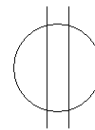
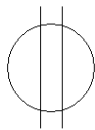


# I ntroduction

## Reformed Druids?!?

Or

*What and Why is Reformed Druidism in the 1970's?*



### *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.<sup>1</sup>

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."<sup>2</sup> 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.<sup>3</sup>

In June of 1964 c.e., the religious requirement was repealed.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<sup>4</sup> 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.<sup>5</sup>

### *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)*.<sup>6</sup>

**"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."**

<sup>1</sup> This essay is based, immediately, on a pamphlet from 1974 of the same name and more remotely to a pamphlet of 1964 called "What is Reformed Druidism." I will mark major and otherwise interesting additions/subtractions from the former and give an idea when Bonewits was borrowing information from the later. The whole first paragraph is new to this essay.

<sup>2</sup> These two 'quoted' phrases are directly from the 1964 pamphlet. Oddly, the rest of this sentence is also from that pamphlet. It is unclear at times why Bonewits put quotation marks around some phrases, though perhaps "exotic ritual" because it is an interesting phrasing.

<sup>3</sup> The group was never a *recognized* organization, though they did have a faculty advisor.

<sup>4</sup> The original pamphlet read "horror" instead of surprise. This was changed based on a comment by Richard Shelton that "Fisher has come to view at least RDNA with equanimity" in a list of comments dated 1 May 1976.

<sup>5</sup> Paragraph 2 through 5 are almost completely based on the 1964 pamphlet, with considerable rewording.

<sup>6</sup> The 1964 pamphlet mentioned the tenets but did not quote them.

This has since been abbreviated, in *The Outline of the Foundation of the Fundamentals*, to the following statements:<sup>7</sup>

**“1. Nature is good! And the second is like unto the first: 2. Nature is good!”**

It appears that<sup>8</sup> all Reformed Druids, of every Branch of the Reform, believe in the above principles, though all have their own interpretations of the words. In all the Branches of the Reform, the material realm, Nature, is personified as the Earth-Mother (one of the oldest archetypes known to humanity). The abstract essence of the universe(s), in distinction from the material world, is referred to as Be'al, from a word which the Ancient Celts applied to an abstract supreme being (based on the root “Bel”, meaning “good, shining, bright”). The “object of Humanity’s search” is called “awareness” and it is defined as “unity with Be'al”.<sup>9</sup>

#### *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, Chaostic Druidism, Norse Druidism, etc.)

The RDNA is, of course, the original group and looks somewhat askance at the offshoots.<sup>10</sup> 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.”<sup>11</sup>

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<sup>7</sup> Which is to be found in the apocrypha. The 1974 version had as an abbreviation “Nature is Good! Nature is Good! Yea, Verily, Nature is Good!” As Shelton pointed out “Frangquist’s abbreviation...is more satisfactory and preserves the duality.”

<sup>8</sup> These first three words are additions from the previous pamphlet. Shelton, and others, were insisting that Bonewits be careful about being overly general, though the statement that follows is generally agreed to be universal.

<sup>9</sup> The later two thirds of this paragraph is basically from the 1964 pamphlet.

<sup>10</sup> This is an interesting comment, though vague and is true only if read in a certain way.

<sup>11</sup> This question and answer is in part from the 1964 pamphlet. However it offers an explanation why this cannot be answered on a group level. “...Because of it, such questions as “Is druidism a self-contained religion?” cannot be answered. If it is answered yes, then all other religions are denied; but if it is answered no, then Druidism denies itself as well as the agnostics. The answer must be found on the individual level; and the Druid would say, “It will come with awareness.” This refers originally to the protest against dogmatic religion though

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*, Chapter 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,<sup>12</sup> 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<sup>13</sup>; 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

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this essay slightly distorts that. The 1974 pamphlet suggested that it was a *problem* for all Reformed Druids and asks the question “Is *our* Druidism valid?”

<sup>12</sup> For explanation and history of this term see *The Book of Changes* and *The First Epistle of Isaac*.

<sup>13</sup> This is true, though in a number of cases throughout the *DC(E)* Bonewits tries to apply the term Orthodoxy to members of the RDNA.

about the whole problem. Still, many of the older members of the RDNA disapprove of Neopagan Druidism, considering it a dangerous step backwards.<sup>14</sup>

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.<sup>15</sup>

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<sup>16</sup> 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<sup>17</sup>, who must be at least a Third Order Druid or Druidess,<sup>18</sup> 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.

