want to jump to Third Order quickly. This is quite understandable, as the Third Order has many well-known attributed rights (or should I say "roles"?), and far less-well-known responsibilities. However, I believe a 1st Order Druid is equally as "good" a Druid as a 3rd order Druid, but I feel a Third has undertaken greater responsibilities and dedication to the "organization" and members of the RDNA, little as there is in this group. I personally think the Earth-Mother will hear a devout heart regardless of their Order at a service, but tradition exists in most Groves for Third Order Druids to preside at a service. I have to acknowledge that each Order (1st-10th) has their own traditional organizational/liturgical/spiritual roles which, if followed in succession with proper performance, will deepen the spiritual experience of those Druids and sense of attachment to a band of siblings. As an ordainer of a simple, flexible tradition, I try to balance and adjust the ordination to meet the needs of the ordainee as much as possible, without losing all traces of tradition and continuity. I then always instruct the ordainee to give their next ordainees options of strict ordination and the possibility of some flexibility, according to a mutual decision of what's most proper. I believe in options.

Although some people see the Orders as spiritual rites of passage, the Orders predominantly exist to fill liturgical roles. A Server in the Order of Worship must be of the 1st Order, a Preceptor of the 2nd Order and an Arch Druid at a service of the Third Order. In practice, 1st Order sometimes doubled as Preceptor in a bind; and sometimes a 3rd or even a 2nd Order has led a service, or a make-shift meditation, when the Arch Druid didn't show up. There are always exceptions, but the traditional pattern is the most often the preferred pattern in many Groves, so far. As you can tell from perusing the Apocrypha and interviews with "retired" Druids, RDNA Druids have always had issues on whether liturgy is more conducive than distractive from the core goals of Druidical activity; the observation and contemplation of Nature's aspects and learning from the wisest in the world. Indeed, in what ways are you less of a Druid if you never partake of rituals? Is not life itself a long series of religious moments, that Zen-like, are of greater importance than our attempts to verbalize or sacralize them through short periods of liturgy? For those who eschew liturgy and tend towards contemplation and sacred living, ordination may not seem an important goal.

There are different "speeds" in the ordination process for varying reasons. Some people are glacially ponderous in making the decision to enter an Order, taking many years in one case (like Sister Stacey), weighing each aspect of the responsibility and feeling out whether they have the "gravitas" or Je-ne-sais-quoi involved, and who already made the choice and are just trying to find an ordainer (it took 2 years for me). In some Groves, people take at least a year between orders (slow-and-steady model), other Groves do them in rapid fire succession as needed to fill out the liturgical roles or when suddenly presented with a mature candidate. Some egalitarian groves (e.g. Amon Sul Grove and Swamp Grove) don't participate in Orders in the traditional sense (as did Carleton from 1985-1993), and those who could lead there, did and do so, and without titles, quite contentedly it seems.

"Old Ties" hesitations refers to discontentful links to previous religions among members. Reformed Druidism doesn't require abandonment of previous beliefs; it merely encourages an honest re-evaluation and thoughtful contemplation of them. Certainly, some other beliefs systems do not accept any association with Reformed Druidism, and some members decline to enter Orders for fear of being shunned by the jealousy of the old system. This concern kept me back for a year as I worked out my personal relationship with Catholicism in 1991-2. Taking Orders in the Reform, as in Christianity, is a major step for some people who take oaths and ministry very seriously, because it

involves a change of identity at some level inside; one that is hard to reverse or decline without losing a bit of honor. I have noticed that the step into the 1st Order was much more momentous for some than the achievement of entering the 3rd Order.

Originally, a grove usually only had a single Third Order member (often the Arch Druid), and only ordained more when someone was leaving/graduating to go form a new Grove or succeed a retiring Arch Druid. This impending "grovity" led to vigiling activity, for aforesaid practical missionary activity reasons. In some Groves, however, you may have many core members in the Third Order due to varied reasons of protecting continuity in a rapid turn-over environment (like Carleton), or for the fact that a grove has been around for a dozen years (like the Berkeley Groves) and many long-term members have eventually seen a need to vigil themselves over the years.

## Rights of the Third Order

Although the 1st and 2nd Orders have prescribed liturgical roles, they appear to have no defined particular defined "powers," except possibly determining if the sacrifice was accepted, by some interpretations of the liturgy. A Grove or individual appear to be welcome to encourage, assign or assume powers to them; such as to devise separate liturgy formats for just 2nd Order, weather working, blessings, do Bardic performance at service, do divination, gather sacrifice or purify a site or props. The more comfortable you are with your Order, the more creative you can become, and reduce the gulf in popularity, that encourages the rush to the Third Order. I theorize the power comes from the Earth, the Grove members and their own experience. Recently I've been awarding clear-tape ribbons to 2nd Order Druids, to remind them of the need to think clearly, be pure and adapt to the coloration of society. I might also permit services to be done, while under supervision of an attending Third Order. Similar to Sister Stacey's Grove, I also require them to read the early Druid Chronicles, find a cup (either Gregorian style or their own choice), write a little comparing Druidism and a religion of their choice and to find their own ribbons. I'll keep you updated on how it works.

A nice aspect of ordination is the mentorship relationship usually involved both before and after the ordination. Depending on the people and personalities involved, it may vary from a short period with a few wise suggestions and simple factual answers, to a deeper life-long bond that might broach advice on other aspects of life like choosing a job, finding a companion or other life issues. The Third Order also has a number of privileges, in addition to the invoking of Dalon's "seven-fold powers and three ways of day and one of night," that they have granted unto themselves; the most widely known are namely:

1. Right to vote in the Council of Dalon Ap Landu, which is more-or-less defunct now in a legislative sense due to numbers and unanimity traditions, but still possesses a sense of camaraderie.
2. Right to be elected as an Arch-Druid and start a grove.
3. As an elected Archdruid, you may ordain people to 1st, 2nd, 3rd order, or to the Archdruidcy, although in practice some Thirds choose to ordain regardless of being an Arch Druid, which they see as a ten minute formality (to construct a temporary grove).
4. May enter the higher orders, if invited.
5. May conduct almost any rite or service of the Reform (excepting ordaining people to higher orders to which you don't belong); including the right to write rites.
6. Consecrate the Waters of Life and Waters of Sleep.

7. Wear a red ribbon for summer services and a white ribbon for winter services.
8. Employ really bad puns, sarcasm, irony and witty comments to the amazement of one's friend & foes.
9. Use of fancy titles, like:  
 Priest/ess of the Third Order  
 Priest/ess of the Reform  
 Priest/ess of the Order of Dalon Ap Landu  
 A Reformed Druid Priest/ess  
 Grand Poobah  
 Sign the letters O.D.A.L. or write a sigil after your name.  
 Call yourself "Reverend", or whatever is appropriate, which might be sufficient in some states & commonwealths to perform marriages & funerals.

## The Responsibilities

As with any public role, of course, there are even heavier responsibilities upon the Second Order, and especially the Third Order, although they are less clearly laid out than implied and unmistakably felt, and each person tends to enunciate them in a different manner. I have devised my own nine rules that have mostly governed my actions, since I was a 1st Order Druid, with a few tweaks. You are welcome to borrow some elements or come up with your own set.

1. Study widely, keep skills honed, and contemplate deeply.
2. Live a wholesome and respectable life according to a stable code of ethics.
3. Follow the general customs & practices of the Druids.
4. Encourage the best performances from others.
5. Assist and guide all who come in search of Druidism onto their correct paths.
6. Be available for consultation, assist & visit with vigilers in your area.
7. Revere Nature and protect it (and the weak) from unbridled predation .
8. Avoid the fossilizing touch of dogma, mandatory traditions, and unnecessary organization.
9. Keep a strong sense of cheeky humor.

## Conclusion

Again, these are my own thoughts on the matter, but you can see that there are a number of issues with pros and cons to consider when choosing an ordination or considering an alternative course of leadership or spiritual initiation. Take the time to complete an honest self-evaluation of whether and how you would like to undergo an ordination. If you are thinking of entering the 1st, 2nd or 3rd Order, feel free to confer with your nearest Arch Druid, or give me an e-mail to me to discuss the matter at [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com) In any case, I hope that your path will be clearer and full of bright promise and rewarding challenges.



**Figure 13 Boliou Fountain, which used to rotate 360 every day long ago, 2002.**



**Figure 14 River altar stone, Cannon River, 2004.**



# SECTION SIX:

## Who Did What When?

### Simple Time Line of Reformed Druidism

#### 1956

First Stone Circle Appears in Arb

#### 1963

First ritual of RDNA April,  
Basic Tenets April,  
Carleton Grove founded May,  
Hierarchy up to Third May  
First Beltane May  
Carleton Constitution June,  
First Samhain November  
Predictions come true November

#### 1964

First Third Order ceremony, April  
Fisher resigns Archdruidcy, May  
CoDAL begins, May  
Nelson is ArchDruid, May  
Higher Orders 4th to 6th, May  
Chapel requirement gone, June  
First missionary groves, Summer  
Druid Chronicles (Reformed), Summer  
Vermilion SD, Summer  
Ma-Ka-Ja-Wan WI. Summer  
First non-Carleton priest at MKJW.  
Frangquist is Archdruid Sept

#### 1965

7th Order Established

#### 1966

Green Book produced, May  
Initial legislative period ends, May  
Frangquist resigns Archdruid, May

#### 1967

Hiatus at Carleton

#### 1968

Berkeley Grove founded  
Isaac enters RDNA  
Smiley Affair begin

#### 1969

Shelton is Archdruid May  
Codex of Form proposed  
Priestess Vote Returns

#### 1970

Stanford Grove Begins July?  
Smiley Affair ends  
Codex of Form withdrawn

#### 1971

Shelton resigns May  
Priestess Issue resolved

#### 1972

DC(R)'s footnotes

#### 1973

Search for the Blue Book of Archives

#### 1974

Isaac Affair begins July

#### 1975

DC(E) assembled

#### 1976

Morrison Archdruid Carleton, May  
DC(E) published, Aug.  
Prov. Council, Aug.  
Carleton Apocrypha, Summer  
Stone Circle re-emerges on Hill 3 Oaks

#### 1977

Prov. Council fades  
Isaac Affair ends?  
Druid Chronicle Newsletter starts

#### 1978

Morrison resigns Carleton, May  
Pentalpha begins

#### 1979

Isaac enters a sabbatical  
Luomala Archdruid Carleton, May  
Order of Lugh established

#### 1980

Luomala resigns Carleton, May  
Carleton Druidism sleeps

#### 1981

Coalition Council DAL, Aug  
CoCoDAL votes  
Isaac quits sabbatical and returns  
Isaac leaves NRDNA  
Live Oak Grove Begins

#### 1982

Coalition Council fades away  
Frangquists revive Carleton

#### 1983

Ar nDraoicht Fein (ADF) begins

#### 1984

Carleton Druids sleep

#### 1985

Live Oak Grove Closes  
Live Oak unofficially continues  
Cascorbi revives Carleton Grove

#### 1986

Carleton Sweatlodge tradition begins

## 1987

St. Olaf Grove (RDNA) begins

## 1988

Henge of Keltria splits off ADF

## 1989

## 1990

Davis Archdruid Carleton, May  
Pagan Studies gone Carleton, Sept  
Catalyst meetings Carleton, Sept

## 1991

Catalyst Group quits at Carleton  
Druid Missal-Any ceases

## 1992

End of Hazlenut's "Boring Times"  
Scharding inspect Archives

## 1993

Druid Archival Project begins, Feb.  
Davis resigns Carleton, May  
Scharding Archdruid Carleton, May  
Third Order resumed at Carleton, May  
Oral History Project Begins, May  
Tampa Bay FL Grove (RDNA), June  
Green Book Vol. 2, Summer  
Green Book Vol. 3, Summer  
Poetry Vol. 2, Summer  
Book of African Jedi, Summer  
Dead Lake Scrolls, Fall  
Dead Bay Scrolls, Fall

## 1994

Order of Puck starts, April  
Pan-Druidic conference, April  
Scharding resigns Carleton, May  
Hrobak ArchDruid Carleton, May  
Graham co-ArchDruid Carleton, Nov.  
Curtis co-ArchDruid Carleton, Nov.

## 1995

Big River Grove of SCSU, May  
ARDA collection assembled, Sept  
Carleton Grove becomes an official student organization Fall,

## 1996

Isaac retires as Archdruid of ADF  
Order of Bambi starts, January  
Order of Suzuki starts, January  
St. Olaf Grove closes, May  
Scharding to Akita Japan, June  
ARDA published, August  
Big River Grove closes, August

## 1997

Stone Circle reappears on Hill 3 Oaks  
Religious House at Carleton

## 1998

Unofficial 8, 9, 10<sup>th</sup> Orders Devised  
1998 Stone Circles re-appear at Carleton

## 1999

Dispute over Third Order, June

New Stone Circle Appears, June  
Irony goes to Tonga, June  
Emmon Bodfish's mysterious murder

## 2000

New RDNA homepage, April  
Rapid Growth in number of groves.  
Scharding returns to USA, June  
Green Book Vol. 4, June  
Druid Missal-Any begins, November

## 2001

RDNA talk conference start, April

## 2002

Irony returns to USA

## 2003

HDNA restarted, January  
40<sup>th</sup> Anniversary, May & June  
OMS Affair, August

## 2004

ARDA 2: Green Book published, March  
Archives renovated, July  
Robert Larson dies, August  
Fisher Interview, August  
Scharding becomes Patriarch of 8<sup>th</sup> Order, September  
Irony Sade becomes Patriarch of 9<sup>th</sup> Order, September  
Richard Shelton becomes Patriarch of 10<sup>th</sup> Order, September  
ARDA 2: Main Volume published, October

## 2005

ARDA 2: Magazine Volume published, Jan



**Figure 15 Goodhue Hall across Lyman Lakes, Nestled in the Upper Arb, Summer 2003.**



**Figure 16 Jenny the Harpist, c. 1998.**

## Roll of Groves and Arch Druids

Only seven or eight have constitutions that are still recorded to the Archives, so it is difficult to give their precise foundational dates. Likewise, most Groves rarely sent in a formal announcement of their dispersal, they just fade away. These are the only ones that I've heard about and remembered to record. My dates are vague at best and come from indirect methods, like mailing lists, to determine which Groves were still functioning. As for designations, that is even more tricky, since many were shifting labels rather frequently. P=protogrove, A!=Alternative Grove with no Orders.

Name	Location	Date	Label	Archdruids/Leaders
Acorn	Twin Cities	1978	SDNA	see Twin Cities, Grant 1/78-11/78?
Acorn 2 P	New Market	3/2003	RDNA/ODM	Ric Knight 03-Now
Aelvenstar P	Phily, PA	5/04	RDNA	Aelvenstar 04 -Now
Alabama P	Southern AL	4/ 2002	RDNA	Maddy 2002-2004
Alberta P	Calgary, Alberta	10/03	RDNA	Jim McCrae 10/03-Now
Amazon	Brazil	2002	RDNA	Friesland 2002-2003
Amber Oak P	Toronto, Ont	8/03	RDNA	Amberoak 03-04.
Amon Sul A!	Georgetown, KY	6/2001	RDNA	Gandalf 2001-Now
Ancient Circle Proto	Argyle, NY	1990s	MOCC	Inion an Daghdha 90s-Now
Ann Arbor	AnnArbor MI	1973	RDNA	Ellen Shelton 73-74, Dick Shelton 74-77?
Angus Og	Bay Area	1993	NRDNA	Until Late 90s.
Akita	Akita, Japan	1996	ShintoDNA	Scharding 96-2000, Haneke & Kibou 2000-Now
Arch	St.Louis MO	1976	HDNA	Rhodes 74-78, Clark Sept 78-79?
Baccharis	Orinda, CA	1999	NRDNA	Press 99-Now
Bamboo P	Dover, DE	9/2002	RDNA	BrightMirage 2002-Now
Barn Owl P	Cadillac, MI	2003	RDNA	Celtrin 2003 -Now
Berkeley	Berkeley CA	1968	RDNA	Larson 1968-76
Berkeley	Berkeley CA	1976?	NRDNA	Larson 1976
Berkeley	Berkeley CA	1977	SDNA	Bonewits & Carruth 77-79
Berkeley	Berkeley CA	1979	NRDNA	Carruth & Abbott 79- Fall 81
Berkeley	Berkeley CA	1981	SDNA	Bonewits Fall 81 to Early 82
Big Ash P	Garden City, MI	2000	RDNA	Matt Summer 2000-2003
Big River	St. Cloud, MN	1995	RDNA	Scharding May 95 to May 96
Birch	New Hamp.	1986	NRDNA	Carruth mid 80s to Now
Carleton	Northfield MN	1963	RDNA	See Next Page for full list
Cat in the Corner	Denver, CO	9/2001	RDNA	Alyx 2001-Now
Cattle	Dallas, TX	2002	RDNA	Josh Badger 2002-Now
Central Ohio P	Caimbridge, OH	4/2004	RDNA	Celtic Faerie 04- Now
Chicago	Chicago, IL	1970	RDNA	McDavid 70-3, Bradley 73-76
Chicago	Chicago, IL	1976?	NRDNA?	Bradley 76- Sept 78
Chico	California	2/81	NRDNA	League 2/81 to ?
Circle	Parish, NY	1999	RDNA	Weber 99-01
Clann na Brocheta	Travelling	1977	ODNA	Larson 77-79?
Corn P	Iowa	12/2001	RDNA	Gayla 2001-2002
Creeks called Rivers P	Columbus, OH moved to WV	2000	RDNA	Ian 2000-Now
Cylch Cerddwyr Rhwng Y Budoedd	Grants Pass, OR	7/2001	OMS	Ellis Arseneau 1996-Now

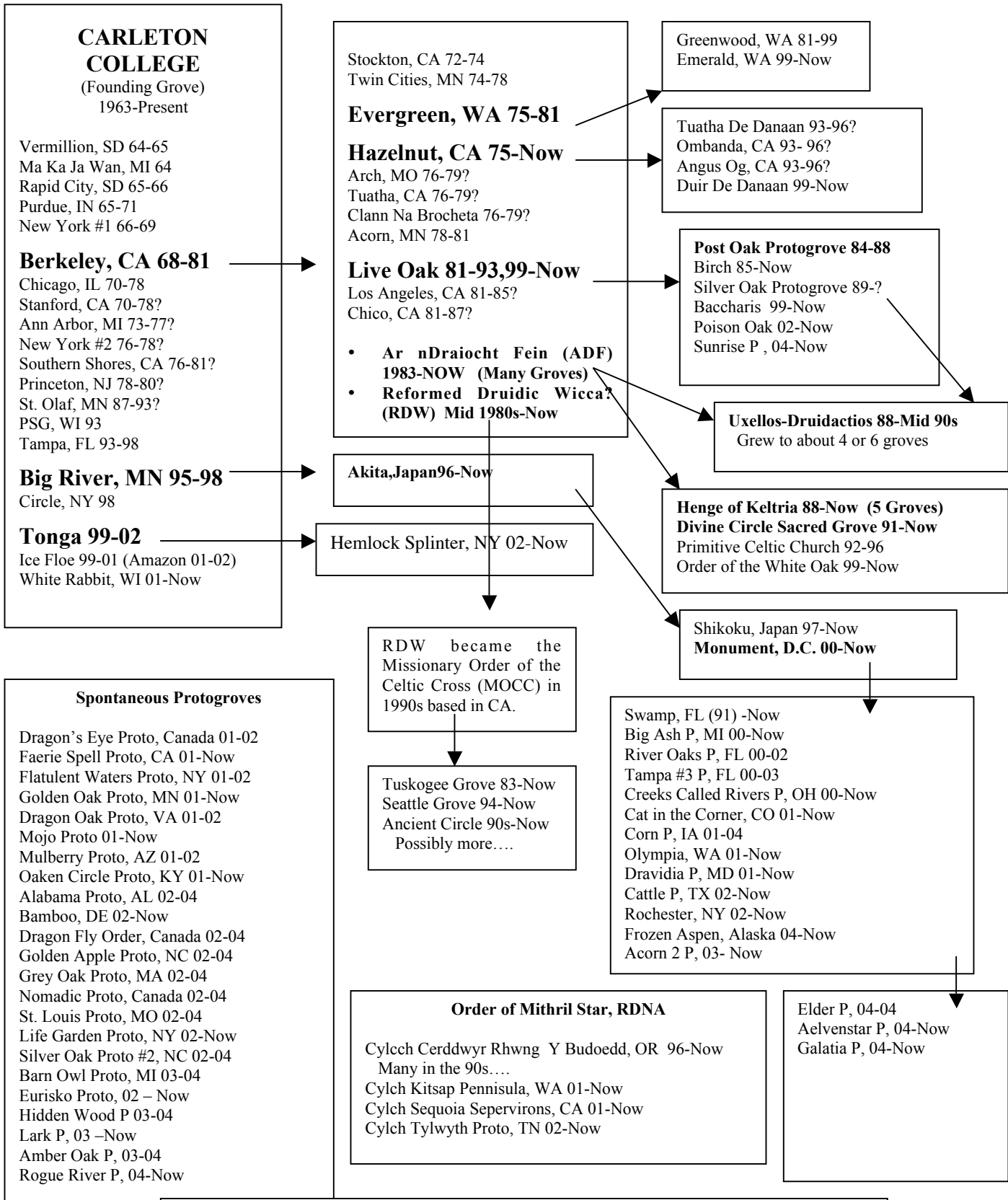
Cylch Kitsap Pennisula	Bremington, WA	7/2001	OMS	Butterflye 2001-Now
Cylch Sequoia Sepervirons	Crescent City, CA	7/2001	OMS	Cernunnos 2001-Now
Cylch Tylwyth P	Westmoreland, TN	7/2002	OMS	Stephen 2002-Now
D.C. (Digitalis)	Washington, DC	2000	RDNA	Scharding 2000-Now
Dragon's Eye P	Calgary, Alberta	2001	RDNA	Shaun McCann 2001-2002
Dragon Fly, Order of	Gillet, AR	2/2002	RDNA	Chis 2002-Now
Dragon Oak P	Virginia Beach, VA	6/2001	RDNA	2001-2002
Dravidia P	Havre du Grace, MD to Ind	8/2001	RDNA	Dolanimus 2001-Now
Druid Heart Spirit P	Chico, CA	2001	RDNA	Rhiannon Hawk 2001 to 5/03
Duir de Danaan	Silicon Valley, CA	1999	NRDA	MaDagda & Tegwedd 1999-Now
Elder P	France	4/2004	RDF	Cerene 4/04-8/04.
Emerald	Seattle, WA	1997	NRDNA	Cyndie Sallee 1997-1999, Priya Kendrick 1999-Now
Eurisko P	Hampton, VA	7/2002	RDNA	Gwydion 2002-Now
Evergreen	Olympia, WA	1975	changing	Tom Schuler 75- 9/79?, c Shuler 11/78-2/81, Merrill 2/81 to ?
Faerie Spell P	Whittier, CA	7/2001	RDNA	Dusty 2001-Now
Flatulent Waters P	Niagara, NY	June, 2001	RDNA	2001-2002
Frozen Aspen	Big Lake, AK	3/2004	RDNA	Colleen Peterson 04-Now
Galatia A!	Izmik, Turkey	4/2004	RDT	Greumach MacCoinneach 04-Now
Greenwood	Seattle, WA	2/81	R,N,S,Z?	Cyndie (Schuler) Sallee 2/81 to 1997
Golden Oak P	Duluth, MN	9/2001	RDNA	Coisiche 2001-5/04
Golden Apple P	Rocky Mount, NC	2/2002	RDNA	Unknown 2002- 5/04
Gray Oak P	Marlborough, MA	10/2002	RDNA	Binky 2002- 5/04
Hazelnut	Bay Area	1975	changing	Moe & Abbot off and of to Mid 80s
Hazelnut	Bay Area	1990	NRDNA	Abbott & Reitan 90 to Now
Hemlock Splinter	Mexico, NY	7/2002	RDNA	Irony Sade, 2002-Now
Hidden Wood P	Blair, PA	2/2003	RDNA	Swordfighter 03-Now
Ice Floe	Antarctica	1999	RDNA	Friesland 1999-2002 became Amazon Grove
Lark P	Tampa, FL	5/2003	RDNA	Druidess@hellotkitty.com 03-Now
Life Garden P	Long Island, NY	4/2002	RDNA	2002-Now
Live Oak	Berkeley, CA	12/81	NRDNA	Carruth 12/81 to 83?
Live Oak (2)	Orinda, CA	1983?	NRDNA	Press 83-85, Blunt 85, Bodfish 85-93
Los Angeles	LA, CA	6/78	SDNA?	Sherbak 6/78 to 12/81?
MaKaJaWan	Wisconsin	1964	RDNA	Frangquist 1964, Holding/Hirsch? 65-66?
Mojo Proto	Unknown	12/2001	RDNA	Juju 2001-Now
Mother Berk.	Berkeley CA	1976	SDNA	Bonewits 76
Mulberry Proto	Tucson, AZ	11/2001	RDNA	Ken Bennet 2001-2002
New York 1	NY City	4/66	RDNA	Fisher Apr 66-Sept 69?
New York 2	Meadow, MA	1976	RDNA	Corey 76-77?
Nomadic Proto	Roseneath, Ontario	2/2002	RDNA	Unknown 2001-Now