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<sup>14</sup> Again this is somewhat vague. Many Reformed Druids wished the Pagan Druids good luck while saying it was not their path. Richard Shelton has said that Schismatic Druidism is a religion affected by Reformed Druidism for Bonewits, as David Fisher’s Christianity had been influenced by his Druidism.

<sup>15</sup> These two were originally mentioned as activities of the SDNA, however Shelton insisted that the RDNA was also interested in Ecology and liturgy creation.

<sup>16</sup> In the 1974 pamphlet this was “Neo-Pagans”

<sup>17</sup> This and much of the other *term/ess* titles were controversial, many people feeling that they were unnecessary and more over would have a negative effect. For more see the introductory essay. Other notes will touch on this from time to time.

<sup>18</sup> This was one of the more contentious points on in the language debate. Shelton wrote “Please, please get rid of that bastard term *Druidess*. Who needs it? Druid, like human, refers to either sex. This sort of nonsense is the most pernicious and degrading variety of sexism in the language.” For more, see the introductory essay.

Some Groves may also appoint an Astrologer to select the proper dates for services, etc.<sup>19</sup>

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.<sup>20</sup> The SDNA and the HDNA add various other requirements for this Order, including, among 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 sciences, 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.<sup>21</sup>

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 oust the “heretics,” in any event, since they do hold legitimate Apostolic Succession, and there are no provisions—currently—for loyalty oaths to the original Branch.)<sup>22</sup> The basic principal of the Council of Dalon Ap Landu has been described by some as “that government is best which governs least.”<sup>23</sup> The CoDAL operates by mail and is officially headed by whoever is

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<sup>19</sup> The 1974 pamphlet mentioned “a Guard, to prevent disturbances by outsiders.”

<sup>20</sup> The three sections on the orders, up to here, is essentially from the 1964 pamphlet with a few minor changes in wording.

<sup>21</sup> These last two paragraphs have been added since the 1974 pamphlet. The first one was added in response to Shelton’s insistence that “RDNA also customarily encourages the ordination only of those with vocations.”

<sup>22</sup> Richard Shelton considered the possibilities of making the schism permanent to eliminate possible dangers that the branches of the Reform might take over the Council of Dalon Ap Landu. However, the options for doing so were at least distasteful if not difficult.

<sup>23</sup> That is a comment by Richard Shelton. The 1974 pamphlet attributed this as a more universal statement of Druidism.

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)<sup>24</sup> 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<sup>25</sup> (Berkeley, Chicago and Stanford) decided in August 1974 c.e. to stage a *coup d'état* 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 vagueness 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).

#### *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<sup>26</sup> of Nature mentioned below (under

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<sup>24</sup> In the 1974 pamphlet the sole reason given was that "Since this [the Carleton] Grove only operates during the school year, and is not always in existence (and for various other reasons) the Council does very little." This angered some people because the blame was centered on Carleton. There were additional contentions related to the alleged non-existence of the Carleton Grove.

<sup>25</sup> There were six, though the sixth, the Ann Arbor Grove, was not widely known about. Elsewhere Bonewits mentions the existence of that Grove, but was apparently unable to retypset this section, or at least to remember to do so.

<sup>26</sup> In the 1974 pamphlet this was "God-aspect," god was removed at Shelton's insistence.

"Ritual").<sup>27</sup> 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)<sup>28</sup> and the RDNA has never instituted or executed any procedures for selecting replacements for the heads of the Higher Orders.<sup>29</sup> Since the heads (Patriarchs and Matriarchs) of each Higher Order 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)<sup>30</sup> 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.<sup>31</sup>

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<sup>27</sup> The beginning of this paragraph is from the 1964 pamphlet, with some changes. The quoted section is exactly as it originally appeared.

<sup>28</sup> Gary Zempel had offered the offer of his resignation. He is, to this day, the Patriarch of the Seventh Order and recently the Eighth Order was opened. David Fisher, the Patriarch of the Fourth Order had previously offered his resignation and been summarily rejected. The more recent example which Bonewits speaks of is probably a letter in which he stated that he did not consider himself Patriarch, though he never again offered his resignation.

<sup>29</sup> "Instituted and executed" was added to this version. Shelton pointed out that there is a procedure for replacement, by the vote of the immediately lower council. The necessity of this method, which would certainly be valid, compared to some others have been questioned.

<sup>30</sup> The qualifying parenthetical statements are added as Shelton, and probably Bonewits, was not clear that anyone could know what the Ancient Druids actually did. As Shelton pointed out "Leave the Ancient Druids out of this; we are treading on history far enough by borrowing the name." The reference to the Ancient Druids was in the 1964 pamphlet.

<sup>31</sup> Save for the third sentence this paragraph was in the 1964 pamphlet. The first sentence is altered at the beginning to make it consistent with how the tenets are phrased within this essay compared to the original pamphlet. Both pamphlets read that "...worship must," rather than should, though Shelton, and possibly others, felt this to be too strong of language.

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.<sup>32</sup>

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.<sup>33</sup> 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.<sup>34</sup> 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:<sup>35</sup>

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*.<sup>36</sup>

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

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<sup>32</sup> This paragraph is new.

<sup>33</sup> This paragraph, to here, is from the 1964 packet. In the original it read “According to ancient Druid customs,” which indicated a much better knowledge of such customs than actually exists.

<sup>34</sup> The 1974 pamphlet read “some groves may wish to meet in ordinary clothes or skyclad.” Shelton suggested that the mention of being skyclad be left out to avoid ‘offending non-pagans.’

<sup>35</sup> This paragraph and the following list are included in the 1964 pamphlet.

<sup>36</sup> This last sentence and the next paragraph are new.

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 1<sup>st</sup>, is a Major High Day and begins the period of *Geimredh*.

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

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

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

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

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

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

*Fall or Autumn* occurs around September 21<sup>st</sup>, 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.<sup>37</sup> 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*<sup>38</sup>

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 be inspired by the

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<sup>37</sup> With the exception of the first sentence of this paragraph, everything to here is in the 1964 pamphlet, with some additions to individual sentences.

<sup>38</sup> This section is new to this version of the essay.

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.

#### *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 Adr. 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

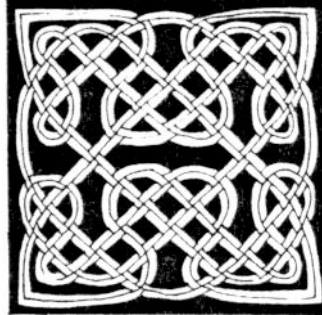
Southern Shores (Stanford) Grove, RDNA/NRDNA, c/o Adr. David Uggla, 1820 West Bayshore Road, Palo Alto, CA 94303.

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

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.

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Local druids!!**

part one



the  
**C**hronicles  
of the  
**F**oundation

Being those items previously published as:  
*The Druid Chronicles (Reformed)*

## THE CHRONICLES OF THE FOUNDATION

### INTRODUCTION

Originally published under the title *The Druid Chronicles (Reformed)*, these Books contain the basic history and beliefs of the Original Branch of the Reform founded at Carleton College from which all present and future Branches of Reformed Druidism spring. Thus, they are about the only section of *The Druid Chronicles (Evolved)* that is accepted by every group. Indeed, many of the members of the original RDNA accept *only* these Books as relevant to Reformed Druidism and consider most other written material of a Druidic nature (save a few of the rituals) to be either irrelevant, optional or perniciously heretical. Followers of orthodox RDNA beliefs may therefore wish to discard the rest of this publication.

Members of all Branches of the Reform, on the other hand, should study these Books carefully, as they contain much of value to all Reformed Druids.

The majority of the materials in the Books was written by David Frangquist with the assistance of David Fisher, Norman Nelson, Dr. John Messenger, Kathie Courtice and others. They have been edited to remove sexist phraseology and one obsolete passage (*Customs 8:13-15*) but are otherwise untouched.

By the wish of the authors, there is no Copyright upon any of these Books, but rather, they are all in the Public Domain and may be reprinted by anyone so desiring.