Oaken Circle Proto	Northern KY	2001	RDNA	Sherry 2001-Now
Olympia	Olympia, WA	9/2001	RDNA	Daniel Hansen 2001-Now
Ombanda	Ombanda, CA	1993?	NRDNA	93- Mid 90s.
Poison Oak	Orinda, CA	2002	NRDNA	Weinberger 2002-Now
Post Oak Protogrove	Houston, TX	1984	NRDNA	Tom Cross 84-88
Princeton	Princeton, NJ	1978	RDNA	Morrison 78 to ?
PSG festival	Madiosn, WI	1993	RDNA	Scharding 1993
Purdue	Purdue, IN	1965?	RDNA	Smiley 65?-70?
Rapid City	Rapid City, SD	1966	RDNA	Nelson 4/66? -68?
River Oaks PROTO	Jacksonville, FL	2000	RDNA	Uncertain until 2002.
Rochester	Rochester, NY	1/2002	RDNA	Wolf 2002 to Now
Rogue River P	Medfore, OR	5/04	RDNA	Aeigeann 5/04 to Now
Saint Louis Proto	St. Lousi, MO	5/2002	RDNA	Unknown 2002-Now
Saint Olaf	Northfield, MN	1987	RDNA	Adams 87?-94?
Shikoku Grove	Tokushima, Japan	1997	RDNA	Ikari Segawa 1997-Now
Silver Oak Proto	Wilkesboro, NC	4/ 2002	RDNA	Unknown 2001-2002
Stanford a.k.a.	Palo Alto, CA	7/ 1970	RDNA	Savitzky or Ugglä 70 to 76
Southern Shores	Palo Alto, CA	1976?	NRDNA	Ugglä 76 to 11/78?
Southern Shores	Palo Alto, CA	1979?	SDNA?	Sherbak 79? to 81?
Stagg's Trail P	Alta, CA	1997	RDNA	Pendragon 97-2001
Sunrise P	Green Valley, CA	2/2004	RDNA	Orianna 04-Now
Stockton	Stockton, CA	1972?	RDNA	Bonewits 72? to 74?
Swamp Protogrove	Naples, FL	1991	RDNA	Finn Goodwyrd 91-Now
Tampa	Tampa, FL	1993	RDNA	Kyle Clark 1993 to ?
Tampa #3 Protogrove	Tampa, FL	2000	RDNA	Jantzen 2000 to 2003
Twin Cities	Twin Cities	1974	N or SDNA	Bonewits 74-76, Auvinen 76-78 See acorn
Tuatha	San Diego, CA	1976?	NRDNA?	O'Neil 76? to 79?
Tuatha de Danaan	Bay Area	1993	NRDNA	Sommers 93 to late 90s
Vermilion	Vermilion SD	3/64?	RDNA	Nelson 3/64 to 11/65?
Volcano	Tonga, South Pacific	6/1999	RDNA	Irony Sade 1999-2002
White Rabbit	Monona, WI	11/2001	RDNA	Luomala 2001-Now
Yns Avallach P	Atlanta, GA	8/2003	RDNA	John Ness 03-Now



**Figure 17 Hill of Three Oaks, Lughnasadh 1993.**

Carleton ArchDruids	Archdruidicy	Carleton Missionaries
David Fisher	Spring 63 to Spring 64	Norman Nelson
Norman Nelson	Spring 64 to Fall 64	David Frangquist
David Frangquist	Fall 64 to Spring 66	David Fisher
Gary Zempel	Spring 66 to Spring 67	Richard Smiley
Thomas Carlisle	Spring 67 to Spring 68	Robert Larson
Marta Peck	Spring 68 to Fall 68	Steven Savitzky
Steven Savitzky	Fall 68 to Spring 69	David Uggla
Richard Shelton	Spring 69 to Spring 71	Glen McDavid
Glenn McDavid	Spring 71 to Spring 72	Michael Bradley (hon.)
Renata Seidel	Spring 72 to Spring 73	Ellen Conway Shelton
Steven Corey	Spring 73 to Summer 74	Richard Shelton
Diana Erbe	Summer 74 to Spring 76	Steven Corey
Donald Morrison	Spring 76 to Spring 78	Donald Morrison
Susan Olin	Spring 78 to Spring 79	Sam Adams (hon.)
Katya Luomala	Spring 79 to Spring 80	Kyle Clark (hon.)
Heidi Schultz	Spring 80 to ?	Michael Scharding
<i>(First Interregnum period)</i>		Irony Sade
Robert Nieman	Spring 82 to Spring 84	Merri Weber
Thomas Lane	Spring 82 to Spring 84	Ian Friesland (hon.)
Megan Ross	Spring 84 to Summer 85	
<i>(Second Interregnum with various leaders such as):</i>		
Alice Cascorbi	mid 80s	
Heiko Koester	mid 80s	
Jan Schlamp	mid 80s	
Carron Perry	late 80s	
Tino Thompson	late 80s	
Brandon Schields	late 80s	
Joanne Mandt	late 80s	
Heather Gruenberg	early 90s	
John Nauert	early 90s	
<i>(Return of Archdruids)</i>		
Andrea Davis	Spring 90? to Spring 93	
Michael Scharding	Spring 93 to Spring 94	
Rebecca Hrobak	Spring 94 to Spring 96	
Anne Graham	Spring 95 to Spring 96	
Michelle Curtis	Spring 95 to Spring 97	
Irony Sade	Spring 96 to Spring 99	
David Coil (honorary)	Spring 96-Spring 99	
Michelle Hajder	Spring 96 to Fall 98	
Amanda Bradley	Fall 97? to Spring 00	
Chrissie Phelps (2 <sup>nd</sup> )	Spring 99 to Fall 00	
Chloe Flynn (2 <sup>nd</sup> )	Spring 99 to Spring 01	
MerriBeth Weber	Fall 98 to Spring 03	
Ehren Vaughn	Spring 99 to Spring 02	
Chris Middleton (2 <sup>nd</sup> )	Spring 99 to Spring 02	
Steve Crimmins	Spring 02 to Spring 04	
Corwin Troost	Fall 02 to Spring 05	
William Reckner	Fall 04 to Spring 05	
Ian Hill	Fall 04? to Spring 07?	



**A Family Tree of Modern Druidism**

Naturally most dates are approximate, and many offshoot organizations may not be recognized by their apparent parent organization as truly descended from them. I would love to receive corrections and additions for the next issue. There are perhaps a dozen other offshoots of ADF, plus Celtic Wiccan groups and other organization that may have borrowed RDNA/ADF/Keltrian materials over the years, and when significant, we'll add them to the family tree.



# Statistical Commentary on the Reform

## Rough Estimates

Here are a couple armchair estimates of the size of Reformed Druid statistics. Do not quote them as they are unverifiable and unscientific. They are based on general discussions, intuitions, and wild guessing. Note that all Third Order Druids are 1st and 2nd Order also, and all 2nd Order Druids are 1st Order Druids also. First numbers are for 2003, and numbers in parentheses are 1996 figures

## Estimate of Ritual Attendees

3600 (3000+)

## % from Carleton

43% (33%)

## Population of First Orders

1100+ (1200+)

## % of 1st from Carleton

60% (70%)

## Population of Second Orders

190+ (170+)

## % of 2nds from Carleton

43% (40%)

## Population of Third Orders

110+ (80+)

## % of 3rds from Carleton

70 % (Less than 70%)

## Ratio Male/Female of 3rd till 1971

15:1 (15:1)

## Ratio M/F of new 3rds since 1971

3:5 (2:3)

## Ratio Male/Female of 3rds till Now

1:1 (3:2)

## Ratio of M/F Archdruids till 1971

15:1 (15:1)

## Ratio of M/F new ADs since 1971

1:1 (1:2)

## Ratio of M/F Archdruids till Now

4:5 (1:1)

## Population of Higher Orders

28+

## Estimate of Total Past Groves

60 (45)

## Estimate of Past Protogroves

60 (10)

## Reasons for Grove Collapse

1. Ennui & In fighting
2. Finances

3. Archdruid had to move

## Largest Known Grove

Greenwood Grove (60+ regular)

## Smallest Known Grove

Saint Olaf (1 or 2 regular)

## 1976 Grove Pop. Estimates

*Doubling or tripling on High Days*

Ann Arbor 5-10

Arch 10-12

Berkeley 5-10

Carleton 5-10

Mother 3-5

New York Two 3-5

Southern Shores 3-5

Twin Cities 5-15

*Solitary Thirds: 30+*

## 1995 Grove Pop. Estimate

*Doubling on Highdays*

Bay Area Total 5-10

Big River 5-10

Birch 3-5

Carleton/Olaf 5-10

Greenwood 30-60

Tampa 3-5?

*Solitary Thirds: 60+*

## 2004 Grove Pop. Estimate

Carleton 20 (120 mailing list)

Emerald Grove 80

Swamp P 7

Duir De Danu 7

OMS main 18

Rogue River P 8

St. Louis P 6

Baccharis 5

Birch 4

Digitalis (DC) 5

Akita 5

Rochester 4

Hazelnut 4

Acorn P 4

Lark P 4

Poison Oak 3

Amon Sul 3

Creeks called Rivers P 3

Hemlock Splinters 3

Bamboo P 3

Frozen Aspen 3

Shikoku 3

Aelvenstar P 3

Sunrise P 1-3

Yns Avallach P 1-3

Alberta P 3

Dravidia P 3

Life Garden P 3

White Rabbit 3

Eurisko P 3

Cattle P 1-3

Cat in the Corner 1-3

Olympia Grove 1-3

Solitary Thirds: 80+

Protogroves total: 124

## **Oldest Grove**

Carleton

## **Longest Running Grove**

Greenwood

## **Most Groves at One Time**

general increase in groves reaching:

Twelve (Sept 1978)

increase since 1987 reaching:

Six to Eight (May 1993)

Seventeen (Aug 2004)

## **Fewest Groves at One Time**

One (May 1963 to Summer 64)

Three (1967)

Three or Four (1983-1987)

## **Average Number of Groves**

Six

## **Years of Cyclical Peaks in Dispersal**

1963-6

1973-78

1990-95

2001-03

## **Years of Cyclical Troughs in Dispersal**

1967

1979-82

1998

## **Prediction of next Peak**

2010 (2010)

## **Prediction of next Low**

2007 (1999)

## **Number of Labels in Reform**

6 to 8 in Sept. 1978

RDNA, New RDNA, Norse DNA (Tuatha), Zen DNA (Evergreen), Hasidic DNA (Arch), Schismatic DNA (Mother), Orthodox DNA (Clann na Brocheta), Humanistic DNA (Chicago)

## **Longest ArchDruidcy**

(??Abbot & Hazelnut Grove??)

Cyndie Sallee 2/81 to present

Carruth mid 80s? to present

Larson 68-76

(Adams 87?-94?)

## **Shortest Known ArchDruidcy**

Bonewits (Berkeley) 2 months? (1981)

Frangquist (MKJW) 4 months? (1964)

Nelson (Carleton) 5 months? (1964)

## **Avg. Archdruidcy in Reform**

Three or Four years

## **Longest ArchDruidcy at Carleton**

Offic: MerriBeth Weber Fall 98- May 03?

Unoffic: Andrea Davis Sep 89? to May 93

## **Avg. Archdruidcy at Carleton**

One (maybe Two years)

## **Avg. Grove Activity by a Druid**

One to Three Years

## **"Prolific" Ordainers of Priests**

Mike Scharding 28+

Isaac Bonewits 14+

Frangquists 10+

Sheltons 6+

Larson 6+

Fisher 5+

## **"Prolific" Authors in Pages**

Michael Scharding

Isaac Bonewits

Emmon Bodfish

Stacey Weinberger

Irony Sade

Frangquist

Stephen Crimmins

Shelton

## **Cultural Centers of the Reform**

(in time Order)

Carleton / Ann Arbor 1963-1978

Berkeley / Twin Cities 1968 to 84?

Twin City / Arch 1974-8 (SDNA & HDNA)

Greenwood 1976 to Present

Carleton / Big River 1985 to present

Bay Area 1990 to Present

## **Most Populous Druid Areas**

1. Bay Area

2. Carleton & Great Lakes

3. North West

4. North East

5. Japan

## **Least Populous Druid Areas**

1. South West

2. South East

3. South

4. Rocky Mountains

## **Most Written Rituals**

Samhain

Beltane

## **Most Read Druid publications**

What is Reformed Druidism?

Druid Chronicles (Reformed)

ARDA

Druid Chronicles (Evolved)

Black Book

Green Book

## **Probably the Most Notable Druids**

(in chronological order)

Fisher & Cherniack

Frangquist & Nelson

Savitzky, Shelton & McDavid

Larson & Bonewits

Carruth, Abbott, & Bodfish

Cascorbi & Koester

Scharding, Weinberger

Sade, Weber & Crimmins

# Credits, Founders, and Known Innovators

A number after the item indicates in which Part of ARDA2 it can be located. Green Books come in ten volumes, so "6.5" means Part 6 Volume 5. If I missed your name or contribution, please do contact me.

C= Carleton Alumni, B=Berkeley,  
L=Live Oak, O=Other

## David Fisher \*Founder -C

Order of (altar) Consecration 3  
Altars  
Clothes of office  
Order of Worship 3  
First officiating priest  
"Dalon ap Landu"  
Druid Sigil  
The Ribbons of office  
The Waters of Life  
ArchDruid office  
Preceptor office  
Server office  
Constitution 4  
Basic Tenets 1  
First Beltane 3  
"The Druid Curse"  
First Samhain Service 3  
Samhain #1 3  
Samhain Chant 3  
The Waters of Sleep  
Summer & Winter halves  
Second Order 3  
Oimeic #1 3  
Third Order 3  
Existence of the Higher Orders 3  
Fourth Order Patriarch 3  
A chant for Midsummer?? 3  
Reply of Other David 2  
Fisher's Farewell 2  
Apology for Simplicity 2  
Epistle to Encyclopedist 2  
Began the Black Book 3  
Began the Blue Book 3  
Book of Faith 2  
Established the Council 4  
New York Grove

## Jan Johnson -C

First attempt at a Schism 1  
First writer of an epistle

## Howard Cherniack \*Founder

Constitution 4  
Basic Tenets 1  
First Preceptor

## Norman Nelson \*Founder -C

Constitution 4  
Basic Tenets 1  
First Server  
First post-Fisher Archdruid  
Fifth Order Patriarch 3  
First Missionary 2

Vermilion Grove 2  
A Service at Winter Solstice 3  
A Chant for Winter Solstice 3  
Rapid City Grove  
Helped to edit DC(E)  
Epistle of Norman 2  
Some Last Thoughts 2  
RDNA talk moderator  
2<sup>nd</sup> & 3<sup>rd</sup> Epistle of Norman 2

## David Frangquist \*Founder -C

A Spring Thaw? 2  
First Third ordained  
One of few Thirds ordained in Winter  
Names of the Higher Orders 3, 4  
Sixth Order Patriarch 3  
Druid Chronicles (Reformed) 1  
Ma-Ka-Ja-Wan Grove 2  
Epistle of David the Chronicler 2  
What is Reformed Druidism? 4  
A Meditation for Midwinter? 3  
Incantation for Midsummer #2 3  
Origins of the Carleton Calendar 4  
The Green Book (volume one) 6  
Outline of the Foundation of Fundamentals 2  
Reply of David 2  
Pushed the Priestess Issue 10  
Felicitous Communications 2  
Epistle of Midsummer 2  
Boosted the Druids in 60s  
Boosted the Druids in 70s  
Restarted the Druids in 80s  
Boosted the Druids in 90s  
Higher Order Letter 3 (historiography)  
Standard Forms 4  
Song of the Earth 4

## Gary Zempel -C

Seventh Order Patriarch 3  
Oimeic #2 3

## Dick Smiley -C

Purdue Grove  
Hill of 3 Oaks Haiku (Zero)  
The Smiley Draft Affair 2

## Marta Peck -C

First Female Carleton ArchDruid  
First 3rd Order ordained by phone

## Robert Larson -C-B

First Celtic enthusiast at Carleton  
Berkeley Grove 4  
Leabhar Toirbhealbhagh 2  
Started 1971 Priestess Vote in 1969  
8 standard NRDNA festivals in DC(E) & ARDA 3  
First Epistle of Robert 2  
Order of Worship in Irish 3  
Second Order in Irish 3  
Third Order in Irish 3  
A King's Wedding 3  
Druid Chronicles (Evolved) 2  
Provisional Council A-Ds 2  
Pronunciation of Irish Gaelic Terms 6.10  
A Guide to Celtic Deities 6.10  
First Epistle of Robert 2

Second Epistle of Robert 2  
Orthodox Druids of North America  
Clann Na Brocheta Grove  
Celtic Time Reckoning 4  
Edited the ARDA collection  
Intro to ARDA (Zero)  
Third Epistle of Robert 2  
Last Epistle of Robert 2

## Steve Savitzky -C

Revived 60s Druids  
Order of Investiture 3  
Letter to My Brothers 2  
Stanford Grove  
Southern Shores Grove  
Sample Druid Funeral 3

## Richard Shelton -C

Exorcism in Time of War 3  
Order of Worship in Greek 3  
Smiley Affair letters 2  
Oimeic #3? 3  
Lughnasadh alternative service? 3  
Relocated the Blue Book  
The Codex of Form 2  
Polite Refusal 2  
Report of Richard 2  
Words of Green 2  
Lesson for a New Archdruid 2  
Epistle of Richard 2  
Post Carleton Perplexions 2  
Helped to edit DC(E)  
Beltane Alternative Service 3  
Carleton Apocrypha 2  
Standardized Carleton Calendar 4  
Repub. Greenbook 6  
Boosted Druids in 70s  
Boosted Druids in 80s  
Boosted Druids in 90s  
Patriarch of Danu  
Ordination of 10<sup>th</sup> Order Druids

## Thomas McCausland -C

Discourse of Thomas the Fool 2  
Wisdom of Thomas the Fool 2

## Ellen Shelton -C

Boosted Druids in 70s  
Ann Arbor Grove 4  
Epistle of Ellen 2  
Second Epistle of Ellen 2

## Isaac Bonewits -C

"Real Magic"  
First Ordained 3rd in Berkeley  
Stockton/Lodi Grove  
First Epistle of Isaac 2  
Protogrove Concept 2  
Twin Cities Grove  
Arch Grove  
Initiated Isaac Affair 2  
Second Epistle of Isaac 2  
Third Epistle of Isaac 2  
Fourth Epistle of Isaac 2  
Fifth Epistle of Isaac 2  
The Beginning of ADF 2  
Mother Grove in Berkeley

Schismatic Druidism 2, 4  
SDNA & HDNA constitutions 4  
Hasidic Druidism 5  
Order of Merddyn Patriarch 3  
Standardized Spelling  
Druid Chronicles (Evolved)  
Book of Changes 2  
Suggestions for a Druid Funeral 3  
Old Fashioned Wedding 3  
Wedding Contract 3  
The Druid Seasons of the Year 4  
The Holidays of the SDNA 4  
Different Strokes 7  
Book of Bards 6.6  
The Other Druids 6.10  
Neopagan Druidism 6.10  
A Bibliography of Druidism 6.10  
Authentic Thaumaturgy (book)  
Many, Many Liturgies 3  
ADF Liturgy Outline 3  
Money & Priesthood 6.10  
Step by Step Guide to ADF 3  
ADF Midsummer 1987 3  
A Wedding Contract 3  
Druid Chronieler magazine 11  
Pentalpha magazine 11  
ADF founder 4  
6<sup>th</sup> Epistle of Isaac 2

### **Glenn McDavid -C**

Indexed the Chronicles 1  
Chicago Grove Constitution 4

### **Gerre Goodman -C**

Gobbledegook and Red Tape 2  
A Cup Filled to the Brim 2

### **Renata Seidel -C**

Epistle of Renny 2

### **Dale Fierbe -C**

Salutations 2

### **Julia Vinograd -C**

Several Poems 6.6

### **Cwerthin -O**

HDNA sage 5  
Book of Bards 6.6

### **Shirine Morton -B**

Musings of an Ancient Religion 2  
Bristlecone Pines 6.9

### **David Geller -B**

Order of Oberon Patriarch 3  
Many songs 6.6  
Swirling Galaxy liturgy idea. 3

### **Mike Bradley -C**

Humanistic DNA of Chicago Grove 4

### **Hal Moe -B**

Nordic Fire Rituals 3

### **Stephen Abbot -B**

Live Oak Grove 1981  
Celtic Goddesses of Moon 6.10  
Druid Cross Tarot 3  
Hazelnut Grove 1975 -  
Dead Bay Scrolls 1993 9  
Memorial for Robert Larson 3

### **Sally Eaton -B**

Epistle of Sally 2

### **Anodea Judith -B**

Let the Spirit Come to You, poem 3  
Goddesses, Goddesses, song. 3  
Let it All Happen, Song 3

### **Cyndi Salee -B**

Evergreen Grove  
Greenwood Grove  
First major use of Native American  
Druid Choirs

### **Joan Carruth -B -L**

Epistle to the Myopians 2  
Coalition Council of DAL 4  
Order of Diancecht Matriarch 3  
Mini-Chronicles  
Live Oak  
Birch Grove  
New Matriarch of Grannos

### **Katya Luomala -C**

Order of Lugh Matriarch 3  
1978 Lughnasadh 3  
One of Last Carleton Druid in 70s

### **Emmon Bodfish -L**

Editor, Druid Missal-Any 1982-1991, 11  
Writer of several Missalany articles 11  
Orinda Grove AD & Live Oak Preceptor  
Live Oak Grove Tender  
Open Letters to the Grove 2  
Further Funeral Suggestions 3  
The Staff 3  
Four Salutations of the Day 3  
Creating a Wizard's Lite 3  
Back to the Shadows 3  
Candle Staring 3  
Why Another Article on Scrying 3  
Collection of Poems 6.6  
Mistletoe 6.9  
Hazel and Salmon 6.9  
Seasonal Essays 6.7

### **Larry Press -L**

Live Oak Grove AD  
On Divination 3  
Calculating Cross Quarter Days 4  
Lair of Cthulu 6.6

### **Susan Press -L**

Poems of the Season 6.6

### **Tom Cross -O**

Druidism and Truth 2  
A Rebuttal to Albion 2  
Spring Equinox Salvo 2  
Druidaxta 2  
Farewell of Tom Cross 2  
Sacred Cauldron (book)  
Vehicle Chant, poem. 6.6  
Hymn to the 3 Brigits, poem  
Gaulish Language 6.10  
The God List 6.10  
Gaulish Gods 6.10  
Decline of Druidism 6.10

### **Willowoak -L**

Order of the Earth-Mother 3  
Live Oak coup member 2

### **Albion -O**

Letter to the Editor 2  
A Rebuttal to Cross 2  
Albion's Response 2  
Albion's Thoughts 2  
A Druid Staff 3  
Experiment in Iron Age Living 11

### **Les Craig -B -L**

Matriarch of Oberon 3  
Balanced Epistle 2  
The Gift of Horses 2  
Epistle on Gruntwork 2  
Balance & Synthesis 2  
Author of "Heathen on Heath" 6.7

### **Alice Cascorbi**

Revived Druids in 80s  
Revived 1st Order  
Revived 2nd Order  
Revived Order of Worship  
First Neopagan at Carleton  
Interview 10

### **Jan Schlamp/ Heiko Koester -C**

Samhain #3 3  
First Fall Equinox rite at Carleton 3  
Sweatlodges  
Speaking of Beliefs 2, 3

### **Sam Adams -C**

Saint Olaf Grove  
First RDNA to enter Henge Keltria  
Friend of the RDNA 6.6  
Oimeic Song 6.6  
Oimeic Silly Song 6.6  
Epistle of Sam 2

### **Andrea Davis -C**

Boosted Druids in 90s  
Wedding Ceremony 3

## **Michael Scharding -C**

Boosted Druids in 90s  
Refound the Black Book  
Refound the Green Book  
Revived Third Order  
Revived Higher Orders  
Invented Whang (Whisky/Tang)  
Revived Order of Worship  
Book of Poetry (Volume one) 6.6  
Book of Poetry (Volume two) 6.6  
Book of Poetry (Volume three) 6.6  
Refound the Carleton Apocrypha 2  
Green Book (Volume two) 6.2  
Green Book (Volume three) 6.3  
Book of the African Jedi Knight 6.5  
Friends of the Earth Mother organization  
Book of Poetry (Volume three) 6.6  
1992 Midsummer 3  
1994 Candlemass 3  
Temporary Regent of Order of Grannos  
Many Oral Histories of RDNA 10  
A General History of Reformed Druidism 8  
Refound the Blue Book  
Book of Ultimate Answers 6.5  
Book of Ancient Sources 6.10  
International Druid Archives  
Big River Grove of St. Cloud 4  
Order of Suzuki (Founder) 3  
Order of Bambi (Patriarch) 3  
Part Zero  
Various Introductions  
New Orders of Puck 3  
New Order of Phoenix 3  
New Order of Suzuki 3  
New Order of Bambi 3  
New Order of Hermes & Basho 3  
New Order of Brigit 3  
Roll of Groves and ArchDruids 4  
Statistical Commentary on Reform 4  
Credits, Founders, and Known Innovators 4  
Terminology of the Reform Druids 4  
Standard Liturgical Abbreviations  
Adjusting Between Carleton and Berkeley  
Dating Methods 4  
What is Reformed Druidism? 1995 4  
Timeline of Reformed Druidism 4  
Fire Building Fun 3  
Mike's Farewell 2  
Book of Lacunae 2  
Akita Grove  
1997 Beltane 3  
The Sigil Letters 2  
Epistle of Rising Sun 2  
Freedom Within/Freedom Without 2  
Parenthetical Epistle 2  
Mini-Essay on RDNA 6.10  
Part Eight of ARDA 8  
Dead Lake Scrolls 9  
Dead River Scrolls 9  
D.C. Grove  
2001 Fall Equinox 3  
2002 Fall Equinox 3  
Sigil Construction 101 3  
Salmon of Knowledge 6.9  
Druidical Diet Dilemma 6.9  
Romanization of Japanese Service 3

The Most Famous Reformed Druids 6.10  
Where are My Druid Ancestors? 6.10  
Where are Ideas for Druids From? 6.10  
Green Books Five 6.5  
Green Book Six 6.6  
Green Book Seven 6.7  
Green Book Nine 6.9  
Green Book Ten 6.10  
Green Book Eleven 6.11  
2002 Order of Acorn (Zero Order) 3  
Missionary Im-Position 2  
Mike's Mini-Missive 2  
The Arch Epistle 2  
Divination Techniques 3  
Ordination of 8<sup>th</sup> Order Druids 3  
Patriarch of Taranis  
Higher Order Letters 3  
Unofficial Danu Sermon 3  
New Order of Pack-Rat 3

## **Daniel Hansen -O**

American Druidism (book)  
Fantasy Druids 6.10  
Druidesses: An Overview 6.10

## **Nozomi Kibou -O**

Eight Order 3  
Ninth Order 3  
Tenth Order 3  
All's Well That's Dug Well 11  
Fertility Cycle of Druid Year 6.7

## **Patrick Haneke -O**

Memorial for Beth Harlow 3  
Baby Blessing 3  
Great Cailleach Search 3  
Quick Order Liturgy 3  
Daily Druid Devotional 3  
Sirona Shower Shugyo 3  
Hot Tub Healing 3  
Winter Solstice Drama 3  
Bardic Contest 2001-2002 6.6  
Bardic Contest 2002-2003 6.6