*Left to right: David Frangquist, Adr. David Fisher and Norman Nelson, holding Druid Services during the First Year of the Reform. Photo provided by Dr. John Messenger.*

# the early chronicles

## Chapter the FIRST:

1. The first of the Chronicles of the disciples of the Earth-Mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the Reform; which Branch\* of the Order was in Northfield, which is a city in Minnesota, the south-east part thereof. Peace be unto those whose hope lies in the comfort of the Earth-Mother.<sup>39</sup>
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 his or her<sup>40</sup> own place of worship in order that there credit might be established on their record.
3. And it came to pass that there were those among these people who chose to pursue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.\*
4. Now he did appear in the area which is north of the Lake of Lyman,\* proclaiming the glory which was Druid. And a few there were who listened to him and consulted with him.
5. And it came to pass that when a group of the faithful were gathered on a hill, where there had been set up in a small monument in stone,\* they concluded among themselves that this place should be the new location of an altar, which would be built with the work of their hands out of rough stone.
6. And it also came to be revealed, at that time, that David, who was a Fisher, was a priest in the Order of the Druids, and that his rank was that of the Third Order Priest.\*
7. Now it was decided that there should be a regular service of worship which would be held in the appointed place, and which would be held on the last day of the week, which is Saturday, according to the old custom.\*
8. All of those things, which have been presently related, did occur during the month of April,\* which is just before the celebration of *Beltane*, and that time is generally held to be the <sup>41</sup> beginning of the reform.

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[a, b, c, ...] refers to notes to be found at the bottom of each page of text

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<sup>39</sup> There are a number of apparently minor changes in this paragraph that typify one type of change that Bonewits made. That is, the change in capitalization in "Earth-mother" to "Earth-Mother," and likewise the capitalization of the first letter in "Reform," "Branch," and "Order." As noted this happens a number of times too many to reasonably list. It is worth mentioning that Bonewits also capitalized a number of pronouns referring to the Earth Mother and to Be'al.

<sup>40</sup> In the original this was simply "his own place of worship." The original version used the masculine pronoun as a genderless pronoun as was once standard. However, this is no longer used and there is as yet no generally accepted replacement. Such changes of 'single' gender pronouns to "or her" and the matching possessive pronouns are common.

<sup>41</sup> This version is missing "time of the" here.

## Chapter the SECOND:

1. And it came to pass that when the celebration of *Beltane* (which is the first day of the month of May) was held, there was not yet completed the altar which was to be built of stone, according to the plan which had been adopted by the faithful.\*
2. And so it was that an altar which was small and portable and made out of steel came to be used for the service. And it was generally agreed that it was indeed an inferior type of altar.\*
3. Thus, a group of disciples began to assemble the rough stones which were necessary to build the new altar. And although their numbers were small in the beginning, those who did lend their help did increase until their number was nearly doubled.\*
4. Now when the last stones had been laid in the altar, the priest did step back from it, and did look upon it, and he said: "It is good.<sup>a</sup> We shall hold services here around it today, after the noon" (for it was Saturday).
5. And the altar did measure about two cubits high, and about two cubits wide, and about three cubits long.\*
6. And it came to pass that there were in number about a dozen people who did gather at the altar that day, and who did partake of the *waters-of-life*.\*
7. After the *waters-of-life* had been passed, Howard who was called Cherniack, did rise up (for he was a Preceptor, and of the Second Order), and he did read to them from a paper.
8. The purpose of this paper was to establish for them a Constitution;\* so when the reading had been completed, the Archdruid<sup>42</sup> (for such was the priest to be called) did ask those who were gathered if they did approve.
9. Now all who were present did give their assent, save one who was not yet of the First Order. And it came to pass that when the question was again asked on the week following, all did again approve, save one who did not disapprove of the paper, and so it was considered unanimous.
10. And so after the paper had been accepted in this manner, the congregation of the disciples was then known as "The Reformed Druids."<sup>b</sup>

## Chapter the THIRD:\*

1. Now after the paper had been read on the first Saturday after the celebration of *Beltane*, it was perceived that the sky was covered by clouds. And this was not good for a Saturday evening.
2. Thus did the Arch-Druid go and kneel before the altar and invoke the Earth-Mother asking for a clearing of the weather.
3. And the Earth-Mother did look upon the congregation of the faithful, and did look upon the altar which had been built to Her glory, and saw that it was good.

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[\*] refers to notes to be found in *The Book of Footnotes*.

a: Other authorities read: "It looks good."

b: Other authorities add: "of North America."

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<sup>42</sup> The original spelling was "Arch-Druid."

4. And, behold! there was a great wind in the sky, and it did blow from the sky in the space of less than two hours all of the clouds, yea, even the last vestige thereof. And the sun shone brightly in the sky.