## **Paul Schmidt -C**

The Book of Paul (DLS) 9

## **Becky Hrobak, Anne Graham and Michelle Curtis -C**

First all-female hierarchy at Carleton  
First Triple-ArchDruidicy at Carleton  
New Carleton Constitution  
Official Organizational Status & Funding  
Druid Tea Parties  
Longest Carleton Archdruidicy (Hrobak)  
Mini-Epistle of Michelle 9

## **Michelle Hajder -C**

Michelle's Meditation 9

## **Chris Middleton -C**

New Order of the Evening Mystic 3  
Collection of Poems 6.6, 9

## **Robert Harrison -C?**

Sigil Letters 2, 9  
Being a Druid 2

## **Amanda Bradley -C**

Epistle of Amanda 2, 9

## **Irony Sade -C**

New Third Order  
Bread Loaf Weddings 4  
Sociology of the RDNA 6.10  
What Are Druids? 2  
Collection of Poems 6.6, 9  
The History of the Legitimacy 6.10, 9  
Book of Exile 2, 6.6  
The Stone Circle of Carleton  
Ein Tanz 6.6, 9  
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The Wild Hunt 6.6, 9  
Order of the Volcano 3  
Tonga Grove  
Soul of Juliana Spring 6.6, 9  
Hemlock Splinter Grove  
Ordination of 9<sup>th</sup> Order Druids 3  
Patriarch of Llyr

## **Alex Strongbow -C**

Optional Activities Vol. Simplicity 3  
Optional Oimelc Activities 3  
Things to do for Spring Equinox 3  
10 Things to do for Beltane 3  
Summer Solstice Activities 3  
Some Possible Lughnasadh Things 3  
Some Activities for Fall Equinox 3

## **Mortus -O**

Uncommon Samhain Activities 3  
Samhain & Sacrifice 6.7

## **Rhiannon Hawk -O**

Creating a Druid Nemeton 2, 6.9  
Tree Meditation 2, 6.9  
Druid Ritual Differences 6.10  
Song Collections 6.6  
Bardic Contest 2001-2002 6.6  
Bardic Contest 2002-2003 6.6  
Cymru World Tree 6.10

## **Sam Peeples -O**

Life is a Birch 6.9  
The Hazel Tree 6.9  
Ivy and Vine 6.9  
The Ash Tree 6.9  
The Willow 6.9  
The Oak Tree 6.9  
The Apple Tree 6.9  
The Canny Conifers 6.9

## **Ellis Arseneau -O**

OMS Founder 6.8  
OMS constitution 4  
Druidcraft 101 6.8  
Unearthing Dalon 11  
Green Book Eight 6.8  
The Redwood 6.9  
Suggested Activities OMS 3

## **Tegwedd -B**

Ballad of Death of Dalon Ap Landu 6.6  
Celtic Goddesses Song 6.6  
Bardic Contest 2001-2 Winner 6.6  
Bardic Contest 2002-2003 6.6  
RDNAtalk moderator  
Grey Malkin Newsletter Publisher  
Standing Stones Newsletter 11

## **Ian Friesland -C**

The Sigil Letters 2, 9  
Antarctica Grove  
The Alphabet Epistle 3

## **Randall ? -C?**

Online Druid Services 3

## **Ikari Segawa -O**

Japanese Order of Worship 3

## **Stacey Weinberger -L**

1999 Order of Worship 3  
1999 Samhain 3  
Old Druid Missal-Any 11  
Druid Missal-Any 2000-? 11  
Winter Tree Care & Planting 6.9  
Planting Your Own Grove 6.9  
Another Protogrove Service 3  
Leave No Trace 6.9  
NRDNA cNference Moderator  
RDNAtalk Moderator

## **MerriBeth Weber -C**

Collection of Poems 6.6  
Interview 10

## **Mairi Ceolmhor -O**

Why We are Called Reformed? 2, 6.10  
Christmas Plants & Yule Log 6.9  
Bardic Contest 2001-2002 6.6

## **Corwin Troost -C**

Collection of Poems 6.6, 9  
Epistle of Corwin 2  
Calling the Winds 3

## **Gandalf -O**

Epistle of Adaptation 2

## **Alyx Griffen -O**

The Epistle of Alyx 2  
Cat in the Corner Grove

## **Eric Powers -O**

Bardic 2002-2003 Contest 6.6  
Breakfast of Champions 6.9  
Celtic Dietary Problems 6.9  
Irish Spring & Irish Cleanliness 6.9  
Epistle of Eric 2  
Various Winter Activities 3

## **Bright Mirage -O**

Bamboo Grove  
Bardic Contest 2002-3 Winner 6.6

## **Ric Knight -O**

Epistle of Ric of the North 2  
order of druids minor 3  
odm Constitution 4

## **Stephen Crimmins -C**

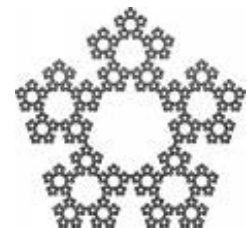
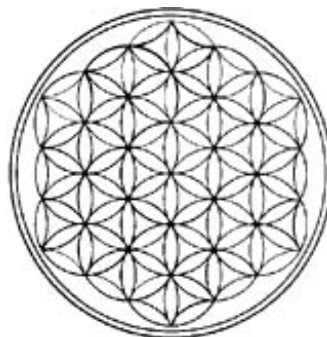
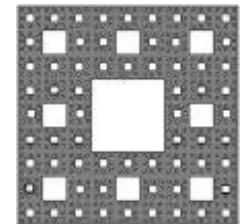
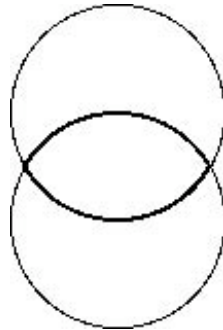
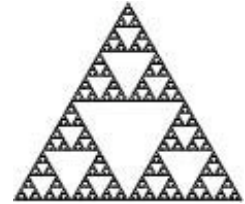
Epistle of Stephen 2  
Higher Order Discussion 3 (Historiography)  
Updated the Archives  
Mike Scharding & the History of RDNA 7  
Assisted illustrating ARDA 2  
Pre-Emptive Ordination of 10<sup>th</sup> Order 3  
New Order of Hephaestus 3  
Acorn Planting 3  
Edited the re-issue of DC(E)  
David Fisher *the* Founder? 7  
Suggested 11<sup>th</sup>, 12<sup>th</sup> & 13<sup>th</sup> Orders

## **Celtic Oak -O**

French Order of Worship 3

## **Your Name Here**

Many amazing discoveries & observations.



# SECTION SEVEN: RDNA GLOSSARIES

## Traditions, Miscellaneous Customs and Liturgical Notes

### The Druid Sigil

The circle with the two vertical lines passing through is the major symbol used by all of the branches of the Reform. In later years, the circle has sometimes been drawn as a wreath with two staves in front of it. It has also been adopted by such second and third generation spin-off Druid organizations from the Reform as Ar nDriaocht Fein (ADF), The Henge of Keltria and the Primitive Celtic Church, and Order of Mithril Star.

This symbol was once thought to be an ancient Celtic symbol for the Earth-Mother. In the Reform at least, the Druid Sigil is used in blessings, and in signing of names by members of the Third Order. It is often mistakenly asserted that the Founders took it from an illustration (plate 2) in *The Druids* by Stuart Piggott, showing the floor plan of a Roman-Celtic temple of Nodens. However, this book was published after 1966, and the Druids were using the sigil since 1963, so it seems unlikely as a source. Larson still believes that the illustration may have been published somewhere else earlier.

As a symbol, no one knows exactly what it means or where it came from (David Fisher has refused interviews since the 70s), but there are MANY interpretations.

### Druid Symbols Used by Other Druid Groups

Although not used by the RDNA, there are many other symbols used by other Druid organizations. One such symbol is the three rays of Awen: / \ . One possible explanation is that it represents the three drops of wisdom that fell from the Cauldron of Knowledge; the ones that landed on Taliesin's tongue and made him a super-bard. Another explanation is that they represent the angles of the three different rays of light as they come through a hole in a stone at megalithic sites on the winter solstice, equinoxes and summer solstice. This symbol can be found used by the Henge of Keltria (within a Druid Sigil), the New Forest Center, Order of Bards Ovates and Druids, L'ecole Druidique des Gaules, L'eglise Druidique des Gaules and the Welsh Bards of the Gorsedd.

Other generic symbols used by Druids are the oak leaf, the oak tree (or any tree), the acorn and the golden sickle. ADF uses a trunk of an oak tree that has been chopped down, yet with a sapling growing from the center of the supposedly dead trunk; and also with it's roots wrapped into a Celtic knot. This badge was designed by Jim Odberts, with inspiration from the Clan MacEwen badge. The interlacing of the roots indicate the Pan-Indo-European "roots" of Druidism.

"The French Druids of the Druidic Church of Gaul (L'eglise Druidique des Gaulois) use a circle transcribing a large "X" inside. Pierre de la Crau writes in "Druids Progress #5";

The symbol that we use is the labarum (a Latin word from the Celtic labaron; Welsh llafar, "ringing, eloquent," Irish labar, "eloquent"). The source of the labarum is the Gaulish sign (X)

symbolizing the flashing and domineering power of the Celtic god Taranis. This symbol was taken up by the Roman emperor Constantinus following a vision in the Grand's sanctuary (France), when he saw "Apollo" with the goddess "Victory", showing him three groups of three labari surrounded with crown laurels can be seen on a tombstone in the Lyon's Museum (France). Constantinus used this sign as his standard to lead his Gaulish armies to victory against Maxentius. After this victory, the Celtic Pagan symbol was co-opted by the Christians and became the Constantinian "chrisme" or the Chi-Rho monogram for Christ."

Daniel Hansen in his article in Circle Magazine, mentions other Druidic magic symbols, such as the Sun Wheel (Rota Taranous) and the Celtic Cross, which are found throughout the Celtic countries. He also mentions that the circle represents mystery or eternity and the cube signifies truth. The Swastika (fulfot) and the Triskelion (Trifot) are symbols found throughout western Europe and Celtic countries. When spinning counter-clockwise many consider them destructive and warlike, but they are creative when spinning clockwise. He also claims that the Caduceus, used today in the medical profession, was associated with the Druids. The "Ovum Anguinum" or Adder Stone is a well known Druidic amulet, supposedly formed by twisting snakes. It is claimed to float upstream and can be used to win lawsuits.

### Kinds of Liturgy

There are several types of liturgies performed in the different Reformed Druid movements. Most common are the *Orders of Common Worship* for the Winter and Summer halves of the year (one each). These are the two types used for regular weekly services, which were common during the early years of the Reform. Now that these weekly services are rare to nonexistent, their use is now often as generic rituals for use on non-festival occasions. Their format is not fixed in finality and adjustments or entirely new creations are highly encouraged and recommended in the spirit of the Reform.

Then there are the *Special Orders of Worship for the High Days*, one or more versions for each of the Four Major and Four Minor Days. These are entirely optional and vary from Grove to Grove. For more on the 8 festivals, see the Calendar Section further below. Most are vaguely based upon the *Orders of Common Worship*, with special additions to emphasize the unique elements of each festival.

There are also *Ordination Ceremonies* for the First, Second, Third and Higher Orders, sometimes called "Consecrations" and sometimes called "Sealings" to those Orders.

There have been occasional liturgies written for weddings, funerals, child namings, puberty rites, and the like, but these are usually written by an individual Grove or Druid for the occasion.

### Spelling Conventions

It has become standard to capitalize many of the following words. There is also a great deal of variety in spelling choices. In DC(E) Isaac offered standardizations for spelling, these were: Archdruid, ArchDruidess, Archdruid/ess, Druid, Druidess, Preceptor, Neopagan, Paleopagan, Grove, Hasidic, Schismatic, Earth-Mother, Season of Life, Season of Sleep, Geimredh, Earrach, Samradh, Foghamhar, Samhain, Oimelc, Beltane, Lughnasadh, waters-of-life, waters-of-sleep, the Waters, Weekend, acorncap, tellit, Hairpull, Mishmash, Dru. I however, have not stuck to these, but you are welcome to.

There are two major conventions used in the Reform in respect to the word "Druid". In the Carleton Grove the tradition exists that "Druid" stands for any RDNA member of any of various genders. In some of the New RDNA groves, the tradition exists of indicating a female Druid by writing "Druidess" with an indefinite word of "Druid/ess" to indicate either a male or female Druid. Since this publication is being written by a Carleton Druid, the former tradition will be used, with no offense intended.

## Third Order Ordination Customs

Among various Groves the following customs have developed. Perhaps the oldest custom is that the new Third Order Druid buys the ordaining Archdruid a hearty breakfast after the ordination and is encouraged to lead the next service in the Grove. In some Groves, the Archdruid may read or recite passages from the Book of Meditations (in the Druid Chronicles) during the Vigil, his or her voice coming from the darkness. The Candidate is usually consulted as to whether this will be a help or a distraction. Visiting of the Candidate is allowed, as long as the visits are brief. Some Groves take up a collection to buy regalia for the new Druid, such as a proper red chalice or a bottle of their favorite brand of the Waters. In some Groves, it is the duty of the new Druid to lead the Grove's next service.

The only restriction on the activities of the Candidate during the vigil is that they must **not** sleep at all during that night and the vigil must be at least 7 hours long. While it was usually the custom that only an Archdruid could ordain people to the Third Order, it is now generally the custom at Carleton that any qualified Third Order Druid may perform the task upon any Second Order Druid; although it usually polite to ask the Archdruid first (if one exists).

Any one who ordains new members to the Third Order should try to remember to send a postcard or letter of notice of this Ordination to: Carleton College Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057.

## Apostolic Succession

For those who are concerned, while any group of people can use Druid ceremonies if they really wanted to (who's going to stop them?), only a Third Order Druid, duly ordained by a previous member of the Council of Dalon Ap Landu, may consecrate the waters-of-life and the waters-of-sleep. All Third Orders should be able to trace their ordination back to the Founder of their grove, and back to the Founder at Carleton College, who got it from who knows where. The ritual for the Third Order, by vote of the Council, is not to be added to or deleted from; although gender changes of pronouns is now often done for courtesy. The ritual for the Third Order, by custom, is not generally made available to the public, to retain its full impact when being used.

## Establishing a Grove

Traditionally, in order to establish a legal Grove, it is necessary to have at least three people. At least one of these must be a Third Order Druid, at least one of the others a Second Order member, and the last need only be a First Order member. The three or more people adopt a Constitution, usually similar to that used by the Carleton Grove and proceed to elect an Archdruid, a Preceptor and a Server. They may add other officers as they see fit such as, for example, a Bard, an Astrologer, a Guard, etc. Traditionally, a Third Order Druid establishing a mission should first organize a legal Grove and be

elected Archdruid before they should ordain any new Third Order Druid. However this step has sometimes been skipped.

Once one has organized a legal Grove, one should try and remember to send a letter mentioning this to: the Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057. There, the record keepers will help you establish connections with other groves, should you so desire it.

## On Forming a Protogrove

Some people reading these materials may wish to start a Grove, but may have no easy access to a Third Order Druid. What they should do is write to: Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057 and ask if there is a Third Order living in their region. With luck, there will be one nearby which may be prevailed to jump-start your grove.

While waiting, groups may form Protogroves (after all, there's nobody to stop them). Protogroves could hold regular services, though they could not properly consecrate the Waters. One substitute prayer for the consecration could be something like: "O Dalon Ap Landu, Lord of this and every Grove, bless these Waters that are held in your name. Send unto us a member of your Order, that we may worship the Earth-Mother in proper fashion. O Mother, join us together by thy power as we meditate upon thy glories." See more in Grove Formation article, Pt. 4.

## On Homosexuality, Bisexuality and Transexuality in the Reformed Druid Movements:

So what?

## The Higher Orders

The names of the Higher Order were taken predominantly from Gaulish Paleo-Paganism, plus two Welsh names and one Irish. All are from Celtic cultures, but with vast differences between them! I, myself, think it would have been interesting if they had made an Order of the Buddha. Further details on the deities can be found in most dictionaries of Celtic Folklore and encyclopedias of mythology and god/desses. It is generally up to the individual member to determine whether the names of the Higher Order are full-fledged Gods and Goddesses or whether they are Jungian archetypes. Or they may be something else entirely. (see Historiography of Part 3)

The Higher Orders were established in the spring of 1964 as an encourage the Third Order to do further study and/or to encourage spiritual inquiry. They are intended to honor achievement rather than tenure. As such, the Higher Orders are equal in the sense that none shall be considered a prerequisite for the other. Admittance to a Higher Order is the prerogative of the acting Patriarch or Matriarch of that Order.

The Patriarch or Matriarch of each Higher Order designs the symbol or vestment of that Order. Thus the Eight, Ninth and Tenth Orders are in the process of choosing a Matriarch or Patriarch now. Some more information on the higher orders can be found in the Interview with David Frangquist or Richard Shelton. Within the ARDA, look at the Ordination rites, their historiographies, the Book of Customs, and the debates in the Apocrypha. The following table gives the names, origins, symbol, patronage and Order of each of the eight orders involved (though it is important to note that the order of listing the orders in no way implies any ranking between either the deities or of the orders they are patron to).

## The Original Ten Orders of Reformed Druidism

Order	Name	Patron of	Symbols	Origin	Atriarch
First	(NONE)	(NONE)	(NONE)	(NONE)	(none)
Second	(NONE)	(NONE)	(NONE)	(NONE)	(none)
Third	Dalon ap Landu	Groves	Red & White ribbons	Wales	Headed by current Carleton AD, but not a Patriarch
Fourth	Grannos	Springs	Green chalice & ribbon	Gaul	Fisher
Fifth	Braciaca	Malt	yellow wrist maniple	Gaul/Brit.	Nelson
Sixth	Belenos	Sun	yellow neck ribbon	Gaul	Frangquist
Seventh	Sirona	Rivers	Sky blue w/ wavy	Gaul	Zempel
Eighth	Taranis	Lightning	Knotted black & gold maniple & umbrella	Gaul	Scharding
Ninth	Llyr	Oceans	(Seagreen?)	Wales	Sade
Tenth	Danu	Fertility	(Brown?)	Ireland	Shelton

\*Steve Crimmins has puckishly suggested, 11<sup>th</sup> Triple Morigiu (War), 12<sup>th</sup> Arawn (Underworld) & 13<sup>th</sup> Angus (Youth)

### Special/New Orders:

In addition to the original Higher Orders there are Special Orders or "New Orders" that have been established since 1974. Unlike the Higher Orders, most of these orders are less oriented towards Nature and more towards human skills or traits. The Order of Myrddin was established by Isaac Bonewits between 1974-6, the Order of Oberon by Mr. Geller between 1974-6, the Order of Diancecht (and its two subsets of Airmed and Miach) in 1976, the Order of Lugh by Carleton's very own Katya Luomala, the Order of Angus was created in 1979 for children before puberty (the 1st Order in Berkeley was only enterable after puberty in the NRDNA). The resumption of New Orders re-began in the 1990s with Michael Scharding, who created the Order of Puck in 1994, the Order of Suzuki in 1996, and the Order of Bambi in 1996. Many of these rites are in Section Three of the Liturgies. It is noteworthy that many of them have Patrons of non-Celtic origin (e.g. Puck, Suzuki & Bambi).

### The Special/New Orders

Order	Patron of	Symbol of Office	Origins	Atriarch
Oberon	Bards	Dark Blue ribbon	Britain	Geller, Les Craig
Merddyn	Magic	A Wand or staff	Wales	Bonewits
Diancecht	Healing	Green stole/ Red wavy	Ireland	Carruth
(Airmed)	Doctors	gold border ribbon	Ireland	
(Miach)	Counselors	Silver border ribbon	Ireland	
Lugh	Crafts	(none)	Everywhere	Luomala, Scharding
Angus	Children	Orange ribbon	Ireland	UNKNOWN
Puck	Mischief	Hockey Puck on ribbon	England	Scharding
Earth Mother	Children	Pink Ribbon	Unknown	Willow-Oak
Suzuki	Meditation	cord w/ paper pendants	Japan	None
Bambi	Outdooring	Brown with white spots	USA	Scharding
Hermes	Traveling	Wand with a winding yellow ribbon	Greece	Nelson Designated
(Basho)	Traveling Poets	5 inch, 7 inch & 5 inch red & white ribbons	Japan	
(Amerghin)	Traveling Poets	3 ply blue belt	Spain	
Brigit	Writers	Paper ribbon with printed words on them.	Ireland	Frangquist Designated
Mithril Star	Water	(unknown)	Science Fiction	Arseneau
Volcano (Pele)	Volcanoes	Igneous rock on a neck ribbon.	South Pacific	Irony Sade
Hephaestus	Fire working	Orange	Greek	Steve Crimmins
Evening Mystic	Bardic	None	Unknown	Chris Middleton
Order of Druids Minor	Reflection in Nature	None	Unknown	Ric Knight
Pack Rat	Archiving	3' twine with stuff	Europe	Scharding

## Vestments

"In accordance with Druid practice, certain vestments may be worn by Second Order and higher Druids during a meeting. Also, however, in accordance with *Reformed* Druid practice, it should be stressed that vestments are only *permitted*, not required." (David Frangquist) While the custom of dressing up for rituals has generally fallen out of practice at Carleton, occasionally it is revived. Other Groves in the Reform have generally adopted some individual customs of dressing, as is their right, most still choosing to use the traditional bed sheets.

Several systems of vesting have been suggested over the years. With the exception of some of the Higher Orders, these usually break down into matters of robes and ribbons. Usually Second Order Druids, or higher, by dint of their enthusiasm, usually wear white robes (kind of like the ancient Druids). We strictly caution those people who live in the Southern US that they should not wear hoods, as this may be misconstrued by the locals and we recommend a nonwhite color robe for those regions. Unfortunately, according to Larson, the Klan has also adopted the use of colored robes

The Third Order Druids usually wear white robes with their red or white ribbons of office around their neck, depending on if it's the Summer Half of the Year (wear Red) or the Winter Half of the Year (wear white). If a grove has other officers (such as a bard) they, of course, can be designated to wear distinctive symbols or ribbons.

IF you have a really gung-ho and rich grove you can, of course, choose to have seasonal robes for your Archdruid and/or grove members. Some of Isaac's & Frangquist's suggestions are listed here: Throughout the season of Geimredh, the robe is black with white facing. During Earrach, the robe is black with white and red facings. At the point of the Beltane service at which the sacrifice is accepted, a change to or addition of a red robe is made. Through out Samradh, the color is red or green. At Summer Solstice and Lughnasadh, the robe is green. The Samhain service begins in green, until the sacrifice is rejected, at which point a black robe is put on and over it a white facing or robe. As for the other High Days, at Winter Solstice he suggests a solid white robe and at Oimeic black with a white facing or overgrown, to which red may be added during the service. No suggestions are made for spring equinox or fall equinox. For those of you who are poor, or who think this whole thing is silly, he suggest a simple black robe with white facings for the Winter Half of the Year and red facings for the Summer Half of the Year

The use of plain white robes, with variously colored ribbons, is really much simpler and cheaper. The following traditions seem to have developed: The ribbons are usually at least two yards in length, (purchased, if at all possible, at the Ben Franklin Dime Store in Northfield Minn.) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See Records of the Council of Dalon ap Landu for rule governing ribbons-of-office. There is a great deal of room here for invention, if you should so choose.

Among the Hassidic Druids, now disbanded, two other pieces of vestment were worn. The first was a special skullcap, usually of a knitted or crocheted of variegated green yarn, called an acorn cap; while the second was a green and white prayershawl called a *tellit*, which (unlike the acorn cap) is usually worn only at services or daily prayers.

If a Druid is interacting with Wiccans, one should be careful that one's Druidic ribbons or robes of office do not impinge with the system being used by the Wiccans.

## Black Robes

Every once in a while, one will hear of a custom that "only Patriarchs may wear a black robe" and that if a Patriarch does so he may not wear at the same time the symbol of any Order other than the one he is the Patriarch of. All this is "in honor of the first Patriarch" and is an insider joke concerned with the fact that David Fisher, Founder of the RDNA and the Patriarch of Grannos, wore a black cassock and eventually became an Anglican Priest. In point of fact, hardly anyone (including the Patriarchs) ever wears a black robe at Druid services.

Also note: this fun about black robes has nothing to do with either a postulated historical phenomenon called "Black Druidism" (supposedly a system of "Black Magic" - a racist term that- used by Evil Renegade Druids, way back when) nor a modern cult called "The Druidic Craft of the Wise" (whose leaders wore black robes and practiced some rather unsavory techniques of psychic manipulation). The reason there is no connection with either of these two concepts is twofold: none of the Founders ever heard of them, and no reputable scholar ever has either. For more details on these two concepts, see Other Druids.

## The Waters

The Waters-of-Life are served during the Samradh and Foghamhar (Beltain on May 1st up until, but not including Samhain on Nov. 1st). The Waters-of-Sleep are used during Geimredh and Earrach (Samhain on Nov. 1st up to, but not including Beltane on May 1st).

"The Waters-Of-Life are *na huisci beatha* in Irish Gaelic (*uisge beatha* in Scots Gaelic), or what is known in English as "Whiskey". Waters of Life therefore consist of the whiskey chosen by the Third Order Druid, mixed with water to the strength desired. There is a tradition of 3 parts water to 1 part Scotch during the Summer Half of the Year, with inverted ratios on feasts. They may either be premixed, or mixed during the service. In either case, they should be brought to the service in an appropriate container, not the original bottle. In the beginning, Scotch was used (Black & White being the standard brand at Carleton); others prefer Irish or Manx or Jim Bean. Any alcoholic beverage may be used in a pinch

"The Waters-of-Sleep", on the other hand, are just plain water, preferably not tap. Larson notes that if you don't rinse out your Waters container, then the Waters at Samhain will still have a slight tinge of whiskey flavor. Several Groves use special Waters for the Major High Days and recommend this practice. For Samhain ordinary spring water; for Oimeic, sheep, goat or cow milk fresh and chilled (note- canned goat milk is abominable); for Beltane, the Waters-of-Life are mixed as strongly as is generally tolerated (most Druids drink it unpolluted); and for Lughnasadh, hard cider, applejack or mead.