5. And this was taken to be a sign.\*

6. But some there were those in the area who did scoff, for their hearts were hardened. And they did conspire, saying: "Let us tear down the stones from the altar which has been built on the hill."

7. And they did go in secret to the altar, and did tear at the altar, each with his bare hands, and did take therefrom the stones which had been set there, yea, even down to the foundation thereof.

8. And the Earth-mother did look upon this with disfavor, for it was the defilement of the altar which had been built to Her glory.

9. And so it came to pass that in that same day, even as the last stones were being removed, a storm did gather, and there was thunder and lightning and rain;

10. And it was exceedingly cold, and the clouds did not leave the skies for a period of four days.

11. And this also was taken to be a sign.\*

#### *Chapter the FOURTH:*

1. And it came to pass that when those of the faithful who had built the altar, each one with his bare hands, did find that the altar had been defiled, they did rend the air with their lamentations.

2. And they did set themselves there<sup>43</sup> to the task of once again building the altar, that is, of rebuilding it; and they did set each stone in the place which had been appointed to it.

3. And as they did complete their task, the sun did make a brief appearance unto them from in the midst of those clouds which were covering over the sky;\*

4. And each took this to be a sign, each in their own way.<sup>c</sup>

5. Now after the work was the second time completed, those whose purpose it was to do evil unto the altar did come the second time also;

6. And they did come in the darkness of the night, for they were the Antidruids.

7. Now when these Antidruids did come, their coming being covered by the darkness of the night, they did come with the smell of drink heavy upon them; yea, were they so filled with drink that they were under the influence thereof.\*

8. And they did pull at the stones of the altar, yea, did they tear at the altar with their bare hands, and they did pull the stones away, one from the other.

9. Now as the Antidruids did defile the altar in this manner, one of their number did shout in his loudest voice: "Blasphemy!...Blasphemy!" for so was he under the power of strong drink.

10. And it came to pass that the faithful did perceive that the altar had once again been attacked by the hand of violence, then did they again rend the air with their lamentation, so great was their grief.

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c: See Med. 6:1

11. Wherefore they did set to the task which was before them, which was the task of placing the stones the third time in their proper places; but they did fix them there this time with mortar,<sup>d</sup> that they might not be wrested therefrom by the hand of the Antidruid.

12. And a curse was placed on the altar; and the Archdruid spake unto the Druids assembled, saying: "Verily I say unto you, whosoever findeth him who hath done this thing, be ye admonished to do whatsoever ye will to make for him his life miserable."

13. And it came to pass that it was made known to them that one of the Antidruids had come to twist his ankle, yea, even to sprain it; and this was taken to be a sign.

#### *Chapter the FIFTH:*

1. And it came to pass that the time was near at hand for the altar to be consecrated.

2. Now it was the custom that when an altar was to be consecrated, that a sacrifice should be made upon it, which sacrifice should be of a living thing, yea, a thing which doth testify to the bounty of the Earth-Mother.

3. And the purpose of this sacrifice is to consecrate the altar.

4. But behold, there did arise a dispute among the Druids concerning this sacrifice which was to be made upon the altar.

5. For there were some among them who were in favor of a small sacrifice and some who were persuaded that the sacrifice should be a large one;

6. those being in favor of the small sacrifice having a desire that it be of the living leaves and branches of a tree;

7. those being in favor of the large sacrifice having a desire that it be of the living flesh and blood of an animal or bird.

8. Wherefore, there did ensue a dispute among them concerning the manner in which this sacrifice should be made.

9. And it came to pass that Howard, who was Preceptor, did arise and he spake unto them, saying: "Have ye not forgotten that we are reformed, yea, even do we call ourselves by the name of Reformed,<sup>e</sup> wherefore we must put behind<sup>44</sup> those things which do bring offense to our senses;" for Howard was one of them who were in favor of the small sacrifice.

10. But another did arise, who did call himself Jan, for he was in favor of the sacrifice of an animal, and he spake unto them saying: "Have ye not forgotten the customs of old—which were the customs of our predecessors before us?\*" Verily I say unto you, nothing will be acceptable to the Earth-mother save it were nothing smaller than an animal or fowl, yea, even a chicken."

11. Wherefore, there was about to occur a great schism between those on the one hand who were of the first faction, and those on the other hand, who were of the second faction.