## On the Serving of the Waters

The Server does not drink from the chalice each time it is received back from one of the partaking members of the circle. To do so would be to court disaster, especially with a large congregation at Beltane.

If two chalices are being circulated (one regular, one nonalcoholic), it may sometimes be advisable to have the Preceptor assist the Server by carrying one of the chalices around the circle, perhaps in the opposite direction. Larson suggests against this method, and only recommends *deiseal*, clockwise passing.

## On Teetotalers

Your Grove may have one or more members who for reasons of health may not be able to tolerate drinking even the slightest sip of the weakest alcoholic beverages (for example, some diabetics, recovered alcoholics, people who have inherited or acquired allergies, etc.); it is unfair to deprive them of full participation because of this. Among the Schismatic Druids, it has become a habit to bring, to every Summer Service where such people are expected, strong herbal teas that are fully as intoxicating as some forms of alcoholic beverages. For example, a mixture of equal parts of peppermint and linden boiled for ten minutes, then strained and chilled makes an excellent and lively drink. Or there are other herbs that can be used in the production of "magic tea" for services and ordinations (a blessing in the name of Braciaca while brewing it, that is quite appropriate).

At rituals where two chalices are to be used, one alcoholic and one not, the presiding Druid follows the same procedure as in the Ordination of Second Order Druids; consecrating both chalices at the same time.

From time to time at Carleton, the grove has gone dry and abstained from the use of alcohol (mostly 88-92 and 99-now), substituting tea or some type of lively drink, due to run-ins with security & funding rules.

## Other Uses of the Waters

In addition to being used during the Summer Half of the Year, the waters-of-life are also used for the Consecration of an Altar (if you use one), the Ordination of a Second or Third Order Druid, and at some wedding, healing and funeral services. Whenever possible, these events should be arranged to occur during the Season of Life; however, in an emergency, a Third Order Druid may consecrate the waters-of-life at any time of year (but should wear a red ribbon of office while doing so).

## The Chalice

The traditional chalice in the Early Days for official Druid services was a red glass one. Originally, this was an octagonal, glass, hollow-stemmed, restaurant drinking glass (of the style called "Georgian"), purchased from the Ben Franklin Dime Store in Northfield, Minnesota. Since the authentic dye for the making of real ruby-glass is now expensive, authentic chalices are hard to find and many Druids use any thick, heavy, inexpensive red glass chalice they can get. Yellow chalices of the style are easy to obtain and are often used as secondary chalices for consecrating Second Order Druids and/or for passing special nonalcoholic Waters during the Winter Half of the Year. Green chalices are one of the special symbols of the Fourth Order and are used in healing rituals. Various Druids use other colors of chalices for other purposes. Wood or pottery chalices are often carried by traveling missionaries, as being less likely to break in transit. The major thing to remember is that chalices should be inexpensive, sturdy, new if at all possible, and of natural materials.

## The Altar

Altars have generally fallen out of custom at Carleton, but many Groves still use them. Anything may be used as an altar, including large rocks, tree stumps, record racks, etc. If an altar is not available, sacrifices may be placed directly on the ground or in a fire. Most Druids agree that the nicest arrangement is to have a stone altar in such a way as to allow the fire to be made inside the altar (see Latter Chronicles, Chapter 7, verse 1). Naturally, the altar should be built, placed, or found in a grove of trees (oaks or sequoias), on a hilltop, on the beach, on an island, or in a similar place of natural beauty. Parking lots are poor choices.

## The Sacrifice

The various movements of the Reform (and most modern Druid movements) only permit plant sacrifices and strictly forbid blood/animal/human sacrifices (regardless of a possible historical precedent). The plant is personally cut by the Third Order Druid or by the Preceptor. Any nonpoisonous plant will do, though twigs from a tree branch or oak leaves are the most traditional. During the winter, evergreen and coniferous branches are a nice touch. One should never cut enough to damage the tree (unless one is clearing land and the large sacrifice is part of a funeral for the tree). Don't forget to ask permission first, thank it afterwards and say a prayer for healing over the cut. Many Groves will get a special sickle for the sole purpose of cutting sacrifices. In the SDNA and the HDNA, only members of the Third Order used to wear a sickle (although a Second Order Druid, who was Preceptor, would carry one while cutting the sacrifice, if so directed).

## Fires

Vigils and the ceremonies for the High Days are usually held around bonfires (the bigger, the better!). On special occasions, there are often torch lit processions. Note: Local conditions and fire regulations (especially in California) may rule out fires. Let your love for the Earth-Mother decide. The Carleton Grove, since at least the 80s, has made it a policy only to use local deadfall wood or to swipe it from woodpiles made by the Grounds department. Cutting down live trees for fire wood is frowned upon at Carleton and amongst Druids in general.

## Times of Services

Ordinary weekly services (now defunct) were usually held on Saturday or Sunday afternoons. Services for the High Days can be held on the evening and night of the High Day's "Eve" or during the middle of the day or night of the festival itself. Whatever works. Bonfires & torches look more dramatic at night, but it's easier to read one's prayer book in the daytime.

## The Summer Blessing

Soon after the celebration of Beltane, the Archdruid makes a circuit of the Grove's surroundings on foot, awakening, blessing and consecrating them. Any members of the Grove who wish may accompany the Archdruid.

## Standard Liturgical Blessing

Many letters and rituals end with these words: "Peace! Peace! Peace!". Some shout them towards the three corners of area.

## Letter Writing Styles

See the "Standard Letter Format" in Part 4. Certain correspondence styles have entered usage among Reformed Druids. When writing to the Council one will sometimes top the letter with "REFORMED DRUIDS OF NORTH AMERICA COUNCIL OF DALON AP LANDU" followed by the date, both in Druid Calendar and Julian. A Druid will often address each other as "Dear (First Name)," or "Dear Brother/Sister/Sibling-in-the-Mother". If they belong to a higher or special order they may begin with "Dear Brother/Sister-in-(Name of Patron/Matron)".

When writing to the whole council, many authors will use very formal, sometimes arcane language and excessive wordiness. This is what I call "Writing like Frangquist", in honor of the Druid Chronicles format. A common way of closing off is saying "Yours-in-the-Mother," or "Yours-in- (higher order Patron)," for those so inclined. No one actually writes in numbered verses, that occurs when editors collect them.

Like nobility, many Reformed Druids have come to signing their documents with only their first name, followed by a Druid Sigil. Occasionally they will add whatever titles they feel are appropriate, such as current or past Archdruidcies, ODAL (short for Order of Dalon Ap Landu), Higher Orders or the name of the location they are writing from. Some of the bolder correspondents actually type their full name! (oohh!)

## Closing of the Grove or Arboretum

Similarly, after the celebration of Samhain, the Archdruid makes a circuit of the Grove on foot, blessing and consecrating the Season of Sleep on it. Any members of the Grove who wish to go along, may accompany the Archdruid. Apparently this is only a Carleton tradition.

## Marshmallow Stonings

A bizarre custom at Carleton since 1997 has been the institution of throwing marshmallows at members when tension is felt, with the concern voiced while throwing it. The person being marshmallowed, must answer the charge, whether it is fictitious or true.

## Bread Weddings

At Carleton since 1997, a custom began of having people engaged in the Fall by finding matching rings in loaves of breads. The happy couple is then married in the Spring at Beltane for one year, writing their own ceremonies.

## Stone Circles

Despite the likelihood of most stone circles being built by European Druids, it has become a fashion for Druids at Carleton to pile stacks of stones in various places. It is also a custom to rebuild them after they are demolished by vandals, grounds crews or mysterious forces which we do not understand.

## Non-Liturgical Activities

It is well known that Druids don't spend all their time enacting the liturgy and vigiling. Various other activities have become commonplace at Carleton including: folk singing (Evergreen's choirs, Berkeley's Celtic Nights, Carleton's Picking n Grinning), folk dancing, harping, Society for Creative Anachronism, attending lectures at nearby colleges or townhalls, picnics & camping trips, inviting guest speakers, info tables, garbage pickup, stone circle building, forest maintenance, attending religious services of diverse religions, massage parties, meditation practices, ESP experimental sessions, arts & crafts projects, tea parties, letter writing, discussion groups, and book clubs.

## Humor

Perhaps it goes without saying that Druids are mostly a wry & witty group, always noting the humorous and playful aspects of life, interactions, religion, and everything. How they express it greatly varies, from tongue-in-cheek, biting satire, slapstick, outrageous over-formality or hail-fellow-well-met. They also respect those moments of reverence that sometimes occur. We are rather embarrassed by our own literature, and refuse to take it too seriously as more than advice from our fellow sisters & brothers. Liven up and take risks, laugh as much as possible.

## The Talking Stick

Introduced in the 1980s, a special decorated stick is passed around at a campfire or a sweatlodge to focus the easily distracted attention of the group's members on one person in turn to tell a story or relate something. The speaker plants it firmly on the ground, as if pulling strength from the earth and speaks freely. Usually in such traditions, what is spoken there is usually not

related outside the circle, for reasons of the private nature of things that tend to gush out.

## Performance Art

It need not be dreary or somber. A few acting classes, rehearsal with your preceptor, and study of stage magic & sleight of hand might make it a bit more entertaining and memorable. A handful of powdery dust makes a great emphasis of a part of the liturgy when thrown in a fireball on the campfire.

### Most Difficult Liturgical Practice

Empty your mind of every custom that you have read about, every term that you have defined, every script that you have memorized, because they belong the past. Don't plan out ahead what you will say or do. Just BE at the site. Do what seems to come naturally, say what comes to your mind, and adjust to the situation. Be creative, without being complicated. See a little bit of liturgy in every action that you do on every day. Be sure to have your heart and soul in the right place because it will be a wild trip. Good luck.

## Ritual Vestments for Druid Services

By Isaac Bonewits, 1978?

One of the things that makes a ceremony dramatically effective is the sort of clothing being worn by the participants. Among the Reformed Druids a white robe for Second and Third Order members has been customary, with the priestesses and priests wearing their red or white ribbons-of-office. The following suggestions have recently been made about vestment customs and local Groves are free to use, change or ignore them as they see fit:

The system used by the Masonic-Rosicrucian Druids in the British Isles could be modified thusly: First Order Druids would wear green robes; Second Order Druids would wear green-and-white robes; Third Order Druids would wear white robes; Bards would wear blue tabards over their regular robes; Guards would wear dark red or brown tabards, etc.

AND/OR everyone not wearing robes could wear Paleopagan styles of clothing, usually of the Celtic or Germanic sort. This would ease some of the trans-temporal clashes so common at Druid rites and would add greatly to the ritual gestalt.

AND/OR special seasonal tabards could be worn by the Archdruid (and other officers?) presiding over ceremonies. Simple rectangles (about 18"x36") of cotton or linen could be carefully embroidered, then sewn together at two corners. These would be worn over the head and belted. Each tabard would have a large tree on the front piece and a large Druid Sigil (II) on the back piece, both in the appropriate seasonal foliage. One set of possibilities runs thusly:

From Samhain to Midwinter: Rowan tree with bare branches, mistletoe and light snow.

From Midwinter to Oimelc: Holly tree with berries/mistletoe and heavy snow.

From Oimelc to Spring: Fir tree with new needles and light snow.

From Spring to Beltane: Fruit tree in bloom, with budding branches.

From Beltane to Midsummer: Oak tree in full green.

From Midsummer to Lughnasadh: Sequoia tree in full green.

From Lughnasadh to Fall: Fruit tree with fruit, some leaves starting to turn.

From Fall to Samhain: Sugar maple tree turning gold and scarlet, dropping.

## Druid Terminology

Like every "religious" movement, the Reform has accumulated special meanings to ordinary words and coined new terms which may be baffling to the Reader. Treat this section as a type of Druid Dictionary. Other Druid movements are using similar terms, and we differentiate between us and them where it is appropriate.

**Acorn Cap:** An HDNA vestment, consisting of a knitted cap, that looks like an acorn.

**ADF:** see Ar nDraocht Fein

**Airmed:** One of the two sub-degrees of the Order of Diancecht. This Degree deals with herbal healers, medical workers, and body manipulators. See Liturgy.

**Altar:** An object upon which something of religious importance is put.

**Angus:** One of the special Orders, dedicated to children.

**Ann Arbor Grove:** A grove of the mid-70s overseen by the Sheltons.

**Anti-Druid:** A term used in the original Druid Chronicles (see Part One), referring to a person who interferes with Druid worship by destroying altars or by being a rude troublemaker.

**Apocrypha:** A collection of letters from various Druids. See Part Two. Accumulated rubbish.

**Apostolic Succession:** The lineage of every Third Order Druid back to David Fisher, who in all likelihood made it up.

**Archdruid:** The figurehead leader of a Grove tricked into doing all the work.

**Archdruidcy:** A period of time when a person is an Arch Druid.

**Arch Grove:** A mid-70s grove in St. Louis Missouri with Hassidic Druids.

**ARDA:** A Reformed Druid Anthology.

**Ar nDraocht Fein:** A new Druid organization that split off from NRDNA to pursue Indo-European Druidism, led by Isaac Bonewits.

**Aspen Eve and Aspen Day:** HDNA term. Sunset Sunday to Sunrise Monday and Sunrise Monday to Sunset Monday.

**Awareness:** the state of mind that is the goal of Reformed Druidism. See Book of Meditations in Part One.

**Awen:** Bardic inspiration. Related to story of Taliesin

**Bambi:** A special order dedicated to outdoors people.

**Bard:** a singer, usually with Celtic connections.

**Bay Area:** Any place in California near San Francisco Bay (Sometimes including Washington State) and Alaska.

**Basic Tenets:** The only two statements a Reformed Druid has to agree with. Found in the Book of Law 4-6.

**Basho:** A New Order based on a traveling Japanese Haiku poet who wandered about.

**Belenos:** A higher order (sixth) of the Sun.

**Beltane:** Beginning of the Summer half of the year, near May 1st. Lots of Fun.

**Berkeley Grove:** A late 60's Grove in California that was one of the centers of RDNA culture and literature.

**Birch Day:** HDNA term. Sunrise Saturday to sunset Saturday

**Birch Eve:** HDNA term. Sunset Friday to Sunrise Saturday. And the beginning of their week.

**Birch Grove:** A late 80's Grove in New Hampshire.

**Black Book:** An informal hodgepodge of early Carleton liturgies.

**Blue Book:** An eclectic archival collection of early Carleton memos, rites and letters.

**Bonewits:** A prominent Reformed Druid. Founder of SDNA, HDNA & ADF. Called Isaac.

- Boring Times:** A NRDNA term for the dull period between the Death March in 1981 and the revival of Bay Area Druidism in 1990.
- Braciaca:** A higher order (fifth) dedicated to brewing and malt.
- Brethyn Allor:** An OMS term for an altar cloth
- Brigit:** (Various spellings) Popular goddess in Gaelic countries, associated with Oimele and sheep. Became St. Bridget.
- Burning Times:** A term used by the Neo-Pagan community to refer to the historical period of the Witch Hunts when hundreds of thousands of people were accused of practicing witchcraft so that the governments could steal their property and kill them.
- By-Laws:** Rules followed within an individual grove.
- Calendar:** Either the Carleton Calendar (beginning May 1st) or Berkeley's (beginning Nov. 1st) which lists the various holidays of Druidism.
- Canhwylbrens:** An OMS term for candles.
- Candlemas:** Another name for Oimele.
- Caregl:** OMS term for a chalice.
- Carleton Grove:** The birthplace of Reformed Druidism. Located in Northfield Minnesota. A small private liberal arts college of high academic caliber.
- Catechism (of the Waters):** the questions asked by the Priest to the Preceptor in the Orders of Worship beginning with "Of what does the Earthmother..."
- Celt:** An indigenous inhabitant of Ireland, Scotland, Isle of Man, Wales, Cornwall and Brittany. Historically the Celts also once inhabited France, Switzerland, Spain, Italy and Turkey.
- Celtic languages:** There are two branches of living Celtic languages the Goidelic (Irish, Scots Gaelic and Manx) and the Brythonic (Welsh, Breton and Cornish).
- Celtic Night:** An bimonthly activity at Berkeley to pass the winter blahs.
- Chair:** The head of the Council of Dalon ap Landu, held by the currently presiding Archdruid of Carleton Grove.
- Chalice:** The cup used in the Order of Worship. A Green Chalice is the symbol of the 4th Order.
- Chicago Grove:** An early 70s Grove in Illinois. Later was Humanistic DNA.
- Chico Grove:** A late 70s grove in California. Possibly a Protogrove.
- Cleddyf:** OMS term for a sword.
- Coalition Council of Dalon Ap Landu:** A late 70's attempt to keep a legislative forum after the Carleton Grove collapsed. Lasted only a few years.
- COCODAL:** Coalition Council of Dalon ap Landu
- CODAL:** Council of Dalon ap Landu
- Codex of Form:** An ill-fated attempt by Richard Shelton to clarify RDNA matters in 1969.
- Constitution:** A basic document of a grove's structure.
- Council, The:** short form of the Council of Dalon ap Landu.
- Council of Dalon Ap Landu:** The collective body of Third Order Druids who legislate primarily about matters of organizing the Third Order. Headed by the Chair.
- Couth:** Something that is agreeable to Hassidic Druids.
- Crochan:** An OMS term for a cauldron.
- Cross-quarter Days:** Oimele, Beltane, Lughnasadh, Samahin? So named because they come midway between the solstices & equinoxes.
- Cryman:** OMS term for a sickle.
- Cyllell:** OMS term for a ritual pointed knife.
- Dalon ap Landu:** A *very* obscure Welsh deity who is the Patron of the Third Order.
- Danu:** A higher order (tenth) dedicated to fertility. Never established.
- DC(E):** abbreviation for Druid Chronicles (Evolved)
- Dcr:** abbreviation for Druid Chronicler newsletter.
- DC(R):** abbreviation for the original Druid Chronicles (Reformed)
- Dead Bay Scrolls:** A history of the Hazelnut Grove from 1980 to 1993.
- Dead Lake Scrolls:** A history of the Carleton Grove from 1980 to 1993
- Dead River Scrolls:** A history of Carleton/Akita/Tonga Grove from 1996-2003.
- Death March:** An incident at the Berkeley grove in 1981 when the procession to the ritual took hours and people collapsed from boredom and fatigue. A pivotal moment in NRDNA history, because the troublesome last official election of the Berkeley Grove followed.
- Diancecht:** A special order dedicated to healing in the late 70s. Has subsets Airmed and Miach.
- Dru:** A member of the Hassidic Druids of North America
- Drues:** More than one Dru.
- Druid:** Any member of the Reform.
- Druid Archives:** short for the International Druid Archives at Carleton College.
- Druid Chronicler:** NRDNA's national newsletter from 1977 to 1982. A supplement to DC(E)
- Druid Chronicles (Reformed):** The original five books by Frangquist containing history and customs. See Part One. Abbreviated as DC(R).
- Druid Chronicles (Evolved):** A collection of Reformed literature by the Berkeley Grove. Abbreviated as DC(E).
- Druid Missal-Any:** A publication of the Live Oak Grove from 1982-1991, primarily by Emmon Bodfish. Revived in 2000 by Stacey Weinberger of the same grove.
- Druid Curse:** a powerful curse accidentally formulated by the Founders, used four times, and then forever banned. Copies are unavailable. Some people quip that the modern Druid Curse is the inability to keep a grove from collapsing every few years.
- Druid Sigil:** A circle with two parallel vertical lines passing through it. Symbol of the Reform.
- Druidess:** A Druid who also happens to be female.
- Druidic:** adjective of being very much in keeping with Druidism.
- Druidical:** another adjective, like Druidic
- Druish:** being like a Hassidic Druid.
- Druidism:** The practice of Druids.
- Druidry:** The practice of Druids.
- Earrach:** one of four Druidic seasons. Spring. From Oimele up to Beltaine.
- Earth-Mother:** another way of saying Nature.
- Eisteddfod:** An annual cultural festival in Wales in which Welsh Druid/Bards are seen.
- Epistle:** An official letter to another Druid, usually on weighty matters.
- Equinox:** A time of the year when the nights and days are of equal length.
- Evergreen Grove:** A mid 70's Grove in Washington State. Began the ZDNA.
- Ffon:** An OMS term for a staff.
- First Order:** The first step into Reformed Druid "hierarchy" achieved by partaking of the Waters and affirming the Basic Tenets.
- Fisher:** Founder of the RDNA and author of much of its hierarchy and form.
- Foghamhar:** one of four Druidic seasons. Fall. From Lughnasadh up to Samhain.
- Founders:** The people who established Druidism, usually consider to be Fisher, Cherniack and Nelson. Frangquist is usually also considered a Founder.
- Frangquist:** A prominent member of the early RDNA.

**Fraternalism:** Freemasonry, Rosicrucianism, or Greek Fraternities.

**Gaelic:** one of three variant Celtic languages spoken in Ireland (Irish), Scotland (Scot Gaidhlig) or the Isle of Man (Manx Gaelic).

**Geimredh:** one of four Druidic seasons. Winter. From Samhain up to Oimeal.

**Grannos:** A Higher Order (fourth) dedicated to healing springs and helping people.

**Greenwood Grove:** A late 70s grove in Washington State. ZDNA

**Green Book:** A collection of meditative readings in the early RDNA.

**Grove:** A collection of three or more Druids.

**Gwialen:** An OMS term for a wand.

**Hair Pull:** A theological debating session held by the Hassidic Druids or SDNA.

**Hassidic Druids of North America:** A group of Jewish Druids in the Arch grove.

**Hazelnut Grove:** A late 70s grove in California. NRDNA

**HDNA:** Hasidic Druids of North America.

**Henge of Keltria:** An offshoot of ADF.

**High Holy Days:** The four biggie festivals; Samhain, Oimeal, Beltaine, Lughnasadh.

**Higher Orders:** The orders of Grannos, Braciaca, Belenos, Sirona, Taranis, Llyr and Danu. The last three were never filled. Used to inspire further study.

**Hill of Three Oaks:** A place of importance to the Carleton Grove.

**Hymn to the Earthmother:** the song beginning "o Earth-mother, we praise thee for..." a common liturgical invocation.

**IDA:** International Druid Archives of the Carleton Druids.

**Imbolc:** Another name for Oimeal festival.

**International Druid Archives:** A collection of materials from Druid groups around the world.

**Isaac:** The common reference to Phillip Emmons Isaac Bonewits. A prominent Druid.

**Joke:** See Reformed Druidism.

**Keltria:** Short form of Henge of Keltria.

**Koan:** a Japanese meditative story with a hidden message of meaning.

**Lacunae:** holes, empty spaces

**Lammas:** Another name for Lughnasadh festival

**Live Oak Grove:** An early 80s NRDNA grove in California.

**Llyr:** A Higher Order (ninth) dedicated to Oceans. Never established.

**Lughnasadh:** A major Druid festival held near Aug 1st to celebrate harvest.

**Magick:** Mind over matter.

**Maple Eve and Maple Day:** HDNA term. Sunset Monday to Sunrise Tuesday and Sunrise Tuesday to Sunset Tuesday.

**Marshmallowing:** A Carleton's light-hearted custom in late 90s of flinging marshmallows at members with whom you have a grudge, who must then apologize, even to fictitious comments.

**Maypole:** A tree with ribbons hanging from it. Dancers weave the ribbons together at the Beltane or Midsummer festival.

**Matriarch:** A woman in charge of a Higher Order or Special Order.

**Merddyn:** A Special Order dedicated to magic working.

**Meso-Druidism:** Fraternal and Rosicrucian forms of Druidic revival. The original RDNA may be considered to be in this category.

**Meso-Pagan:** Fraternal or Rosicrucian revivals of various pagan cultures.

**Miach:** One of the subdegrees of the Order of Diancecht. Dedicated to counselors.

**Midsummer:** the summer solstice

**Midwinter:** the winter solstice

**Mishmash:** A collection of materials of the Hassidic Druids.

**Missionary Dilemma:** Early problem of the 60s of how a missionary Third Order Druid could consecrate waters to ordain a first or second order Druid, without already having a first and second order Druid already in a new grove.

**Monument Hill:** Site of the first RDNA rituals at Carleton.

**Mother Grove:** A term that Isaac used for the HQ of the SDNA movement. This title was usually applied to any grove to which he was an ArchDruid.

**Multi-verse:** SDNA term. Every imaginable reality and universe.

**Neo-Druidism:** Druidic groups belonging or resembling the Neo-Pagan movement in the modern age, not based primarily on Fraternal movements.

**New Orders:** Any of the orders created since 1976. There is no succession by one council electing the next one, as with the Higher Orders.

**Neo-Paganism:** A modern attempt to revive ancient paganism, but with modifications to suit present needs and laws.

**New Reformed Druids of North America:** A title used on two groups in the 70s. The first groups, composed of Carleton Archdruids, were interested in greater communications. The second groups were predominately interested in Neo-Paganism.

**New Reformed Druids of South America:** The hypothetical name of any future Druid group that would be formed in South America.

**New York Grove #1:** A mid 60s grove founded in New York. RDNA

**New York Grove #2:** A mid 70s grove founded in New York. RDNA

**NRDNA:** Abbreviation for New Reformed Druids of North America

**Oak Eve and Oak Day:** HDNA term. Sunset Sat to sunrise Sun and Sunrise Sun to Sunset Sun.

**Oberon:** A Special Order dedicated to bards.

**OBOD:** An abbreviation for a British Meso-Druid group called the Order of Bards, Ovates and Druids.

**odm:** order of druids minor

**ODNA:** Orthodox Druids of North America

**Oimeal:** A major festival of Druids near Feb. 1st, to mark the weakening of winter, stirrings of new life, and poetry. Also called Imbolc or Candlemas.

**Olive Eve and Olive Day:** HDNA term. Sunset Thursday to Sunrise Friday and Sunrise Friday to Sunset Saturday.

**OMS:** Order of the Mithril Star

**Order:** A group of Druids dedicated to a purpose. A term used to indicate a ritual, as in Order of Worship or Order of Consecration.

**Order of the Mithril Star:** OMS, an offshoot of Church of All Worlds that follows "Stranger in a Strange Land", joined up with RDNA in 2000.

**Order of Worship:** The generic ritual of the Reform, which comes in three major forms: Winter, Summer and Festivals.

**Orthodox Druids of North America:** A group of mid 70s Druids dedicated to ancient Irish Druidism.

**Paleo-Druidism:** Isaac's term for the ancient Druids of Europe.

**Paleo-Pagan:** The original pagans of a culture that haven't been monotheized.

**Patriarch:** A man in charge of a Higher Order or Special Order.

**PCoAD:** Provisional Council of ArchDruids.

**Pine Eve and Pine Day:** HDNA term. Sunset Wednesday to Sunrise Thursday and Sunrise Thursday to Sunset Thursday.

- Preceptor:** A Druid of at least 2nd Order, who plays an important role in taking care of Business matters and answering the Catechism of the Waters in the Order of Worship.
- Priest:** A member of the Third Order.
- Priestess:** A Third Order Druid who also happens to be female.
- Protogrove:** A 70s concept of the NRDNA, for starting groves that haven't acquired a Third Order Druid yet.
- Provisional Council of ArchDruids:** A collection of mid 70s Druids who sought to establish greater communication between groves in the Reform.
- Puck:** A Special Order dedicated to Mischief and Tomfoolery.
- RDNA:** An abbreviation for Reformed Druids of North America.
- RDNA talk:** An on-line mailing list by Mike Scharding at yahoo.com that began in 2000 and grew to 140 members in 2003 and is probably still continuing.
- Rede:** A Wiccan version of the Golden Rule.
- Reform, The:** A collective term to include all the branches of Reformed Druidism.
- Reformed Druid:** A member of any branch of the Reform, at least of the First Order.
- Reformed Druids of North America:** A term for the movement until 1976, when it came to indicate a branch of the Reform which did not see Neo-Paganism as its primary source of inspiration and stayed very anarchic. Abbreviated as RDNA.
- Reformed Druidism:** The pursuit of the Reform.
- Ribbons:** Common symbols of a Druid's membership in a Higher Order or Special Order.
- Rowan Eve and Rowan Day:** HDNA term. Sunset Tuesday to Sunrise Wednesday and Sunrise Wednesday to Sunset Wednesday.
- Sacrifice:** An offering given during the Order of Worship. Only vegetation, fungi and lichen are acceptable sacrifices within the Reform. Oak leaves are especially popular.
- Samhain:** A major Druid festival near Nov. 1st. Marks the end of the Summer half and beginning of Winter half. It focuses on death and endings and births and beginnings.
- Samradh:** one of the four seasons of the year. Summer. From Beltane up to Lughnasadh.
- San Diego Grove:** A late 70s Grove in California.
- Schismatic Druids of North America:** A mid 70s group that sought members with an exclusive alliance to the Neo-Pagan movement.
- SDNA:** Schismatic Druids of North America.
- Second Order:** A later step in the Druid "hierarchy" for Druids who see Druidism as being an important part of their life. Preceptors must come from the Second Order or higher.
- Sequoia Sempervivons:** The hymn of the OMS by Leslie Fish.
- Seren Saith Pigfain:** An OMS symbol of seven pointed stars encircled by a snake biting its own tail.
- Server:** A helper to the ArchDruid, who carries the cup in the Order of Worship. Must be of at least the First Order.
- Sigil:** The Druid Sigil of a circle with two vertical lines passing through it.
- Sirona:** A Higher Order (7th) dedicated to rivers and streams.
- Smiley Affair:** Richard Smiley's Attempt to dodge the draft by arguing exemption because of priesthood.
- Solstice:** A time when the days are the longest or shortest. A time for Druidic festival.
- Southern Shores Grove:** An early 70s Grove of the RDNA and NRDNA in California.
- Special Orders:** Essentially new Orders of Priesthood devised outside the structure of the 10 original Higher Orders. Special Orders often have a Patriarch or Matriarch.
- Stanford Grove:** An early 70s grove of the RDNA in California.
- State of the Grove:** A special letter sent out by Carleton Archdruids upon retirement. Copies should be sent to the Council as a whole. Reimbursement may be requested.
- Summer:** A Druidic period of time between May 1st and Nov. 1st, during which it is warm and the Waters of Life can be shared.
- Suzuki:** A special order dedicated to meditation and mature training in Martial arts.
- TANSTAAFL:** There is no such thing as a free lunch.-Heinlein.
- Taranis:** A Higher Order (eighth) dedicated to Thunder. Never established.
- Tellit:** A prayer shawl worn by Hasidic Druids of North America.
- Te-Mara:** Commentary upon the Mish-mash, derived from Hair Pull sessions by HDNA.
- Third Order:** The Order of Priesthood in the Reform. A member of the Third Order.
- Thuser:** An OMS term for an incense holder.
- Track:** ADF term. There are 13 different tracks of study in the ADF seminary program, ranked in level of difficulty from 1 (easy) to 5 (Phd).
- UAOD:** An abbreviation for United Ancient Order of Druids.
- United Ancient Order of Druids:** A worldwide fraternity of men.
- Uncouth:** Something that is disagreeable to Hassidic Druids.
- Vigil:** The overnight period of meditation taken by a Third Order candidate, while preparing for entry into the Third Order.
- Waters-of-Life:** A liturgical drink used in the Summer to mark Siblinghood between Druids.
- Waters-of-Sleep:** A liturgical drink used in the Winter to mark Siblinghood between Druids.
- Water Sharing:** An OMS term of brotherhood.
- Whang:** A non-alcoholic form of Waters of Life, using Tang and Water.
- Wheel of the Year:** The cycle of the eight festivals of Druidism.
- Wicca:** The religion of the Wiccans
- Wiccan:** A believer in Wicca or used as an adjective. Read "Drawing Down the Moon".
- Winter:** The Druidic period of time between Nov. 1st and May 1st, during which it is cold and the Waters of Sleep can be shared and no ordinations take place.
- Witch:** A believer in Wicca.
- Witchcraft:** The activity of a Witch.
- Yule:** another term for the winter solstice celebration.
- ZDNA:** Zen Druids of North America.
- YOW:** Year of Worship. Same as Y.R.
- Y.R. :** Year of Reform, dating from Year 1 beginning on May 1 1963.
- Ysbrid Cynefin:** An OMS term for a ritual pet.
- Zen Druids of North America:** The Evergreen and Greenwood Groves of Washington state.



**Figure 18** Cross country skiing at Carleton in early spring 1950s.

## Standard Literary Abbreviations

When quoting Druidic literature, it may be appropriate to establish a standard code for referring to various works. Please don't use the abbreviations in general literature, because no one will know what you are talking about. *Use them only in academic papers, and only with an accompanying table at the beginning of the essay.* Standard bible notation is used in the Reform. An example, to refer to verse ten of Chapter three of Book of Customs, you would write Cust. 3:10. Half jokingly (i.e. no one uses them), here are my recommended abbreviations:

**Adapt:** The Epistle of Adaptation (Apocrypha)  
**Alyx:** The Epistle of Alyx (Apocrypha)  
**Answers:** The Book of Ultimate Answers  
**A.L.E. :** The Alphabet Epistle (Apocrypha)  
**Ar.E :** The Arch Epistle (Apocrypha)  
**ARDA :** A Reformed Druid Anthology  
**A.R. :** Albion's Response (Apocrypha)  
**A.T. :** Albion's Thoughts (Apocrypha)  
**A.R.A.:** A Rebuttal to Albion (Apocrypha)  
**A.R.C.:** A Rebuttal to Cross (Apocrypha)  
**A.F.S.:** The Apology for Simplicity (Apocrypha)  
**A.W.D.:** A Whole of Druidry (Apocrypha)  
**B.A.D.:** Being a Druid (Apocrypha)  
**B.A.D.F.:** Beginning of ADF (Apocrypha)  
**B.A.S. :** Balance and Synthesis (Apocrypha)  
**B.C.R. :** The Book of Cattle Raids (DLS)  
**B.J.B. :** The Book on John Burrige (DLS)  
**B.L.:** The Book of Lacunae (Apocrypha)  
**B.L.T. :** The Book of the Laundry Think-tank (DBS)  
**B.A.J.K. :** The Books of the African Jedi Knight  
**B.O.B. :** The Book of Bards  
**B.O.B.T. :** The Book of the Boring Times (DBS)  
**B.O.M.B. :** The Book of Mr. Boring (DBS)  
**B.O.C. :** The Book of Changes (Apocrypha)  
**B.O.F. :** The Book of Fire (DLS)  
**B.O.G. :** The Book of Games (DBS)  
**B.O.O. :** The Book of Opposition (DLS)  
**Books:** The Book of Books (DLS)  
**B.O.Q. :** The Book of Q (DRS)  
**B.O.S. :** The Book of Samhain (DBS)  
**B.O.St. :** The Book of Stones (DLS)  
**B.O.St.2 :** The Book of Stone, Part 2 (DRS)  
**B.O.T. :**The Book of the Thirtieth Anniversary (DBS)  
**B.O.Y. :** The Book of Years (DLS)  
**B.P. :** The Book of Paul (DLS)  
**B.P.S. :**The Book of Post Scripts (DLS)  
**B.V. :** The Book of Vigils (DLS)  
**B.V.2:** The Book of Vigils Part Two (DRS)  
**C.F.M:** The Codex Form Missive (Apocrypha)  
**Con. :** Considur the Alternatives  
**Coalition. :** The Coalition Council of Dalon Ap Landu's records  
**Cus. :** Book of Customs in DC(R)  
**Cup :** A Cup Filled to the Brim with Druidism (Apocrypha)  
**D.A.T.:** Druidism and Truth (Apocrypha)  
**D.B.S. :** The Dead Bay Scrolls  
**B.E. :** The Balanced Epistle (Apocrypha)  
**D.E.T. :** Das Edda Todvolkfortgeshritten (DBS)  
**D.L.S. :** The Dead Lake Scrolls  
**D.X.:** Druidaxta (Apocrypha)  
**DC(E) :** The Druid Chronicles (Evolved)  
**DC(R) :** The Druid Chronicles (Revolved)  
**Dream:** The Book of the Gream Dream (DLS)  
**D.T.F. :** The Discourse of Thomas the Fool (Apocrypha)  
**E.A. :** The Epistle of Amanda (Apocrypha)  
**E.C. :** The Early Chronicles in DC(R)

**E.D.C.** : Epistle of David the Chronicler (Apocrypha)  
**E.E.** : The Epistle of Ellen (Apocrypha)  
**E.2.E.**: The Epistle to the Encyclopedist (Apocrypha)  
**E.M.** : The Epistle of the Myopians (Apocrypha)  
**E.M.S.** : The Epistle of Mid Summer (Apocrypha)  
**E.R.S.** : The Epistle of Ric of the Rising Sun (Apocrypha)  
**E.N.** : The Epistle of Norman (Apocrypha)  
**E.O.C.**: The Epistle of Corwin (Apocrypha)  
**E.O.S.**: The Epistle of Stephen (Apocrypha)  
**E.O.G.**: The Epistle of Gruntwork (Apocrypha)  
**E.R.** : The Epistle of Richard (Apocrypha)  
**E.Rn.** : The Epistle of Renny (Apocrypha)  
**E.R.N.**: The Epistle of Ric of the North (Apocrypha)  
**Eric**: The Epistle of Eric (Apocrypha)  
**E.S.**: The Epistle of Sally (Apocrypha)  
**E.T.D.**: Ein Tanz Dream (DRS)  
**Faith** : The Book of Faith (Apocrypha)  
**F.F.**: Fisher's Farewell (Apocrypha)  
**F.E.I.** : The First Epistle of Isaac (Apocrypha)  
**F.E.R.**: The First Epistle of Robert (Apocrypha)  
**F.T.C.** : The Farewell to Tom Cross (Apocrypha)  
**F.W.F.W.**: Freedom Within Freedom Without (Apocrypha)  
**G.B.1** : Green Book, volume one  
**G.B.2** : Green Book, volume two  
**G.B.3.** : Green Book, volume three Ect.  
**G.O.H**: The Gift of Horses (Apocrypha)  
**G.R.T.** : Gobbledegook and Red Tape (Apocrypha)  
**History.** : General History of Reformed Druidism in America  
**H.O.L.** : The History of Legitimacy (DRS)  
**I.D.A.** : International Druid Archives  
**Law** : Book of Law in DC(R)  
**L.C.** : The Later Chronicles in DC(R)  
**L.E.** : Letters to the Editor (Apocrypha)  
**L.E.R.**: Last Epistle of Robert (Apocrypha)  
**L.M.B.** : Letter to My Brothers (Apocrypha)  
**LNAD**: Lessons for a New Arch Druid (Apocrypha)  
**L.T.** : Leabhar Toirbhealbhaigh (Apocrypha)  
**M.A.R.M.D**: Musings of an Ancient Religion in a Modern World  
**Med.** : Book of Meditations in DC(R)  
**M.E.M.D.**: The Mini-Epistle of Michelle the Dark (DRS)  
**M.F.E.**: Mike's Farewell Epistle (Apocrypha)  
**M.I.**: Missionary Imposition (Apocrypha)  
**Mish.** : The Mishmash of Hasidic Druidism  
**M.M.M.**: Mike's Mini-Missive (Apocrypha)  
**M.W.F.W.D.N.F.U.**: Messing with forces we do not fully understand (Carleton slogan)  
**O.F.F.** : Outline of the Foundation of Fundamentals (Apocrypha)  
**O.L.G.** : Open Letters to the Grove (Apocrypha)  
**P.C.P.**: Post Carleton Perplexations (Apocrypha)  
**P.E.M.**: Parenthetical Epistle of Michael (Apocrypha)  
**P.O.B.**: The Poems of Brad (DRS)  
**P.O.Ch.**: The Poems of Chris (DRS)  
**P.O.C.**: The Poems of Corwin (DRS)  
**P.O.I.** : The Poems of Irony(DRS)  
**P.O.M.** : The Poems of Merri (DRS)  
**P.R.**: The Polite Refusal (Apocrypha)  
**Poetry V1** :The Book of Poetry Volume 1  
**Poetry V2** : The Book of Poetry Volume 2  
**Poetry V3** : The Book of Poetry Volume 3  
**Record.** : Record of the Council of Dalon Ap Landu  
**R.D.** : The Reply of David (Apocrypha)  
**R.O.D**: The Reply of the Other David (Apocrypha)  
**R.O.R.**: The Reply of Richard (Apocrypha)  
**R.T.M.**: The Replies to Mairi (Apocrypha)  
**Sam**: The Epistle of Sam (Apocrypha)  
**S.B.** : Speaking of Beliefs (Apocrypha)  
**S.C.**: The Silent Cacophony (Apocrypha)

**Serm**: The Book of the Sermon (DRS)  
**S.L.**: The Sigil Letters (Apocrypha)  
**S.E.D.**: The Spring Equinox Diatribe (Apocrypha)  
**S.E.E.**: The Second Epistle of Ellen. (Apocrypha)  
**S.E.I.** : The Second Epistle of Isaac (Apocrypha)  
**S.E.R.** : The Second Epistle of Robert (Apocrypha)  
**S.O.J.S.**: The Soul of Juliana Spring (DRS)  
**S.O.R.**: The Sociology of the RDNA (DRS)  
**S.S.**: Sacrificial Sentiments (Apocrypha)  
**T.E.J.**: The Tree Epistle of John (DRS)  
**T.E.R.** : The Third Epistle of Robert (Apocrypha)  
**T.M.** : The Te-Mara: Commentaries on the Mishmash  
**T.O.C.**: Thoughts on Chaos(Apocrypha)  
**T.O.D.**: Thoughts on Discord (Apocrypha)  
**X.L.**: The Exile Letters (Apocrypha)  
**W.A.D.**: What are Druids? (Apocrypha)  
**W.B.S.**: Wind Borne Seeds (Apocrypha)  
**W.H.**: The Wild Hunt (DRS)  
**W.K.**: The Winter King (DRS)  
**W.L.L.U**: When Leaves Leave Us (Apocrypha)  
**W.T.F.** : Wisdom of Thomas the Fool (Apocrypha)  
**W.W.C.R.**: Why are We Called Reformed? (Apocrypha)  
**4 E.I.** : Fourth Epistle of Isaac (Apocrypha)  
**5 E.I.** : Fifth Epistle of Isaac (Apocrypha)  
**6 E.I.** : Sixth Epistle of Isaac (Apocrypha)

#### Abbreviations of Titles

**AD** or **Adr** Arch Druid or Arch Druidess  
**An.** Angus  
**Ba.** Bambi  
**Be.** Belenos  
**Br.** Braciaca  
**Brt.** Brigit  
**CoCoDAL** Coalition Council DAL  
**CoDAL** Council of DAL  
**DAL** Dalon Ap Landu  
**Dn.** Danu  
**DDT** Doctor Druid Textology  
**Di.** Diancecht  
**Em.** Earth Mother  
**Gr.** Grannos  
**He.** Hermes  
**Hp.** Hephasteus  
**Lr.** Llyr  
**Ob.** Oberon  
**ODAL** Order of Dalon ap Landu  
**odm.** order of druids minor  
**P-R.** Pack Rat  
**Pr.** Preceptor  
**Si.** Sirona  
**Su.** Suzuki  
**Ta.** Taranis  
**Vol.** Volcano



**Figure 19 Monument Hill 1998.**

# Standard Letter Format

By David Frangquist, 1966  
Non-official, of course.

REFORMED DRUIDS OF NORTH AMERICA

COUNCIL OF BELENOS

12 October, 1966

Dear Reverend Brother-in-the-Mother John:

This is a standard format letter for the Reformed Druids of North America. The Heading should always be typed as shown. The second line may indicate either a Council or a Grove. In letters between priests, a Council or Order which they have in common should be indicated. Any Druid may use the name of his Grove; members of missions who have no Grove may use the line "PEACE! PEACE! PEACE!" Official or semi-official business of a Council or Grove should have the appropriate heading for that Council or Grove.

The date may be written as shown, if it is desired to use a civil date. In less formal correspondence, a traditional Druid date may be used; a Druid date is written like this: Wednesday, 73 Foghamhar.

The above salutation is used by priests or priestesses addressing priests. When priestesses are addressed, the word "Brother" is changed to "Sister." The first name is always used. Correspondence from or to a Druid of the 1<sup>st</sup> or 2<sup>nd</sup> Order simply drops the word "Reverend." Any letter to a non-member would use a standard business letter salutation.

Paragraphs should always be indented five spaces.

It is important that the closing agree with the heading. If a Grove is indicated, the writer should show his position in the Grove: his office, or if he holds none, his Order. If a council is indicated, he should indicate "priest," "priestess," or "Patriarch," as the case may be. In order to indicate an Order, the line "Of the \_\_\_ Order" is used. The Arch-Druid of Carleton should be careful to use the appropriate heading – either "Carleton Grove" of "Council of Dalon Ap Landu" – depending on the business being conducted; in either case he signs the letter "Arch-Druid of Carleton." The closing always begins "Yours in the Mother," at the center of the page, three lines below the body of the letter.

Yours in the Mother,

/S/  
David A. Frangquist  
Patriarch

(SAMPLE IN STANDARD FORMAT)

*(Note these four standard formats were written in mock formality by David Frangquist while typing up manuals for the military, apparently. They are guides that might help, but not official.)*

# Standard Committee Format

By David Frangquist, 1966  
Non-official, of course.

REFORMED DRUIDS OF NORTH AMERICA

CARLETON GROVE

11 October, 1966

Report of the Committee on Formats

1. This is a standard format for reports by committees and officers.

2. The heading shows the organization which appointed the committee, and to which it is therefore reporting. The same is true for officers: they are reporting to the organization which elected them, and so that organization is shown in the heading. There are two exceptions;

- a. The Arch-Druid is elected by the Carleton Grove, but he must make an annual report to the Council of Dalon Ap Landu.
- b. the Patriarch may from time to time issue reports to their councils, although they are in fact elected by the next lower council.

The council to which the report is being made is shown in the heading.

3. Paragraphs are numbered for easy reference. The number is indented five spaces.

4. The difference between the report of an officer and the report of a committee is in the use of the closing certification paragraph. A certification paragraph is always used when the chairman of a committee is reporting the opinion of the committee, as is shown below. It is never used in the report of an officer, who needs simply to sign his name and office. Certification paragraphs are not numbered.

I certify that the above is a true and accurate copy of the report of the (majority/unanimous) opinion of the committee.

/s/  
Winston Churchill  
Chairman

(SAMPLE IN STANDARD FORMAT)



# Standard Council Resolution Format

By David Frangquist, 1966  
Non-Official, of course.

REFORMED DRUIDS OF NORTH AMERICA

COUNCIL OF DALON AP LANDU

14 October, 1966

Report of Resolutions

12 October, 1966 Interpreted:

## FORMATS

- a) That this is a standard format for the reporting and recording of Reformed Druid resolutions.
- b) That the heading shows the name of the council or grove adopting the resolution. The date in the heading is the date of publication of the resolutions. Resolutions from several different dates may be published under one publication date.
- c) That resolutions are organized by date, section and clause. The sections are not numbered but are given titles. Clauses are indicated by letters. The proper way to refer to this clause is "12 October, 1966, Formats, c)."
- d) That sections are written in block form, indented 5 spaces from the left margin. Titles of sections are underlined.
- e) That resolutions may be either "interpreted" or "voted." Interpretations are simply clarifications of already existing traditions. Resolutions which are voted are new policies and original decisions. Each clause of an interpretation begins with the word "that;" each clause of a "voted" resolution begins with the word "to."

## Sections

That there may be more than one section under one date.

13 October, 1966 Voted:

## Standardization

- a) To recommend to all Druid organizations that they adopt this format for reporting and recording resolutions.
- b) To require that all reports of resolutions be followed by this certification paragraph.

I certify that the above is a true and accurate copy of resolutions adopted by the Reformed Druids of North America (at \_\_\_\_\_/Council of \_\_\_\_\_).

/S/  
Thomas Becket  
Arch-Druid of Carleton

(SAMPLE IN STANDARD FORMAT)

# Standard Constitution Format

By David Frangquist, 1966  
Unofficial, of course.

REFORMED DRUIDS OF NORTH AMERICA

\_\_\_\_\_ GROVE

13, October, 1966

Constitution of the Reformed Druids of North America at \_\_\_\_\_

Article I The name of this organization shall be the Reformed Druids of North America at \_\_\_\_\_.

Article II Any (resident of/student at/etc.) \_\_\_\_\_ may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the Basic Tenets of Reformed Druidism as set forth in this Constitution.

Article III The Basic Tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

Article IV There shall be (#) officers of the Reformed Druids of North America:

- 1) The Archdruid must be at least a third-order North American Reformed priest. He shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of this organization.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.
- 4) (Provision may here be made for such other officers as may be needed.)

Article V Elections of officers shall be held annually, in (month). (Here may be specified the method, i.e. voice vote, ballot, etc.) Only those qualified to hold the posts may be nominated for them.

Article VI This Constitution may be attended by a majority vote in two consecutive meetings of this organization. A quorum, which shall be (fraction) of the members, must be present at each meeting.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at \_\_\_\_\_, read and approved at two consecutive meetings.

/S/  
John Doe  
Arch-Druid

(SAMPLE IN STANDARD FORMAT)

# SECTION EIGHT:

## The Druid Calendars

### 1996 Introduction

Over the years, two or more calendars have developed and been adopted by the different branches of the Reform. They boil down to two systems; one for Carleton & the RDNA and one for Berkeley & the New RDNA, SDNA & HDNA.

The difference, is that while both systems acknowledge Samhain (Nov. 1st) to be the normal beginning of the Celtic year, it is the Berkeley calendar which counts the years since the Foundation of the Reform to the Samhain that occurred before May 1st 1963, which is the first day an official RDNA ritual took place, thus beginning their year-count with Nov. 1st, 1962. The Carletonian year-count begins with May 1st, 1963. This ends up with two different year-counts being used to Druidically date documents, books and letters. Another difference is that the original RDNA didn't recognize the Equinoxes, giving them originally 6 High Days; although the current Carleton Druids do recognized them now. I will respectfully present each system separately, beginning with the Carleton Calendar.

## The Carleton Dating System and Calendar

(and other timely matters)

Assembled for the reader's delectation and edification by  
Dick Shelton, self-appointed  
Chronographer to the Reform.

### Instructions for Use:

1. Draw the Druid Sign on the ground. Enter it. Compose your thoughts. Marshal your cognitive faculties: dealing with the Druid Calendar is no mean undertaking!

2. The four Quarter Days are Samhain, Oimelc, Beltaine, and Lughnasadh. These are the first days of the four Quarters (respectively, Geimredh, Earrach, Samradh, and Foghamhar), and they correspond to November 1, February 1, May 1, and August 1. The Quarter Days, together with the Solstices (Mid-Summer and Mid-Winter), are the high feast days of Reformed Druidism

3. But the Druid Day begins at sundown on the previous day. Thus Samhain - Day 1 Geimredh = sundown Oct. 31 to sundown Nov. 1. (This is absolutely the only aspect of Reformed Druidism in which Druids are early.)

4. In the matter of leap years, the Reform follows the Gregorian reform. (Who can resist a Reform?) Every year divisible by 4 is a leap year, except those years divisible by 100 are not leap years unless divisible by 400. (Thus 1976 and 2000 are leap years, while 1977 and 1900 are not.) The Druid leap year day is 90 Earrach (or Day 90 of Earrach) - Primarily because the Gregorian Day (Feb. 29th) falls during Earrach; so to make 1 Samradh fall on May 1 there isn't much choice!

5. To find a Druid date from a Gregorian one in the accompanying chart, find the Gregorian date on the bottom line of the appropriate box, and read off the Druid date from the top. To go the other way, reverse the process. During Earrach in leap years, use the middle line for Gregorian dates rather than the bottom line [*one can also use the chart in calculating & Deciphering Druid Dating*"].

6. The following mnemonic may prove useful: "89 days hath Earrach; all the rest have 92."

7. The Druid dates for Mid-Summer and Mid-Winter [*and, of course, the Equinoxes*] vary, of course, depending on when they fall. Consult an almanac to find the *time* of the solstice [*or equinox*]- the Gregorian *date* is not enough, because the Druid date will depend on whether the solstice falls before or after sundown: if before, the Druid date is the one the chart gives for the Gregorian date: if after, the Druid date is the next date on the chart. (Clear?)

8. The Druid Week begins at 1:00 pm Saturday, or as soon thereafter as the Archdruid makes it to the service. (This was the traditional time of the regular weekly service at Carleton.) If there is a lot of snow on the ground, there are no Druid weeks.