12. And they were exceedingly wroth one with the other.

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d: See L.C. 7:7

e: See E.C. 2:10

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<sup>43</sup> In the original "there" occurs after "task." I am not sure if this is a copying error or Bonewits 'correcting' the quirky, but intended, grammar. Similar moving around of single words occurs in a number of places. Likewise in the next verse he has changed "covered over the sky" to "covering over the sky."

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<sup>44</sup> The original has "behind us." This is probably a copying error but it may have been intentional.

13. But behold, Jan did rise up and relent his position, asking neither that flesh nor blood be spilt upon the altar; for he did perceive that they were not strong enough and that such a schism would be their end; wherefore he did relent that the schism might not take place.\*

14. And it came to pass that the altar was consecrated by the burning of living leaves and branches of a tree;<sup>f</sup> and it came to pass that the altar was consecrated on the third Saturday after the celebration of Beltane (which is the first day of the month of May).\*

*Chapter the SIXTH:*

1. Now it came to pass that on the fourth Saturday after the celebration of *Beltane*,\* it came to be decided that petition be made unto the authorities, that is, the Administration, concerning the recognition of the activities of the Druids.

2. And it came to pass that there were many among them who did approve; for they were in number about one score and two.

3. And each went and prepared their petition in the manner that was prescribed by the Administration.\*

4. But behold, there were then returned notices which did say: "Thy actions are not acceptable in Our Sight."\*

5. Wherefore, Howard, who was Preceptor, did go up unto the authorities, saying: "Do ye not see that there are many like us which do go by strange creeds?"

6. And he was answered: "Yea, verily we do see that there be many like ye which do go by strange creeds. Neither ye nor they are acceptable in Our Sight."

7. And Howard spake, saying: "By what method do ye judge?"

8. And he was answered: "We are chosen that we should be judges. Yea, even do we judge according to our judgements."\*

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

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f. See Med. 2:6

*Chapter the SEVENTH:*

1. Now on the fifth Saturday after the celebration of *Beltane*,\* the Druids were assembled as usual; and after the *waters-of-life* had been passed, the Arch-Druid spake unto them, saying:

2. "Behold, how our altar is attacked on the one side,<sup>g</sup> and our recognition is rejected on the other.<sup>h</sup> Are we not afflicted even as were our predecessors before us?"

3. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated.

4. "Wherefore, we must not take up the sword,\* but remain tolerant and patient in our afflictions that there might be peace."

5. And he spake saying: "Behold, this is the last time we shall be together for a long time. The time is at hand when we shall depart, each of us going his or her separate way.\*

6. "Behold the flowers of the earth and the beauty thereof and behold the sky and the clouds and the beauty thereof: and behold all the handiwork of the Earth-mother and the beauty thereof.

7. "Be ye firm in the faith; and as ye go your separate ways take time to pause before all the glory of the Earth-Mother (which is Nature); and fail not to meditate on that which has been said and done here, yea, even as the sun does reach it height in the north (which is *Midsummer* and an important day with us) should ye meditate on these things.

8. "For verily I say unto you, when the sun crosses the equator, shall ye be again reunited here with these thy brethren."<sup>i</sup>

9. And all went their own ways glorifying the Earth-Mother and singing Her praises, yea, even unto the very ends of the land did they journey, praising the beauty of all that is to be found in earth and sky.

10. Now these are the records which have been made to the glory and honor of the Earth-Mother. Praise be to the Earth-Mother for the beauty which is in Her in the earth and in the sky; all the birds of the air and the animals of the ground are a testimony to Her excellence. Even as the dawn of the new day brings new light, is there new hope.