9. The Druid Year begins at Samhain, much as the Druid Day begins at sundown. Samhain was such an important festival that the early Christian Church shrewdly invested November 1 with the power of not any one particular patron saint, but of "All Saints." In ancient time, Samhain did not in fact belong to either the old year or the new year; it was a day "outside of years" when supernatural forces ordinarily kept in check could come out to raise havoc, and could also be questioned for divinatory purposes. This gave rise both to Hallowe'en and to the expression "a year and a day" - the time required for a full year to pass.

10. But the Year of Worship (YOW) or Year of the Reform (YR) used by Reformed Druids for dating purposes begins at Beltaine. This gives us two "New Year Days", marking opposite ends of the year. Beltaine and Samhain have always been the two highest days of the year. (Man, through his temporal limitation, can hardly resist the urge to mark fundamentally continuous things with beginnings and endings. The Druid Sign itself imposes upon the endless cycle of eternity (or upon the orb of the world) two human, finite lines. In a very real sense, the two finite lines encompass the entire human condition.)

11. Reformed Druid Worship began on Beltaine 1963, and the early record in the Carleton Grove Archives clearly indicate that the founders considered "YOW I" to have run from Beltaine 1963 to Beltaine 1964. (There is a minor difficulty that EC 1:7-8 seems to imply that some services were actually held in the month before Beltaine 1963 - but who am I to gainsay the Founders?). Let the Gregorian Year= $n$ . For days between and including Jan 1 and April 30th use  $YOW=(n-1963)$ . But for days between and including May 1 to Dec 31st use  $YOW=(n-1962)$ : February 29, 1976 = 29 Earrach XIII and July 4, 1976 = 65 Samradh XIV

12. There remains, finally, the notion of Druid Standard Time. Alas, there is nothing official about this, but it is universal among Druids: their sundials seem to run hours behind everybody else's (Cf. items 3 & 8 above.).

[Charts continued on next pages]

**Charts to Determine Year of Reform**

Starting on	Start of y.r.
May 1, 1959	4 b.r.
May 1, 1960	3 b.r.
May 1, 1961	2 b.r.
May 1, 1962	1 b.r.
May 1, 1963	1 y.r.
May 1, 1964	2 y.r.
May 1, 1965	3 y.r.
May 1, 1966	4 y.r.
May 1, 1967	5 y.r.
May 1, 1968	6 y.r.
May 1, 1969	7 y.r.
May 1, 1970	8 y.r.
May 1, 1971	9 y.r.
May 1, 1972	10 y.r.
May 1, 1973	11 y.r.
May 1, 1974	12 y.r.
May 1, 1975	13 y.r.
May 1, 1976	14 y.r.
May 1, 1977	15 y.r.
May 1, 1978	16 y.r.
May 1, 1979	17 y.r.
May 1, 1980	18 y.r.
May 1, 1981	19 y.r.
May 1, 1982	20 y.r.
May 1, 1983	21 y.r.
May 1, 1984	22 y.r.
May 1, 1985	23 y.r.
May 1, 1986	24 y.r.
May 1, 1987	25 y.r.
May 1, 1988	26 y.r.
May 1, 1989	27 y.r.
May 1, 1990	28 y.r.
May 1, 1991	29 y.r.
May 1, 1992	30 y.r.
May 1, 1993	31 y.r.
May 1, 1994	32 y.r.
May 1, 1995	33 y.r.
May 1, 1996	34 y.r.
May 1, 1997	35 y.r.
May 1, 1998	36 y.r.
May 1, 1999	37 y.r.
May 1, 2000	38 y.r.
May 1, 2001	39 y.r.
May 1, 2002	40 y.r.
May 1, 2003	41 y.r.
May 1, 2004	42 y.r.

Starting on	Start of y.r.
May 1, 2005	43 y.r.
May 1, 2006	44 y.r.
May 1, 2007	45 y.r.
May 1, 2008	46 y.r.
May 1, 2009	47 y.r.
May 1, 2010	48 y.r.
May 1, 2011	49 y.r.
May 1, 2012	50 y.r.
May 1, 2013	51 y.r.
May 1, 2014	52 y.r.
May 1, 2015	53 y.r.
May 1, 2016	54 y.r.
May 1, 2017	55 y.r.
May 1, 2018	56 y.r.
May 1, 2019	57 y.r.
May 1, 2020	58 y.r.
May 1, 2021	59 y.r.
May 1, 2022	60 y.r.
May 1, 2023	61 y.r.
May 1, 2024	62 y.r.
May 1, 2025	63 y.r.
May 1, 2026	64 y.r.
May 1, 2027	65 y.r.
May 1, 2028	66 y.r.
May 1, 2029	67 y.r.
May 1, 2030	68 y.r.
May 1, 2031	69 y.r.
May 1, 2032	70 y.r.
May 1, 2033	71 y.r.
May 1, 2034	72 y.r.
May 1, 2035	73 y.r.
May 1, 2036	74 y.r.
May 1, 2037	75 y.r.
May 1, 2038	76 y.r.
May 1, 2039	77 y.r.
May 1, 2040	78 y.r.
May 1, 2041	79 y.r.
May 1, 2042	80 y.r.
May 1, 2043	81 y.r.
May 1, 2044	82 y.r.
May 1, 2045	83 y.r.
May 1, 2046	84 y.r.
May 1, 2047	85 y.r.

**Charts to Determine Day of the 4 Druid Seasons**

Samradh			
Begins Now	May	Samradh	July
01	01	62	01
02	02	63	02
03	03	64	03
04	04	65	04
05	05	66	05
06	06	67	06
07	07	68	07
08	08	69	08
09	09	70	09
10	10	71	10
11	11	72	11
12	12	73	12
13	13	74	13
14	14	75	14
15	15	76	15
16	16	77	16
17	17	78	17
18	18	79	18
19	19	80	19
20	20	81	20
21	21	82	21
22	22	83	22
23	23	84	23
24	24	85	24
25	25	86	25
26	26	87	26
27	27	88	27
28	28	89	28
29	29	90	29
30	30	91	30
31	31	92	31

		Foghamhar	
Samradh	June	Begins Now	August
32	01	01	01
33	02	02	02
34	03	03	03
35	04	04	04
36	05	05	05
37	06	06	06
38	07	07	07
39	08	08	08
40	09	09	09
41	10	10	10
42	11	11	11
43	12	12	12
44	13	13	13
45	14	14	14
46	15	15	15
47	16	16	16
48	17	17	17
49	18	18	18
50	19	19	19
51	20	20	20
52	21	21	21
53	22	22	22
54	23	23	23
55	24	24	24
56	25	25	25
57	26	26	26
58	27	27	27
59	28	28	28
60	29	29	29
61	30	30	30

		Geimredh	
Foghamhar	Sept	Begins Now	Nov.
32	01	01	01
33	02	02	02
34	03	03	03
35	04	04	04
36	05	05	05
37	06	06	06
38	07	07	07
39	08	08	08
40	09	09	09
41	10	10	10
42	11	11	11
43	12	12	12
44	13	13	13
45	14	14	14
46	15	15	15
47	16	16	16
48	17	17	17
49	18	18	18
50	19	19	19
51	20	20	20
52	21	21	21
53	22	22	22
54	23	23	23
55	24	24	24
56	25	25	25
57	26	26	26
58	27	27	27
59	28	28	28
60	29	29	29
61	30	30	30

Foghamhar	Oct.	Geimredh	Dec.
62	01	01	01
63	02	32	02
64	03	33	03
65	04	34	04
66	05	35	05
67	06	36	06
68	07	37	07
69	08	38	08
70	09	39	09
71	10	40	10
72	11	41	11
73	12	42	12
74	13	43	13
75	14	44	14
76	15	45	15
77	16	46	16
78	17	47	17
79	18	48	18
80	19	49	19
81	20	50	20
82	21	51	21
83	22	52	22
84	23	53	23
85	24	54	24
86	25	55	25
87	26	56	26
88	27	57	27
89	28	58	28
90	29	59	29
91	30	60	30
92	31	61	31

Geimredh	Jan.	Earrach	March
62	01	29*	01
63	02	30	02
64	03	31	03
65	04	32	04
66	05	33	05
67	06	34	06
68	07	35	07
69	08	36	08
70	09	37	09
71	10	38	10
72	11	39	11
73	12	40	12
74	13	41	13
75	14	42	14
76	15	43	15
77	16	44	16
78	17	45	17
79	18	46	18
80	19	47	19
81	20	48	20
82	21	49	21
83	22	50	22
84	23	51	23
85	24	52	24
86	25	53	25
87	26	54	26
88	27	55	27
89	28	56	28
90	29	57	29
91	30	58	30
92	31	59	31

Earrach			
Begins	Febr.	Earrach	April
01	01	60*	01
02	02	61	02
03	03	62	03
04	04	63	04
05	05	64	05
06	06	65	06
07	07	66	07
08	08	67	08
09	09	68	09
10	10	69	10
11	11	70	11
12	12	71	12
13	13	72	13
14	14	73	14
15	15	74	15
16	16	75	16
17	17	76	17
18	18	77	18
19	19	78	19
20	20	79	20
21	21	80	21
22	22	81	22
23	23	82	23
24	24	83	24
25	25	84	25
26	26	85	26
27	27	86	27
28	28	87	28
(29)	(29)	88	29
		89	30

\* Remember to add one to each number in this column during leap years.

# The Berkeley Dating System

Years among the RDNA at Carleton are dated from the first official Reformed Druid service at Carleton in May 1963. Archdruid Robert Larson, who founded Berkeley in 1968 after leaving Carleton in 1965, chose to follow the Celtic custom and dated the First Year of the Reform to the Samhain (Nov. 1st) of the 1962. Thus among the NRDNA, the year beginning the day after Samhain 1962, is the First Year of the Reform, or "1 y.r." and the year running from the day after Samhain 1963 to the day before Samhain 1964 is really 2 y.r., etc. The year in which the *Druid Chronicles (Evolved)* were prepared, November 1975 through October 1976, was the Fourteenth Year of the Reform (14 y.r.).

Naturally the years run backwards as well. Fortunately, unlike the civil calendar, the Druid calendar has a Zero date (Samhain 1962) which belongs to neither the Years of the Reform (y.r.) nor the years Before the Reform (b.r.). Let  $n$  be the Gregorian year. When the day of the year is on or between Nov 1st Dec 31st use  $Y.R.=(n-1961)$ . When the day is on or between Jan 1st and Oct. 31st use  $y.r.=(n-1962)$ . A simple graph for converting from civil history to New Reformed Druid history appears below. In the list below, "S" stands for Samhain

Common Era	New RDNA Era
Day Before S. 1961	2 b.r. ends
Day Before S. 1962	1 b.r. ends
Samhain 1962	Day Between
Day After S. 1962	1 y.r. begins
Day After S. 1963	2 y.r. begins
Day After S. 1964	3 y.r. begins
Day After S. 1965	4 y.r. begins
Day After S. 1966	5 y.r. begins
Day After S. 1967	6 y.r. begins
Day After S. 1968	7 y.r. begins
Day After S. 1969	8 y.r. begins
Day After S. 1970	9 y.r. begins
Day After S. 1971	10 y.r. begins
Day After S. 1972	11 y.r. begins
Day After S. 1973	12 y.r. begins
Day After S. 1974	13 y.r. begins
Day After S. 1975	14 y.r. begins
Day After S. 1976	15 y.r. begins
Day After S. 1977	16 y.r. begins
Day After S. 1978	17 y.r. begins
Day After S. 1979	18 y.r. begins
Day After S. 1980	19 y.r. begins
Day After S. 1981	20 y.r. begins
Day After S. 1982	21 y.r. begins
Day After S. 1983	22 y.r. begins
Day After S. 1984	23 y.r. begins
Day After S. 1985	24 y.r. begins
Day After S. 1986	25 y.r. begins
Day After S. 1987	26 y.r. begins
Day After S. 1988	27 y.r. begins
Day After S. 1989	28 y.r. begins
Day After S. 1990	29 y.r. begins
Day After S. 1991	30 y.r. begins
Day After S. 1992	31 y.r. begins
Day After S. 1993	32 y.r. begins
Day After S. 1994	33 y.r. begins
Day After S. 1995	34 y.r. begins
Day After S. 1996	35 y.r. begins
Day After S. 1997	36 y.r. begins
Day After S. 1998	37 y.r. begins
Day After S. 1999	38 y.r. begins
Day After S. 2000	39 y.r. begins
Day After S. 2001	40 y.r. begins
Day After S. 2002	41 y.r. begins
Day After S. 2003	42 y.r. begins
Day After S. 2004	43 y.r. begins
Day After S. 2005	44 y.r. begins
Day After S. 2006	45 y.r. begins
Day After S. 2007	46 y.r. begins
Day After S. 2008	47 y.r. begins
Day After S. 2009	48 y.r. begins
Day After S. 2010	49 y.r. begins
Day After S. 2011	50 y.r. begins
Day After S. 2012	51 y.r. begins
Day After S. 2013	52 y.r. begins
Day After S. 2014	53 y.r. begins
Day After S. 2015	54 y.r. begins
Day After S. 2016	55 y.r. begins



**Figure 20 A Druid in Lower Arb by the 100 Acres of natural tall-grass prairie, 2001.**



**Figure 21 Lyman Creek in Upper Arb, 2003.**

# The Berkeley Calendar

By Isaac Bonewits & Robert Larson, 1975

The Berkeley Calendar is noteworthy as being more concerned with the Celtic aspects, names, and deities associated with the festivals, than the Carleton contingent, which did not concern itself too much with Celticisms. It should be noted that neither system is necessary.

## Druid Time

Reformed Druids of all Branches have a habit of running on Druid Standard Time (DST), also known as Pacific Sidhe Time, Central Sidhe Time, etc. DST is always from fifteen minutes to six hours later than standard civil time, depending upon the individual Druids involved. In summer, and it would seem, "energy crises," DST becomes Druid Daylight Time (DDT), also known as Eastern Druid Time, Mountain Druid time, etc. In DDT the sunset is put off for an hour. If you can't do this, you'll have to stick with DST.

The Druid Day begins at sundown of the previous standard calendar day (the Druid November 1st, for example, begins at sunset of the evening of October 31st). Among some of the more ritualistically oriented Druids, the total number of minutes between sunset and sunrise are divided into twelve equal "hours" and the same thing is done between the sunrise and sunset; making it easy to calculate High Noon and Mid-Night every day. Of course they have to recalculate them every day of the year (or get a Druid computer to do it for them), but some of them think it is worth the effort. Others disagree, especially those with electric watches.

Among the Hasidic Druids, sunset was defined as that moment at which one could first see three stars in the evening sky over one's oak grove or through the window of one's chess club. Refusing to look over the oak grove or blocking the window was considered uncouth.

## The Druid Week:

The Druid week begins at sunset on Friday [*as opposed to Saturday at Carleton -ed.*] This makes sure of the joyful reception of the new week by the majority of the populace. Among the Hasidic and Schismatic Druids, a two day period of rest and relaxation, was called the "Weekend", also began at this time, with as big a feast as could be managed. Why they started the week with a celebration called *Weekend* is not clear.

The Hasidic Druids also had their own names for the days and evenings of the week (the "eve" being the night before each day, naturally) based upon an association of a tree with each day: Saturday - Birch, Sunday - Oak, Monday - Aspen, Tuesday - Maple, Wednesday - Rowan, Thursday - Pine and Friday - Olive. Thus the Weekend runs from the start of Birch-eve to the end of Oak-day.

## The Druid Months

May, August, September, October and November are known by the names here presented in Modern Irish. The other names were invented by Adr. Robert Larson by analogy to the autumn months. Larson notes, in 1996, that his guesses were confirmed by Manx calendar. Manx does not use High days to denote months and uses Manx equivalents of Tús, Meán, and Deiredh (beginning, middle, end) with the appropriate season.

Note that these months do not always start on the same day as their equivalent civil months.

MONTH	DRUID NAME	MEANING
November	<i>Mí na Samhna</i>	month of Samhain
December	<i>Me-n Geimhridh</i>	middle of winter
January	<i>Deireadh Geimhridh</i>	end of winter
February	<i>Mí na hOimeic</i>	month of Oimeic
March	<i>Me-n Earraigh</i>	middle of spring
April	<i>Deareadh Earraigh</i>	end of spring
May	<i>Mí na Bealtaine</i>	month of Beltane
June	<i>Me-n Samhraidh</i>	middle of summer
July	<i>Dearead Samhraidh</i>	end of summer
August	<i>Mí na Lunasa</i>	m o n t h o f Lughnasadh
September	<i>Me-n Fumhair</i>	middle of fall
October	<i>Deireadh Fuhmhair</i>	end of fall

## Calculating and Deciphering Druid Dating Methods

By Mike Scharding, 1996

Occasionally when you receive a letter from an older Druid, or perhaps you'll be browsing in archived letters of the past, and you'll see a strange garbled sentence, like:

Michael Scharding, Archdruid of Carleton

Day 64 of Geimredh, Year XXXI of the Reform

or

Richard Shelton, Archdruid of Ann Arbor

Samhradh 26, XXIII y.r

or

Robert Larson, Archdruid of Berkeley

37th of Earrach, XXI YOW

At first glance you will have no idea of when they were written, unless they also included the Gregorian date. All this special dating, as you can guess, is a Druidic form of showing off, but it is also a way to pause and remember how long we -as an organization- have been around.

There is a simple method for determining the Year or the Reform (y.r.) or Year of Worship (YOW), which is the same thing. One is to note where the person is writing from; are they of the Carleton Grove or from the NRDNA? This you'll learn by researching the Third Order list or by asking them. People from the Groves of Carleton, Chicago, Ann Arbor, Purdue, Stanford, New York #1 and New York #2 will probably use the Carleton Convention of Dating the Year, so call up that chart listed earlier. If the authors are definitely Neo-Pagans, or if they come from the Bay Area or West Coast, they are likely to be using the Berkeley Convention of Dating the Year. But first you must know the day of the year, before the y.r. can be ascertained in either system.

As for deciphering the date that comes before the Year of the Reform, a few pages earlier have a key to deciphering them. On that page are gathered 6 minor columns, three major columns to a page, each column has two vertical rows of numbers in them. Take for instance the first of the three examples above; Day 64 of Geimredh. Look back a few pages until you find a major column with the word Geimredh on its left side. Go up and down on the left side of that major column until you find the number 64. Then look on the right side of that major column. You'll find that Day 64 of Geimredh is the same as January 3rd. Since it was written by someone from Carleton, the year will be from the Carleton convention; and Year XXXI (using the formula for Carleton dates before Beltane) is 1994. The final date is January 3, 1994 of the common era.

Here are some more conversions to practice deciphering. Remember leap years.

### Carleton Conversion Method

Dec 13, 1965=43 Geimredh, 3 y.r. Jan 20, 1975=81 Geimredh, 12 y.r Aug 1st, 1988=1 Foghamhar, 26 y.r.  
 May 1, 1998=1 Samhradh, 36 y.r. Nov 1, 1964= 1 Geimredh, 1 y.r. July 28, 1975= 89 Samhradh, 23 y.r.  
 Feb 3, 1971= 3 Earrach, 8 y.r. Oct 30, 1968= 91 Foghamhar, 6 y.r. Mar 16, 1972=45 Earrach, 9 y.r.

### Berkeley Conversion Method

Jan 1, 1969= 62 Geimredh, 7 y.r. June 2, 1990= 33 Samradh, 28 y.r. Nov 3rd, 1965=3 Geimredh, 4 y.r.  
 Dec 31, 1968= 61 Geimredh, 7 y.r. Oct 31, 1977=92 Foghamhar, 25 y.r. Nov 1,1977=1 Geimredh, 26 y.r.  
 Apr 20, 1979=79 Earrach, 17 y.r. Apr 20, 1980=80 Earrach, 18 y.r. May 1, 1978= 1 Samradh, 16 y.r.

### Here's a couple for you to decipher:

Carleton Conversions: 45 Earrach, 12 y.r. 45 Earrach, 13 y.r. 77 Foghamhar, 24 y.r. 39 Geimredh, 21 y.r.  
 12 Samhradh, 30 y.r. Jan 24th, 1964 July 10, 1978 Nov 1, 1966 Mar 3, 2000 Dec 31, 1988  
 Berkeley Conversions: 1 Geimredh, 36 y.r. 44 Samradh, 22 y.r. 56 Foghamhar, 24 y.r. 30 Earrach, 18 y.r.  
 Dec 29th, 1963 July 30, 1988 Nov 1, 1966 Jan 1, 1964 June 2, 1977



**Figure 22 Ancient Druids waited in caves for the first light of the year to shine through the entrance. Sometimes they got a bit bored.**

## The Druid Seasons of the Year

This section written by Isaac Bonewits and Robert Larson for DC(E) contains lots of trivia about the origins of these ancient festivals. As such, this information could be useful for everyone in the Reform and can be useful.-MS

The Druid year is divided into four seasons, marked by the four Major High Days of Samhain, Oimele, Beltane and Lughnasadh (see below).

Samhain begins the season of Geimredh (gee-ru), in Modern Irish an Geimhreadh (uN gee-ru); which is Winter, running from roughly the beginning of November till the end of January.

Oimele begins the season of Earrach (u-RoCH), now an tEarrach (uN tu-RoCH); which is Spring, running roughly from the beginning of February till the end of April. Together, these two seasons constitute "the Winter Half of the Year", otherwise known as "the Season of Sleep".

Beltane begins the season of Samradh (S,u-Ru), now an Samhradh (un S,u-Ru); which is Summer, running from roughly the beginning of May till the end of July.

Lughnasadh begins the season of Foghamhar (FÙr), now an Fomhar (uN FÙR); which is fall or autumn, running from roughly the beginning of August till the end of October. Together, these two seasons constitute "the Summer Half of the Year" or "the Season of Life".

### The Major and Minor High Days

There are four Major High Days (Samhain, Oimele, Beltane & Lughnasadh) and four Minor High Days (Winter Solstice or "Midwinter", Spring Equinox, Summer Solstice or "Midsummer", and Fall Equinox) in the Druid year. While the Minor High Days are easy to obtain from any good astrological ephemeris or almanac, the methods for calculation of the Major High Days will vary from Grove to Grove and branch to branch of the Reform.

The most common practice for the calculation of Samhain, Oimele, Beltane and Lughnasadh is to use the civil calendar days or eves of November 1st, February 1st, May 1st, and August 1st, respectively. Another way is to use the weekend closest to these dates. Still others use the sixth day after the new or full moon closest to each of these dates. Astrologically oriented Druids use the days upon which the Sun enters 15 degrees of each of the "Fixed Signs" of the Zodiac to wit: Eagle Point- 15 deg Scorpio, Man or Angel Point - 15 deg Aquarius, Ox Point - 15 deg Taurus and Lion Point - 15 deg Leo.

The calendar used by the Berkeley Grove of the NRDNA, as well as the SDNA and the HDNA, is that designed by Adr. Robert Larson. In this calendar the Major High Days are calculated as those days upon which the Sun hits 16 deg 18 min. inclination North or South of the Celestial Equator. This make them come exactly half way between the Solstices and Equinoxes.

We will now, turn to some details about the Major and Minor High Days celebrated by New Reformed Druids.

**Samhain** (SÙ-un), known in Modern Irish as L· Samhna (Laa SÙu-Nu), in Welsh as Nos Galen-graef (that is the night of the Winter Calends), in Manx as Laa Houney (Hollantide Day), Sauin or Souney; is, of course, the eve of "All Saint's Day", All Hallow's Evening or Halloween. Among other things, it is the beginning of the Winter Half of the Year (the seasons of Geimredh & Earrach) and is known as "the Day Between Years."

The day before Samhain is the last day of the old year and the day after Samhain is the first day of the new year (though for clarity's sake, most New Reformed Druids assign each Samhain to the year following it. Being a day "between years," it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination.

Samhain basically means "summer's end" and many important mythological events occurred on that day. It was on a Samhain that the Nemedians captured the terrible Tower of Glass built by the evil Formorians; that the Tuatha De Danann later defeated the Formors once and for all; that Pwyll won his wife Rhiannon from Gwawl; and that many other events of a dramatic or prophetic nature occurred (see *Later Chronicles*, Chapter 5, Verses 11-14). Many of these events had to do with the temporary victory of the forces of the darkness over those of light, signaling the beginning of the cold and dark half of the year.

The **Winter Solstice** is a Minor High Day, usually occurring around December 21st or so of the civil calendar. Also known as Yule and Midwinter, this is a day sacred to Sun Gods, Thunder Gods and Fire Gods. Large fires were built up outdoors and a Yule Log lit indoors, in order to rekindle the dying Sun and help it to return brightly to the Northern skies. Burnt logs and ashes from Midwinter fires were kept as a talisman against lightning and house fires. It was also a custom in many parts of Paleopagan Europe to decorate live evergreen trees in honour of the Gods (cutting down a tree to bring indoors is a blasphemous desecration of the original concept). This is considered, along with Midsummer, the best day of the year to cut mistletoe.

Among some Paleopagans, a date on or near this (such as December 25th) was celebrated as the Birthday of the Sun God, frequently from the womb of a virgin or unmarried girl (who was sometimes also the Mother Goddess).

**Oimele** (i-melc), is known in Modern Irish as L: na FÈile Brìde (Laa Nu fÈ-li bree-di), in Manx as Laa'n Arragh (Day of Spring), and as Imbolc, Candlemas and Lady Day in English. L: na FÈile Brìde means the day of the festival of "Saint Bridget." Brighid, Bride or Bridget is yet another Pagan deity turned by the Christians into a "saint," in order to co-opt Her worship. This goddess was a triple-aspected deity of Poetry/Divination (considered the same thing), Healing and Smithcraft, whose followers kept an eternal flame burning in Her honour.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called L: hOimele (Laa Hi-melc). It is the festival of the lactation of the ewes. In Paleopagan days (and, indeed, until the recent past) the sheep was a very important animal, providing both food and clothing. The occasion of the birth of lambs (not to mention kids and calves) was a cause for rejoicing and a sign of life in the "dead" world of a Northern winter.

The name "Candlemas" is a Christian term for a holiday occurring February 1st or 2nd. This supposedly is in honour of a "Saint Blaise" and has no official connection with "Saint" Bridget and Her cult of fire, nor with the fact that this day was one of the four major fire festivals of Paleopagan cultures throughout Western and Northern Europe. Of course they don't mention a certain Slavic god named Vlais, Who was the Patron of cattle, wealth and war, and Who was worshipped with fire. La hOimele begins the spring season of Earrach. It is also the day before St. Groundhog's Day.

The **Spring Equinox**, although sometimes known as the Festival of the Trees, is better known as the feast of (the Fertility Goddess) Eostara, or "Easter". It is a celebration of the returning of life to the Earth. Rabbits, eggs and children are sacred at this feast and Pagans in need of fertility talismans now colour hollow eggs and pass them through the ceremonial fires (quickly) to take home and hang over their beds and in their barns. A fascinating source of almost forgotten Paleopagan symbols can be found by examining carefully the fantastically decorated eggs produced by folk artists from Europe (especially Eastern Europe and Russia), Mexico and South America.

A Minor High Day, it usually takes place around March 21st or so. On the night before, some Hasidic Druids stayed up until dawn, reading meditations about trees, eating the fruits of various trees and singing hymns about trees. Among many Paleopagan cultures in Southern Europe, the Spring Equinox was the date of the New Year (instead of Samhain, as it is among the Celts) and indeed, many Druids refer to this holiday as "the New Year for Trees". Adding a bit to the confusion is the fact that some Neopagan groups call this holiday "Lady Day".

**Beltane** (bauL-Ti-Ni, or bauL-Hi-Ni), known in Modern Irish as L: Bealtaine (Laa bauL-Hi-ni, or Laa baul-Ti-ni), in Welsh as Galan-Mai (calends of May), in Scottish Gaelic as Baltiunn, and in Manx as Shenn da Boaddyn, La Boaldyn, or Laa'nTourey (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgistag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year (the seasons of Samradh & Foghamhar) and is a festival of unalloyed joy.

A very large number of important mythological events are connected with this day. It was on a Beltane that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a Beltane that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld) was lost by them and later (on another May Eve) was found by Teirnyon Twryf Vliant (and eventually restored to Them). On every first day of May "till the day of doom," Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events, again, as all over Europe, have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holiday? And can you guess why Adam Weishaupt chose Walpurgistag as the day to announce the founding of the Bavarian Illuminati, and why the date at which the forces of evil later tried to Immanetize the Eschaton?

The **Summer Solstice** is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, by at least one Neopagan group, as Beltane!), it shares mythical elements with both Beltane and Lughnasadh. Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Lugh Sun God (or between the evil one and the good one), Who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

In those areas where it is safe to do so, Neopagans frequently will light cartwheels of kindling and roll them down

from the tops of high hills, in order to symbolize the falling of the Sun God.

**Lughnasadh** (Loo-Nu-Su) is known in Modern Irish as L' nasa (Laa Loo-Nu-Su), in Welsh as Gwyl Awst (August Feast), as Lla Lluany's or Laa'n Ouyr (Day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honour of his Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time (it's almost a duty!) by all enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old slivovitz (plum brandy) at this time, but it's their stomach lining!

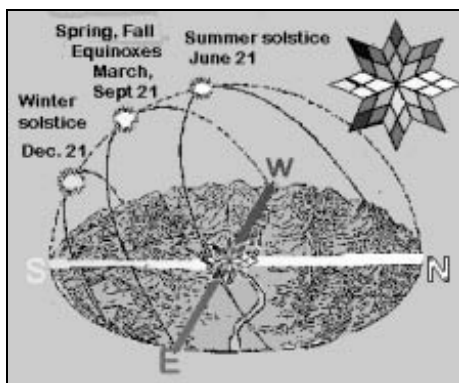
This holiday is a day of mixed joy and woe (Irish wakes are an old tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of Foghamhar begins.

The last big holiday of the year, the **Fall Equinox** (sometimes called Michaelmas and the Feast of the Hunters) is a Minor High Day occurring somewhere around September 21st or so. This is a Thanksgiving feast and signals the beginning of the Hunting Season (for deer and other large game) in many parts of Europe and North America. Thus, it is dedicated to the Hunting and Fishing Gods and the Gods of Plenty, in thankfulness for benefits received and hoped for. Outdoor picnics in the woods are a popular Druid tradition in those areas where the weather is still good at this time of year. Hunting magic may be minimized by those Groves living in areas where game is a little dear.

## Other Important Days:

Various branches of the Reform may add more holidays and celebrations in honour of different gods and goddesses to the above list. Those for the Schismatic Druids of North America will be found in the SDNA Calendars.

[Also take a look at the Green Book 7 for more essays and information on the various seasons. ]



**Figure 23 Predicting an equinox event on the horizon is a cheap Druid trick to impress your grove, and can be done just by paying attention for a year. This livens up the routine on an otherwise fuzzy festival.**

# The Holidays of the Schismatic Druids of North America

By Isaac Bonewits & HDNA Grove, 1976

The following were some of the additional Holy Days and Feast, recommended for celebration by members of the Schismatic Druids of North America, the Hasidic Druids of North America and various affiliated and nonaffiliated Neopagan groups and individuals.

Although it is best to celebrate each holiday on the date(s) given, they are usually observed on whatever nearby date happens to be convenient. Notes on additional customs associated with the Major and Minor High Days will be found in the Tally of the Years and elsewhere in the Druid Chronicles.

November 10-11: Festival of Thanksgiving to the Gods of Harvest, Hunting, Fishing and Plenty. Have an absolutely gigantic feast. This festival is often postponed until the fourth Thursday of the month.

November 22: Feast of Oberon and the Divine Musicians. Have the biggest Bardic Revel you can manage. Do something nice for the Bards in the Grove.

November 30: Feast of the Gods of the Crossroads; dedicated to the deities Who guard the paths between the living and the dead, and between this world and all others. Time to consider your attitudes about Death, to study shamanism and to practice teleportation and apotation.

December 8-9: Festival of the Conception of the Earth-Mother. Meditate upon the immaculate conception of Life from the primeval seas, billions of years ago. Make a statue of the Mother out of clay or rock.

December 13: Feast of Belisama, Goddess of Light, Wisdom and at least one River in Britain. A young woman with a crown of candles in her hair should wake the members of your household, carrying a trayful of coffee and various munchies.

December 21-22: Festival of Taranis, God of Fire, Lightning & Thunder. Burn a Winter Solstice need-fire and have a feast (on goat meat if possible), retell stories of Taranis, Thor, Donner and other related Gods.

December 25-27: Festival of the Birth of the Sun. Gifts should be exchanged and many parties held.

December 28: Feast of the Divine Children. In honour of all the Gods of Youth, special events should be held for all the girls and boys in your Grove.

December 29-31: Winter Festival of Wine and Pleasure. It is obligatory to become intoxicated and sexually sated, so hold the biggest feast and orgy you can manage.

January 6: Feast of Sirona, the Goddess of Rivers. Rivers in your vicinity should be blessed by your local Archdruid and hymns of praise to various river deities sung. Go fishing.

January 24-26: Festival of Braciaca, God of Brewing, Intoxication and Altered States of Consciousness. It is obligatory to become intoxicated.

February 14-21: Festival of Love, dedicated to Danu and Cernunnos, as well as other deities of Fertility. It is obligatory to make love.

March 1: Feast of Merddyn, Patron of Wizards. Do something magical. Read an Arthurian legend.

March 3: Feast of Rhiannon, Goddess of Horses, Patron of Mothers and Queen of the Welsh Otherworld.

March 11: Feast of Angus Og, Warrior. Practice using your ritual weapons. Learn to sword fight.

March 17: Feast of the Druid Amhairghin. Celebrate Irish Paganism.

March 21-25: Spring Festival of Wine and Pleasure. Hold a feast and orgy and invite all your friends. The 25th is also the Feast of Young Mothers, so do a good deed for the ones you know.

April 1: Feast of the Spring Fool. Do something silly just because it feels good. Or take the day off and go fishing. Or sit on a hill and herd clouds.

April 5: Feast of Alexander Nevsky, Warrior. Nevsky was a Slavic Viking who led a Pagan army into battle on April 5, 1242 c.e. against the Christian Teutonic Knights, luring them out onto the thin ice of Lake Chud ( near Pskow). His victory over them marks one of the very few clear-cut victories of a Pagan people against the forces of Christian imperialism (even if the Russian Orthodox Church did later turn him into a "Saint"). This is a day on which to practice pride in being Pagan, and on which to contemplate our hope for total freedom someday.

April 23: Feast of Oghma, the God Who Binds. He is a mighty Warrior and the Inventor of Ogham Writing. Spend the day learning and practicing this alphabet. Or go out net fishing.

May 1: Feast of the Illuminati. Anniversary of the public founding of the Bavarian Illuminati. Investigate a conspiracy, or start one.

May 18: Feast of Cernunnos, the Horned God of Lust and Hunting. Celebrate British Paganism. Go hunting. If you can't go hunting, go lusting. On this day, a man should be granted any sexual desire he may express. [If it were only that easy. —Ed]

May 24: Feast of the Dark Goddess. Celebration of the Goddesses Babh, Morrighu, Macha and other Demon Killers. This is based on the Romany feast for their patron Goddess, the Black Kali from India. Meditate upon the beauty of an angry woman.

May 25: Feast of the Two Ladies. Celebration of the other two aspects of the Triple Goddess, those of the Virgin/Harlot and of the Mother (the third aspect being that of the Old Woman). Meditate upon your concepts of womanhood and why you have them.

June 13: Feast of Epona, Goddess of Horses. Go horseback riding and spend the day appreciating our equine friends. Buy a kid a horse book.

June 18-22: Festival of the Bards. Hold a big Bardic Revel, with as much singing and dancing as possible. It is also a traditional time for Puberty Rites, so adolescents who are ready and willing should be initiated.

July 2: Feast of Expectant Mothers: Meditate upon the mysteries of conception and pregnancy. Bring some pickle and ice-cream to a friend.

July 22-24: Summer Festival of Wine and Pleasure. Time to hold an outdoor feast and orgy.

August 6: Feast of Lugh, the Shining One. Meditate upon the power of the Sun Gods.

August 15: Feast of Our Lady Queen of the Heavens. Celebration of the Star/Moon/Mother Goddess. Take a High Priestess out to dinner and give her the best night you can.

August 23-25: Festival of the Heroes. Dedicated to all those brave Pagan warriors who fell before the invading Christian armies. Meditate upon the values of the honourable warrior.

September 8: Feast of the Birth of the Mother. Celebrating the birthday of the physical incarnation of the Goddess. Give a birthday celebration for every mother in your Grove.

September 26: Feast of the Druid Taliesin. Spend the day reading or telling his stories. Celebrate Welsh Paganism. Compose a poem.

September 27-28: Festival of the Demon Slayers. Now that the days are really starting to get short, it is good to meditate upon the fact that not all Gods of Darkness are Evil. This festival is to honour both the Light Gods and the Dark Gods who slay Demons, Formors, Giants and other enemies of Life.

October 1: Feast of Chwerthin, "the laughing one." Tell jokes, make outrageous puns, pontificate at ridiculous length, while being as amorous as possible.

October 2: Feast of the Guardian Spirits. Give love, respect and honour to your own Guardians.

October 7-9: Autumn Festival of Wine and Pleasure. Hold a mid-harvest feast and get as intoxicated as you can manage. Then hold a good enough orgy to keep you warm through the next few months.

October 12: Feast of the Autumn Fool. Play practical jokes upon those who actually enjoy them. Talk pompously all day, make fun of ascetic occultists, make a Great Beast out of yourself.

October 24: Feast of the Inhabitants of the Air. Meditate upon and try to communicate with Nature Spirits. Attempt intimate relations on the Astral.

November 2: Feast of the Ancestors. Spend the day reading and thinking about your ancestors. Light a candle or two for them. Invite them to the Samhain feasting to take place next week.

You, of course, are welcome to create your own holidays.

[Picture below is Hill of 3 Oaks, 1972 by Glenn McDavid.]



# REFLECTIONS ON CELTIC TIME RECKONING

or "Running Around in Cycles"

DC VI Iss 4 Aug. 1978

By Robert Larson, 1978

*This article is by Ard. Robert Larson, Archdruid of the clanna Brochecta Grove, and was originally printed in the Clann's quarterly publication "An Poc Uaine," in the Earrach 1978 issue. Subscriptions to this journal are \$4.00-per year and can be sent to: Cody Grundy, Ri Clanna Brochecta, 820 Circle Court, South San Francisco, CA 94080.*

## I. The basics of Celtic time

There are four logical times to begin the most basic time cycle, the day: midday, midnight, sunrise, and sunset. The use of either of the first two results in an equal day, but they are much more difficult to observe, especially midnight. As a result, early peoples began their days with either sunrise or sunset. The Celts chose sunset, and, instead of days, calculated time in nights, as is attested to by linguistic evidence. This selection also corresponds to the druidic tenet which was simplified by Caesar and Pliny to "the night has precedence over the day." Philosophically, starting the day at sunset makes the statement that things begin in darkness and cold and develop to brightness and warmth--the life from death theme which is recurrent in Celtic myth, and is thus reflective of pagan Celtic religious belief. (The choice of sunrise to begin the day seems to me to make the opposite, and obvious, statement that death comes after life; which is more in keeping with the religious beliefs of the peoples of the Mediterranean and Near Eastern areas, from whom we get our modern method of time reckoning.)

Then, again, perhaps the proto-Celts lived in an area with frequent morning fog, making the choice of sunset natural. However, the choice of sunset does correspond to the other cycle beginnings of Celtic time reckoning, which are symbolic.

The day is divided naturally into halves, light and dark. Though proof is lacking, it is certain that the Celts further divided the day into fore-midnight, after-midnight, forenoon, and afternoon; and I believe it likely that they halved these divisions.

The Celtic year began at Samhain, which was counted as a day between years. The year was divided into quarters by the four holy days of Samhain, Imbolg, Bealtaine, and Lunasa. The dates normally given for these days are, respectively, November 1, February 1, May 1, and August 1--the days of the often thinly-Christianized holidays of Hallowe'en/All Souls', Candlemass/St. Bridget's Day/ St. Groundhog's Day, May Day, and Lammas. As I shall explain later, these dates are only approximate, but they'll do for now.

Though Lunasa and Imbolg were holy days, Samhain and Bealtaine, the most important days of the year, effectively divided the year in two. Samhain, whose name means "summer's end", was the beginning of the winter half of the year, called geimhreadh. Geimhreadh was the dark and cold half of the year, corresponding to the night half of the day. During geimhreadh, the sidhe and other malevolent beings were believed to be most active, and life was at its lowest ebb. On the other hand, it was also the time of reforming and resurrection. During geimhreadh, the old sun reached its nadir and was reborn, the familiar new-sun-god-replacing-old-sun-god theme found in various forms in Celtic myth. Though the last vestiges of old life disappeared under the snows during geimhreadh, in its second half new life appeared, to reach full vigor at Bealtaine.

Bealtaine means the "fires of Beal", who was presumably a Celtic solar/sky deity. Another name for Bealtaine, given on the Coligny calendar, is Giamon, which in Irish would be geimh-fhuin, or "winter's end". Under either name, Bealtaine marked the beginning of samhradh, the bright and warm half of the year, during which the forces of life reached their apex, and the solar deity attained his full manhood. However, the sun god also began to deteriorate during samradh after his solstice battle (the combat of gods myth); and the forces of life, after coming to fruition, slowly gave way as the year decayed to Samhain.

The choice of Samhain and Bealtaine as the turning points of the year was dictated by both druidic belief and the Celtic economic system. Religiously, the "precedence of dark over light" dogma seen in the day is repeated in the division and beginning point of the year. Economically, Bealtaine and Samhain are the times of transhumance, the moving of the herds from winter to summer pasture, and vice versa. By Bealtaine the ground has firmed up enough from the spring thaw to safely drive the livestock to their mountain pastures, and there is enough growth at the higher altitude to support them. Transhumance is a great social occasion among pastoral peoples, as they gather together for the drive. Inevitably, it became an occasion for religious ritual. At Bealtaine the cattle were blessed by driving them between two huge bonfires (probably sacrificial to ensure a good herding and growing season). By the way, a good smoky fire is an excellent method for killing livestock parasites. Judging by peasant May Day practices throughout the British Isles, it was also a time of much merry-making and promiscuity. These customs reflect the symbolic nature of Bealtaine as the time of mating between the sky god and the earth goddess which will bring forth the next year's life during the latter half of geimhreadh, corresponding closely with (and probably inspired by) the nine-month human gestation period. This symbolic connection is, of course, reinforced by the fact that this time of year is also the mating period for many animals, making Bealtaine an appropriate time for phallus-related worship (such as may-poles).

At Samhain, the tribe would again be together after driving the livestock back to the winter pasture in the sheltered valley. Again, ritual inevitably arose about the occasion. With winter come, prayers and sacrifices to protect the tribe and livestock from the depredations of the evil spirits of the dark half of the year were necessary. As the time of change, it was also a time for attempting to divine what lay in store for the tribe during the coming year. Many of our Halloween games probably started as divinatory practices, even if the Gaulish druids did have a weakness for entrails. Even the dressing up in frightening costumes for Hallowe'en probably had its beginnings in Samhain ceremonies to try to scare or, at least, confuse the spirits, which were believed to be especially active during this night. (Well, after all, if you'd been cooped up in a sidhe hill for six months, you'd want to raise a little hell, too.) The Celtic deity most closely associated with Samhain was the Daghdha in his character of god of the otherworld and rebirth, who was able to take the dead, immerse them in his cauldron, and bring them forth alive.

Geimhreadh was divided into halves by Imbolg, which may mean "swelling belly", and which began the sub-season of earrach, "spring". Around Imbolg-tide many animals give birth, and a celebration of this increase was natural. Its association with St. Brigid, the euhemerized goddess Brighid, leads me to believe that it was also a celebration of the hearth, home, and culture, but this is admittedly conjecture. Of actual Imbolg ritual we know nothing. Symbolically, the new life conceived at Bealtaine is brought forth at Imbolg.

Samradh was sub-divided by the festival of Lunasa a name which means the "games of Lugh" and which begins the

sub-season of Fomhar, " harvest". Lugh was a god of many attributes and myriad realms of power. Though probably originally a solar deity, Lugh was also a warrior, an artist and poet, and a craftsman, among other capabilities, and in Gaul was the main god of commerce. It is thus appropriate that his name be given to Lu'nasa, the time of the great fairs, at which competitions were held in athletics, crafts, and the arts, legal cases were decided, livestock bought and sold, etc.--a necessary periodic time of truce in inter-tribal relationships, an affirmation of cultural identity, and an opportunity for open and free trade among craftsmen and herders. Another name for Lunasa is Bron Troghain, a difficult name to define, but which has to do with parturition and giving birth. At this time of year, the harvest begins to come in and trees are bearing fruit. The ceremonies of Lunasa were thus probably those of thanks to the gods for a bountiful year, or sacrifices to increase the harvest if the crop looked small.

The Celts also celebrated the solstices. At the summer solstice, ceremonies involved the kindling of large wooden (wicker?) wheels, which were then rolled downhill to symbolize the coming decline of the sun after the solstice. Conversely, at the winter solstice huge fires were lighted to symbolize the rebirth of the sun and its coming return. Evergreens and, on the continent and in England, the mistletoe were given special veneration due to their retaining their life during the time of death. In Ireland the yew supplanted the mistletoe and in Scotland, the rowan. Though we have no direct evidence that the Celts celebrated the equinoxes, I am sure that they did, if only from a desire for neatness in their year. Also, the equinoxes are significant solar times, marking the return and departure of the sun--the god's adolescence and old age.

The Celtic year, then, was divided into eight parts by the holy days and the solstices and equinoxes. It may be best to look upon it as two overlapping years, one having to do with the sun/sky god and the other, the earth goddess. Samhain was the time of dying for the Earth; Imbolg, its rebirth; Bealtaine, its flowering; and Lunasa, its fruition. The winter solstice was the time of death and rebirth for the sun; the vernal equinox, its puberty; the summer solstice, full maturity; and the autumnal equinox, the onset of its old age.

Taking the cycles together, however, we see that the seasons reflect not only the status of the earth-mother, but also the status of the sun god. The period Samhain-Imbolg corresponds with the weakest period of the sun god--extreme age and infancy. The period Imbolg-Bealtaine corresponds with his childhood and adolescence; Bealtaine-Lunasa with his young manhood and early middle age; and Lunasa-Samhain with his late middle age and old age.

The two cycles are thus bound into a syncretic whole. The agent of this binding is the moon. In its monthly period the moon reflects the yearly cycles of the earth and the sun. Because the lunation period closely approximates the female cycle, the moon was most likely personified as a goddess. Now, goddesses are normally connected with either the earth or with water in Celtic mythology. The moon goddess is thus connected to the earth by gender, and this connection is reinforced by the moon's obvious tidal effects. Because of the moon's light-giving capability and its obvious solar connection, the moon goddess was probably thought of as the consort of the sun god. The moon is thus symbolically connected to both the sun and the earth. The Celts used the true lunar month. In keeping with the division of the year and the day, the moon's period was divided into dark and light halves determined naturally by the moon's phases; the dark half consisting of the first and last quarters and the bright half, the second and third quarters. These halves were subdivided by the

new and full moons, reflecting the four-fold division of the solar and earth cycles and reinforcing the symbolism.

Finally, I would like to note that many sources have the druids celebrating only one of the holy days per year. I believe this to mean a large scale celebration, with the other holy days having lesser celebrations, probably intra-tribal rather than inter-tribal. The celebration cycle ran retrograde through the holy days thusly: Samhain, Luonasa, Bealtaine, Imbolg. This cycle gives an actual periodicity of three years, which corresponds to the frequency of the great games at Tailtiu; so this ritual cycle is very likely to be basically correct. As we shall see, this ritual cycle was the heart of the Celtic method for calculating time spans of more than a year.

## REFLECTIONS ON CELTIC TIME RECKONING cont.:

DC V1 Iss 5 Sept 1978

By Robert Larson, 1978

*This article, begun last issue, is by Adr. Robert Larson of the Clanna Brochecta Grove, and was originally printed in the Clann's quarterly publication, "An Poc Uaim, "in the Earrach 1978 issue. Subscriptions to this journal are \$4.00 per year and can be sent to: Cody Grundy, 820 Circle Court, South San Francisco, CA 94080. We hope to have more of Bob's fine scholarship in future issues.*

### II. Achieving an accurate calendar

Nowadays we take the Calendar pretty much for granted. The Roman calendar we use is now quite accurate. In the eighteenth century, however, a gross adjustment of about two weeks had to be made in the calendar to rectify accumulated error. The calendar had gained nearly two weeks over the sun. The method for insertion of leap days now used (the insertion of an extra day in every year evenly divisible by four; except the century marks, when the year must be evenly divisible by 400) assures an almost exact accuracy. But it took a long time to arrive at this method of interpolation.

To achieve an accurate calendar, two things are necessary: the need for a calendar and a goodly period of accurate observation. The need for a calendar automatically arises when a people in a temperate climatic zone advances beyond hunting and gathering society. In an agricultural society, accurate timing of planting and harvesting is a necessity. While a calendar may seem to be less necessary in a mainly pastoral society such as that of the Celts, the times of transhumance must be predictable in order for the tribe to gather the herds. If the herds are moved too early in the spring, there may well be too little growth in the hills to support them; if they're moved too late, valuable growing time and the mountain grasses are wasted. If the herds are moved too early in the fall, grasses are wasted again and the harvest is interfered with; if too late, the herds may suffer from the onset of winter storms. In a pastoral society, moving the herds at the wrong time can seriously threaten the tribe's survival. Some sort of calendar is obviously necessary to avoid wastage of time, grass, livestock, and, ultimately, the tribe.

Being a northern people, the Celts had an advantage in calculation over more southerly peoples, for the difference in the lengths of the light and dark periods of the day is greater in the North. Determination of the solstices and, with them, calculation of the length of the solar year is thus made fairly simple. Equinoxes are also more easily determined, and their

determination is more accurate than that of the solstices, because the sun's declination is changing more rapidly at equinox than at solstice. In fact, the Celts might well have been saved the trouble of these calculations (and many of the others, too).

A definitely Celtic culture first arose in that crucible of early northern Europeans, southern Germany and Central Europe. In earlier times successive prehistoric cultures had sprung from this area and spread in much the same directions as the Celts did later. One of these pre- (or perhaps proto-) Celtic peoples built Stonehenge. Gerald Hawkins has convincingly shown that Stonehenge incorporates incredible astronomical knowledge. The Celts might well have taken over, or inherited, their entire calendric system from their predecessors. Judging by later Celtic practice, they would not have evicted the peoples they found in their conquered lands, but would only have made them pay tribute to their new overlords. If this be the case, it raises interesting questions about Celtic religion. Considering the correlation of Celtic myth and Druidic philosophy with the calendar, if the Celts co-opted the calendar, much of their religion must also have come from these peoples. The druidic cult would thus be much older than the rest of Celtic culture, and Celtic Myth would reflect not so much early Iron Age beliefs as Bronze Age and Neolithic beliefs, the specifically Celtic elements being a later overlay. Many of the more primitive elements of Celtic religion, such as animism, would be explained by such circumstances.

Be that as it may, the Celts had an accurate count of the solar year early in their history. While the equinoxes are close enough to planting and reaping seasons to do for an agricultural people, a pastoral people follows different rhythms. The most propitious times for transhumance do not fall on significant sun days, but about midway between the equinoxes and solstices. At these mid-points, the sun is at the same angle of declination in the sky. The sun's midpoints can thus be determined by observation and the days of Samhain, Imbolg, Bealtaine, and Lu'nasa set in place. This angle of declination is 16.3', which again corresponds with certain megalithic alignments, again showing the antiquity of at least the basic Celtic calendar. This declination gives the following dates for the holy days: Samhain, November 7; Imbolg, February 4; Bealtaine, May 5; and Lunasa August 7.

Now, the phases of the sun are not equal, due to the slight eccentricity of the earth's orbit causing it to move faster in the winter when it is closer to the sun. Even as using the solstices and equinoxes yields unequal seasons, so does the use of the midpoints. The period from Samhain to Imbolg is about 89 days, whereas the period from Bealtaine to Lunasa is about 94 days, while the other quarters are around 91 days each. I believe it likely that the druids equalized these intervals, both from a sense of neatness and from a desire to better reflect the equal phases of the moon and maintain their religious symbolism. They most likely started at Samhain, the time of regeneration they probably considered immutable. This would yield the following normal dates for the holy days: Samhain, November 7; Imbolg, February 6; Bealtaine, May 8; and Lunasa, August 8. Though this adjustment is not strictly necessary, it makes the calendar work more smoothly and thus would be more convenient for the average Celt or for places where solar observation was difficult and unreliable due to weather. It also reflects druidic numerology, for the days set in this manner are three lunar months and three days apart, give or take a day.

So we come to the moon. The inclusion of the moon in the calendar was inevitable, not only on religious, but also on practical grounds. In practical terms, the moon is a counting device, enabling the observer to easily count large numbers of days and fix time spans with great accuracy. The introduction of the moon into a solar calendar creates great difficulties due to the incompatibility of lunar and solar movements. (The solar year is

365.242 days, whereas twelve lunar periods are 354.36 days.) The Celtic method of reconciliation between these two cycles is in full agreement with druidic precept and ritual and correlates with the peculiar nine-month cycle of celebration.

To be Continued:

## Reflections on Celtic Time Reckoning

Continued

Vol 2 Iss 1 Nov. 1978

By Robert Larson, 1978

*This article, begun two issues ago, is by Robert Larson, Archdruid of the Clanna Brocheta Grove of the ODN. An earlier version of this issue's section was published in the Clann's journal, "An Poc Uaine." It has been completely rewritten, since he now thinks he has "cracked the code" of the ancient Celtic calendrical system once and for all. Although the mathematical explanations seem complex, the system itself is easy to remember and use--a tribute to the brilliance of the "barbaric" Celtic peoples.*

### III. The Coligny Calendar

The Coligny calendar is a bronze tablet (1.5m x 1m) uncovered at the turn of this century in Coligny, France. Though it is broken and is missing pieces, it is still an important clue to Celtic time reckoning and a confirmation of what was believed on the topic from Greco-Roman sources. However, since it seems to date from the time of Augustus after Gaul had been more or less Romanized, it could well be decadent. Its complex permutations would seem to increase its chances of decadence, as does the fact that it is inscribed in defiance of what is said to have been a firm Druidic custom of nonliteracy. However, there is evidence that the Celts of Central Europe did possess calendrical monuments and devices.

The months of the Coligny calendar begin with the "last" quarter of the moon and are subdivided into dark and light halves. The months are of two types, "complete" and "incomplete," consisting of 30 and 29 days respectively. With some variation and permutation these two types of months alternate through the year, beginning with the "complete" month of "SAMON" (Samhain). This kind of system is a common and quite accurate approximation of two lunar cycles, being only some 132' hours short of exactitude. The calendar begins with Samhain on the 30th day of its month, followed by a 30 day intercalary period. The lunar year consists of 12 months. After 2 1/2 years, or 30 months, another 30 day intercalary period is inserted at Bealtaine. The calendar as a whole consists of 64 months, including two intercalary periods.

This calendar keeps accurate track of both sun and moon and is also quite practical. As Neven Hanaff points out in *Carn* (a Panceltic cultural journal), the day can be fixed by observation. The season is, of course, fixed by the state of the vegetation. The month can then be fixed by observation of the sun's position, and the day by moon phase. But it is not a complete calendar, since true calibration of sun and moon over such a short interval is impossible.

The shortest whole number ratio of solar years to lunar months is the "metonic cycle" of 19 years = 235 months. This cycle was the basis of the Babylonian and Jewish calendars and was well known in the Mediterranean world. Herodotus and Diodorus both appear to mention this cycle in passing, in their descriptions of what seems to be Stonehenge, in their accounts of

the inhabitants of "Hyperborea" and Britain (though whether the people described were Celts or preceltic is debatable). Pliny, however, does not mention this cycle. Instead, he mentions a Druidic "long count" of 30 years-- a month of years. We shall see later that this 30 year interval is indeed part of a disguised metonic cycle.

In calculating a calendar, the method used should be as direct and accurate as possible. In an oral system of teaching, such as was used by the Celts, the method of calculation must be kept simple for ease of memorization and recall. Insofar as is possible, complex systems are formularized. Ideally the calendar will then work automatically.

If we regularize the spacing of the holy days as suggested last issue, they will be about 3 months and 3 days apart. But the difference between the solar year and 12 lunar months is only about 11 (10.8748) days. If we add 3 days to the date of each holy day, the calendar will gain a day over the sun. Therefore the date increase must have been only 2 days for one high-day interval. Because the interval between Samhain and Imbolg (Imelc) as determined by the sun is the shortest of the year, I suggest that the addition formula was 2-3-3-3. Let's explore the consequences of applying this formula.

Starting out with Samhain occurring on the 30th of its month, we insert an intercalary month and initiate the addition (S = Samhain, I = Imbolg, B = Bealtaine, L = Lunasa). The date is in the lower row.

S	I	B	L	S	I	B	L	S	I	B	L
0/30	2	5	8	11	13	16	19	22	24	27	30

Lunasa (Lughnasadh) falls on the 30th of its month, so an intercalary period must be inserted after it, lest Samhain fall out of its own month.

However, if we merely alternate 30 and 29 day months, Lunasa's month has only 29 days. Either we must add a day to this month or insert the intercalary period before Lunasa. But if the latter is done, Lunasa will fall out of its month. To make a long explanation short, I have experimented with both these methods (and many others) and the former is the more accurate. After the 30 day intercalary period ("IP") the months will restart their 29/30 alternation.

This calculation method results in a 2.75-year calendric period with a total of 1004 days, which corresponds very well with both the lunar and solar periods: 34 lunar months = 1004.0404 days; 2.75 solar years = 1004.4155 days. Another result of this method is an alteration in the number of days in each high day's month according to which high day was involved in the last intercalary month. That is, when the last IP immediately preceded or succeeded Samhain or Bealtaine, their months have 30 days and the months of Imbolg and Lunasa have 29. When the IP involved Imbolg or Lunasa, their months have 30 days and those of Samhain and Bealtaine have 29. Obviously, such alteration would supply a convenient reminder of which holy day had the last leap month and which will have the next.

If we continue our method of addition, the following dates will result:

L	S	I	B	L	S	I	B	L	S	I	B
0/30	3	5	8	11	14	16	19	22	25	27	30

Insert another leap month.

B	L	S	I	B	L	S	I	B	L	S	I
0/30	3	6	8	11	14	17	19	22	25	28	30

Insert another leap month.

I	B	L	S	I	B	L	S	I	B	L	S
0/30	3	6	9	11	14	17	20	22	25	28	31!

A leap month is inserted immediately before Samhain, which falls on the first day of its (30 day) month.

This addition yields a cycle of 11 years, consisting of 136 months having a total of 4016 days. 136 lunar months = 4016.1616 days; 11 years = 4017.662 days.

The lunar count is dead on. Samhain occurs on the first of its month, the 4017th day of the calendar, losing 0.662 days to the sun. This loss is a natural result of the method of calculation which can and will be corrected before it gets to be critical.

It should be noted that a similar cycle will emerge if the actual intervals between the high days is used, but more fiddling is needed to keep the calendar co-ordinated; the formula alternates between 0-2-5-4 and 1-1-6-3, and the pattern of leap months seen above (SLBI) does not develop. I feel that these are good arguments for regularization of high day intervals.

Continuing the addition formula (with the cycle now beginning with Samhain falling on the first), we have the following:

S	I	B	L	S	I	B	L	S	I	B	L	
1	3	6	9	12	14	17	20	23	25	28	31	=1

L	S	I	B	L	S	I	B	L	S	I	B	
1	4	6	9	12	15	17	20	23	26	28	31	=1

B	L	S	I	B	L	S	I	B	L	S	I	
1	4	7	9	12	15	18	20	23	26	29	31	=1

I	B	L	S	I	B	L	S	I	B	L	S	
1	4	7	10	12	15	18	21	23	26	29	32	=2

The total period of the calendar is now 22 years = 272 months = 8032 days. The actual figures for the moon and the sun are: 272 lunar months = 8032.3232 days; 22 solar years = 8035.324 days. Samhain occurs on the second day of its month, the 8034th day of the calendar. It has thus lost a day to the sun.

This loss can be corrected in various ways. If we add 1 to the date of the leap month high day when the loss to the sun most nearly equals one day, this addition would be made after the fifth leap month of the calendar (not including the Samhain we started with), or 13.75 years in. If we then continue the addition formula, we end up with the metonic cycle of 19 years 235 months = 12 lunar years + 7 months. The actual figures are: 19 calendric years 6939 days; 19 solar years 6939.568 days; 235 lunar months = 6939.691 days.

On the other hand, if we instead add the day to the date after 22 years, we end up with a total cycle of 24.5 years = 303 months

8947 days. The actual figures for the sun and moon are, respectively, 8948.429 days and 8947.771 days.

*To be continued!*

# Reflections on Celtic Time Reckoning

Continued:

Vol 2 Iss 2 Dec. 1978

By Robert Larson, 1978

*This article, begun three issues ago, is by Robert Larson, Archdruid of the Clan na Brocheta Grove of the Orthodox Druids of North America.*

## III. The Dance of Time

While both of the solutions presented last issue are quite accurate, they both need a one day interpolation, a task of no great difficulty. However, there seems to be no correlation with the 30-year "long count" mentioned by Pliny. Was he mistaken? I don't believe so. One day is not that great a discrepancy, given primitive observation facilities and Northern European weather conditions. What happens if we merely continue our addition formula without correcting for sun drift?

S	I	B	L	S	I	B	L	S	I	B	L	
2	4	7	10	13	15	18	21	24	26	29	32	=2

L	S	I	B	L	S	I	B	L	S	I	B	
2	5	7	10	13	16	18	21	24	27	29	32	=2

B	L	S	I	B	L	S	I	B	L	S
2	5	8	10	13	16	19	21	24	27	30

Which is where we started. Instead of 11 years, this cycle has eight, and the final intercalendary interval of 2 1/2 years = 31 months = 915 days, completing a total calendric period of 30 years.

Well, not really total. Actually this 30-year point is a convenient place for interpolation. The actual figures are: 30 years calendric = 10955 days; 371 lunar months = 10955.853 days; and 30 years solar = 10957.26 days. To keep time with the moon, one extra day must be interpolated. The most convenient way to do this is to add a day to the month preceding the month of Samhain, thus making it a 30 day month instead of its normal (for a Bealtaine leap cycle) 29 days.

This addition gives us a 30 year calendar of 10956 days, correct for the moon but one day off for the sun. So we add one day to the date of Samhain, starting off the next cycle with Samhain on the first of its month. This eliminates the High Days = 30th-of-month 11 year cycle from this new greater cycle, resulting in a metonic cycle (11 years + 8 years = 19 years). We now stand at the 49-year point of the calendar: 49 years calendric = 17895 days; 606 lunar months = 17895.544 days; and 49 years solar = 17896.858 days. The moon is about day off, an amount which I don't feel justifies the interpolation of a day, especially considering that the month of Samhain contains 30 days, gaining back .4694 days. Also, the observable phase of the moon would be almost identical to the exact phase.

The sun is thus left two days off from the calendar, requiring the addition of 2 days to the date of Samhain. Thus this, the last greater cycle, begins with Samhain falling on the second day of its month. This greater cycle is a short one, consisting of only 8 years, which gives us a total calendric period of 57 years = 705 months = 20818 days. The actual-figures for the sun and

moon are: 57 years solar = 20818.794 days, and .705 lunar months = 20819.073 days. One day must be interpolated to justify the moon. This is added in the same way as the correction at the 30-year mark and automatically justifies the calendar with the sun. The correlation we see here should come as no surprise, for 57 year equals three metonic cycles. But why not just use three metonic cycles??

The reason, I believe, was mainly mnemonic. Using a true metonic cycle requires the addition of a day to correct for moon drift about two out of three cycles. The one cycle not requiring addition could cause confusion--especially without written records. Using the method outlined above, however, results in three distinct greater cycles: a long count, a middle count and a short count. All that need be remember is that the long and short counts require moon correction and that all the counts require sun correction (tho the sun correction of the short count happens automatically). In fact, as I shall demonstrate later, not even this really needs to be remembered!

First, however, I wish to point out some characteristics of this calendar which may not be immediately obvious [*especially to those of us who got lost in the math two issues ago! --Editor*]. One of these is that it is possible to predict the status of the moon on any Highday from its date (and vice versa). In fact, the moon's phase for any day during the year is equivalent to its date. The first day of the month is the 3/4 moon; the eighth is the new moon; the 15th the 1/4 moon; and the 22nd and/or 23rd the full moon. This last uncertainty occurs because it's difficult to tell with the naked eye when the full moon actually happens, since the full disk looks about the same for about two days. Extrapolation of the moon phase for any date is thus child's play. For instance, the solstices and equinoxes fall one month and 15 days after the preceding High Day, making calculation of the date and moon phase for these critical sun days merely a matter of adding 15 to the date of the preceding Highday.

A second subtlety lies in the numerological relationships between the greater cycles and the leap month cycles. The total calendric period of 57 years consists of cycles of 30, 19 and 8 years--each 11 years less than its predecessor, which is equivalent to the number of days difference between the solar and lunar years. The greater cycles contain respectively 11, 7 and 3 leap months--each four fewer than its predecessor, which is equivalent to the number of seasons (or rather, sub-seasons) in a year. This method of calculation thus not only keeps accurate track of both the lunar and solar years, but also binds them together numerologically and mnemonically.

The calendar described above is accurate and mathematically consistent, but is it Druidic? Yes, it is, and here we begin to see another subtlety of the system. First note the standard 2.75 intercalendary interval which consists of 11 seasons and which has 11 holy days. Previously I believed that the 9-month Druidic cycle of High Day celebration was connected to this interval (and the rest of the calendar) numerologically; since if the 9-month ritual cycle is restarted every leap month, it results in a 3-3-3-2 pattern of ritual interval, reflecting the addition pattern for the year. I now believe that the ritual cycle was not restarted every leap month, but rather that an extra ritual was inserted to mark the leap month, with the ritual cycle being continued without alteration. The ritual cycle thus adds a third strand to the interlacing of the sun and moon--a ritual strand. The results are interesting:

- Year Number 1, 2. etc.
- Sunc Cycle SIBL ect.
- Ritual Cycle S L I etc.
- Leap Month Cycle S L B ect.

1	2	3	4	5	6	7	8
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L	**B*
S***	****	**L	****	****	**B*	****	****

9	10	11	12	13	14	15	16
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
*I**	S**L	**B*	*I**	S**L	**B*	*I**	S**L
*I**	****	****	S***	****	**L	****	****

17	18	19	20	21	22	23	24
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
**B*	*I**	S**L	**B*	*I**	S**L	**B*	*I**
**B*	****	****	*I**	****	****	S***	****

25	26	27	28	29	30	31	32
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L	**B*
**L	****	****	**B*	****	****	S***	****

33	34	35	36	37	38	39	40
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
*I**	S**L	**B*	*I**	S**L	**B*	*I**	S**L
**L	****	****	**B*	****	****	*I**	****

41	42	43	44	45	46	47	48
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
**B*	*I**	S**L	**B*	*I**	S**L	**B*	*I**
****	S***	****	**L	****	****	**B*	****

49	50	51	52	53	54	55	56
SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL	SIBL
S**L	**B*	*I**	S**L	**B*	*I**	S**L	**B*
****	S***	****	**L	****	****	**B*	****

57	Start
SIBL	SIBL
*I**	S**L
****	S***

This Begins a New Calendar!

Note that these cycles coincide only eight times during the calendar, twice for each High Day [typed in italics above]. Samhain on the three cycles only at the end of 30 and 57 years--the times when the moon correction is required. Correlating the ritual cycle to the calendar thus obviates the need for remembering which greater cycles receive moon correction. The coincidence of the cycles on Samhain dictates the timing of moon correction.

In fact, it might be better to divide the calendar into two greater cycles, a long count of thirty years and a short count of 27, rather than three cycles. The pattern of the coincidence of the cycles indicates that such a division exists, consisting as it does of two year-patterns of SIBL. Looked at in this way, the lengths of the two cycles have a difference of three years, the interval between rituals on the same Highday, surely a Druidic interval.

The patterns resulting from the interlacing of cycles could easily be used to determine the character of a particular ritual. At the times of the leap months time was literally out of phase, a condition which would call for extra solemnity and larger sacrifices. Having a large rite on the holidays connected with the leap months while continuing the ritual cycle normally results in two (and twice three) rituals in a year--a holy year. It is worthwhile noting that the two times-three rituals would occur in the same year fall in the years containing the last leap months

before the 30 and 57 year marks—the 28th and 55th years of the calendar, thus marking the coming end of the year count. The eight times when all the cycles coincide must have been times of great ceremonies and sacrifices, especially the Samhain coincidences; as these times were very special and rare (and thus Holy).

The calendric method outlined on the last couple of pages incorporates all the cycles and fulfills all necessary criteria. It is accurate, and though it may appear complex on the surface, it is really simple in its mechanics. In fact, its working is virtually automatic. Only the following rules need be remembered:

SIBL

1. Months alternate between 30 and 29 days in length.
2. The addition pattern for the dates of the High Days is 2-3-3-3.
3. The month containing a Highday which is immediately either preceded or followed by a leap month ALWAYS has 30 days.
4. A leap month always has 30 days.
5. Sun correction is needed after any short leap period (212 years instead of 2.75).
6. Moon correction is needed when all cycles coincide at Samhain.

Using these rules, the calendar works itself. It is quintessentially Druidic, reflecting what we know of their beliefs and ritual patterns from myth, folklore, and Greek and Roman commentaries. Indeed, it confirms the reputation for astronomical knowledge that the Greeks gave the Druids. And it is practical.

A calendar of this great a correlation and accuracy would take literally centuries to achieve; pointing again to great antiquity and (inevitably) to Stonehenge and other megalithic alignments. It's unlikely that the Druidic cult had anything to do with the construction of Stonehenge (it's very hard to realistically believe that they were that ancient), and they may never have even used it. But they undoubtedly met the builders' peoples during the Celtic expansion and obtained much astronomical data from them, probably then shaping it to fit their own philosophical and religious systems (which were in turn probably altered by the new information). The symbolic wholeness of Celtic time reckoning would then imply that much of the symbolism came from the pre-Celtic subject peoples, helping to-explain some of the more "primitive" aspects of Celtic religious beliefs, such as Animism.

Of course., some fiddling is needed from month to month due to the eccentricity of the moon's orbit if total accuracy is desired in the calendar. The slight unevenness of the months is, accentuated by the inequality of day length caused by the choice of sunset rather than midnight or noon for the beginning of the day. This fiddling is very likely the cause of the permutations incorporated in the Coligny calendar. I believe that the Coligny calendar was not so much a "calendar" as we use it today (as a predictive device, however little its coordination with anything but the sun), as it was a record of its period.

Be that as it may, Celtic time reckoning was accurate and mathematically, numerologically, religiously and symbolically consistent. It was a true dance of time.

The End!



# Cross Quarter Day Calculations

By Larry Press, Poison Oak Grove  
Druid Missal-Any, Oimeic 2003

This article sprang from queries to the Grove mathematician on how to calculate the major Druid High Days. The Druids were the mathematicians and astronomers of their day and would have been able to determine when the major and minor High Days would fall. Poison Oak Grove tries to maintain such practices of the ancient Druids.

The principle is simple. I don't have my calendar here with me, so I can ONLY explain the principle and give artificial examples, but it should be enough to give you the idea.

The astrohoogical calendar doesn't give the times of the cross-quarters because those events are of no interest to most astrohooligers. it does, however, give the Sun's positions at various dates and times; we can use that information to estimate the date and time the Sun will be in the position that interests us.

Suppose for example, that the Sun is at 14 degrees of the sign at noon PST on the 6th of November, and at 16 degrees of the sign at noon PST on the 7th of November. Then the position of interest (15 degrees) is halfway between the two given positions, so the Sun should reach that position halfway between the two given times (in this case, Midnight of the 6th-to-7th).

That's the basic principle. In practice, things are a bit trickier because:

1. The Sun's position is given the calendar in degrees, minutes, and seconds, and we need to convert that to degrees-and-fractional-degrees (e.g. 14 degrees 30 minutes 0 seconds becomes 14.5 degrees).
2. The times are given the calendar in hours, minutes, and seconds, and we need to convert them to hours-and-fractional-hours
3. We use the degrees + fraction and hours + fraction values to compute the date-time of the cross-quarter, but that gives us a value in hours + fraction, so we need to convert that back to hours and minutes.

However, if all you're doing is confirming my calculations, you don't need to worry about all the tricky arithmetic. Do this instead:

1. Go to the tables in the back of the calendar. Look for the LATEST day and time at which the Sun's position is LESS THAN 15 degrees of the sign. Note the date and time, and convert it to Pacific Daylight Time (by subtracting however-many hours). Note the position, and convert it ROUGHLY to degrees and fraction (you don't have to be too accurate here—we're just estimating—it you get it to the nearest 1/4 degree, it'll probably be good enough)
2. Then find the EARLIEST day and time at which the Sun is MORE THAN 15 degrees of the sign. Make note of that date and time, and convert it to Pacific Daylight Time, as well. As before, note the position, and convert it roughly to degrees + fraction.

## Section Nine:

# Conclusion to Part Four

As you can tell, most of the material in this section is considered irrelevant trivia to most of the Reformed Druids. I hope that you have found it amusing, because I laugh out loud every time I read certain sections. The mere idea that any Reformed Druid (such as myself) could actually be bothered with such a complicated mess of materials, forces me into hysterical laughter.

None of the material in this section should be considered unalterable dogma, it merely a collection of customs and terms that have been used over the last 33 years. There is no reason why most of them cannot be replaced with new ideas.

Yours in the Mother,  
Michael

3. How far apart are the two positions? I.e. subtract the smaller from the larger, to get a separation (in degrees + fraction). How far along that distance is 15-degree position? Once again, you can be rough here. Is it about 1/3 of the way? 1/4? 3/4? If you just get it to the nearest 1/4 or so, that may be enough to confirm or reject my more detailed calculation.

4. So, if 15 degrees at some fraction of the way between the first and second positions (e.g. 2/3 of the way), then the Sun should reach 15 degrees roughly that fraction between the two given times (e.g. 2/3 of the way between the first and second times).

5. Now compare the date-times I gave you (in my e-mail message) to date-times of the first and second positions from the calendar tables (i.e. steps 1 and 2 above). Is the date-time I gave you BETWEEN those two date-times? If not, then one of us has made a big mistake. Is the date-time I gave roughly the same (say, within 1/2 day or so) as the rough calculation you arrived at in step 4 above?

In the exercise above, I calculated the date-time the Sun reached 15 degrees of the sign, but the same techniques work to estimate when the Sun reaches 16 degrees 18 minutes declination.

I believe you have a copy of the same Jim Maynard's Pocket Astrologer 2002 that I have. (We bought them while visiting Stephen last year.)

1. Go to page 56. The upper portion gives the positions (right ascension) of various astrological planets for each day of November; the 2nd column is the Sun's positions.

2. Note that at Noon GMT on the 7th of November, the Sun is 14 degrees 54 minutes of Scorpio, while at Noon GMT on the 8th it is at 15 degrees 54 minutes.

3. The difference between the two POSITIONS is exactly 1 degree; the difference between the two TIMES is exactly 24 hours.

4. The position we're looking for is 15 degrees of Scorpio; this is 6 minutes past the FIRST position (i.e. 14 deg 54 min + 6 min = 14 deg 60 min, that is 15 deg). But the two positions are 1 degree apart (see step 3 above); 6 minutes is 1/10th of the way between those two positions.

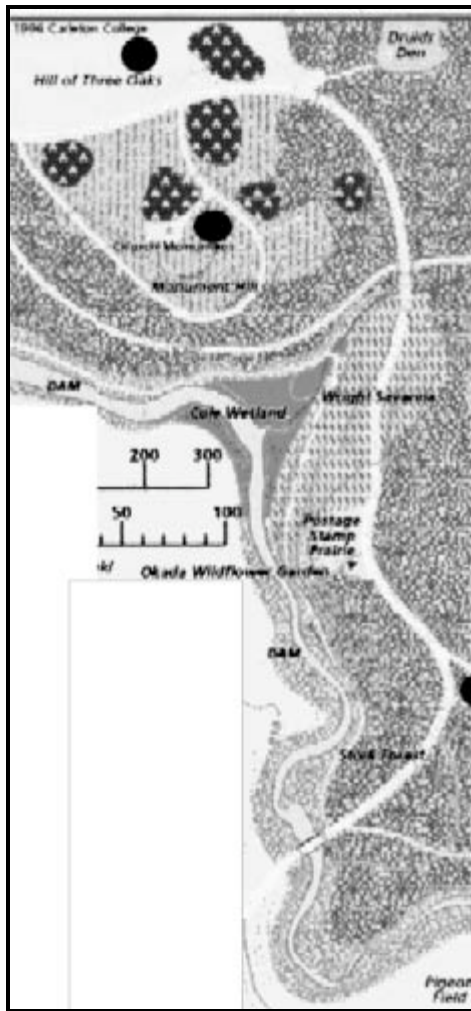
5. So we know that the cross-quarter position is 1/10th of the way between the Sun's position at Noon GMT on the 7th and Noon GMT on the 8th. That means that it should reach that position after about 1/10 of the TIME between Noon GMT of the 7th and Noon GMT of the 8th. The time difference is 25 hours, and 1/10th of that difference is 2.4 hours i.e. 2 hours and 24 minutes. Thus the Sun should reach 15 degrees Scorpio at about 2:24 GMT on the 7th of November--which is very close to the time I calculated, using my program to do the interpolation.

6. The final step is to convert the GMT time to PDT. Page 21 of Jim Maynard's calendar gives the time corrections: to convert from GMT to PST, subtract 8 hours; to convert from GMT to PDT, subtract 7 hours.



Figure 24 Above, Monument Hill, 2001.

Below are the two "Sticks and Stones" piles by the Chapel on the entrance to the Bald Spot.



**Figure 25 Upper Arb detail. Top black spot is Hill of 3 Oaks and site of Old Stone Circle aka Stonehenge. Black spot below it is Monument Hill, site of the Founding year. Upper right corner is the Druid's Den/Little Grove, popular in 90s Druidism for Sweatlodges and Vigils. Half-spot on right edge in bottom half is the New Stone Circle, aka Stones of Irony.**