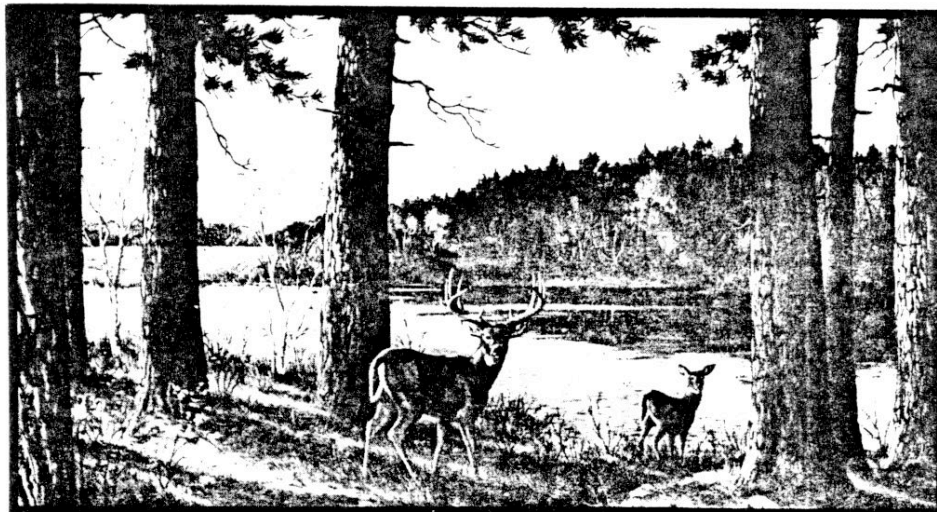
Peace!

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g: See E.C. 4:8

h: See E.C. 6:4

i: See I.C. 1:2-4



# the book of the law

## Chapter the FIRST

1. *The Book of the Law* as revealed by the Reformed Druids in council at Carleton College, for the purpose of making more fruitful their existence.\*
2. And it came to pass that they did take upon themselves a name, which is “The Reformed Druids of North America.”<sup>a</sup>
3. And it came to be revealed that any person could become a member of them,<sup>b\*</sup> but any who would become a member would be first required to submit humbly a petition, which petition is a declaration of their subscribing to the Basic Tenets. And this petition may be written with the pen, or it may be spoken aloud with the mouth.
4. Now the Basic Tenets of Reformed Druidism are these:
5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.
6. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face to face with it.\*
7. Now there shall be instituted in the Grove three officers whose duty it shall be to minister unto the needs thereof.\*
8. And first among them shall be the Archdruid/ess,

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a: Other authorities add: “at Carleton College.”

b: Other authorities add: “Save he [or she] were first a student.”

who shall be a priest of the Third Order or higher;<sup>c</sup> and the Archdruid/ess shall preside over the Druids assembled.

9. And second among them shall be the Preceptor, who shall be a Druid/ess of the Second Order or higher;<sup>d</sup> and he or she shall deal in the spiritual insofar as directed by the Archdruid/ess, but who shall act foremost in affairs not of the spiritual, that is, the secular.

10. And third among them shall be the Server, who shall be of the First Order of the Druids or higher;<sup>e</sup> and who shall assist the Archdruid/ess insofar as he or she may be called to serve.

11. And none shall serve in these positions save it shall be that he or she is selected by the members; and none shall serve save it shall be that he or she is worthy to serve; and selection shall be made each year during the period of *Foghamhar*.<sup>f\*</sup>

12. This is the Law which was revealed, but it is not all, for there is yet more.\* And no thing shall be revealed save it shall be to a majority of the faithful; and no thing shall be revealed save it shall be revealed twice, that is, at two meetings, the second of which shall be the first to be held after the first; and no thing shall be revealed save it shall be when one third are present to bear witness unto it.\*

13. Yea, and this record is a true one and an accurate one.

Peace!

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c: See Cus. 6:7

d: See Cus. 3:5

e: See Cus. 1:8

f: See Cus. 4:7

# the customs of the druids

## Chapter the FIRST\*

1. Now it was the custom among the Druids, who were Reformed, that at every meeting of the congregation, the *waters-of-life*\* should be passed to those present.<sup>a</sup>
2. Now one who subscribes to the Basic Tenets of Reformed Druidism, as prescribed in the *Book of the Law*, is accepted into the body of Druidism which is the organizational body of Druidism only.<sup>b</sup>
3. But, one who partakes of the *waters-of-life* in communion with the congregation, is accepted into the great body of Druidism which is the spiritual body of Druidism only.
4. But the whole and complete body of Druidism consists neither of the organizational body only nor of

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a: See Cus. 5:5

b: See Law 4-6

the spiritual body only, but of the both of them, which are then in whole and complete union.

5. Wherefore, they who have been accepted into the organizational body only are not of the whole body of Druidism;

6. wherefore, neither is one who is of the spiritual body only accepted into the whole body of Druidism;

7. Whereas, they who have been accepted into the spiritual body of Druidism and also into the organizational body thereof is thus accepted into the whole and complete body of the membership of the Reformed Druids;

8. and are thenceforth called by them a Druid/ess of the First Order.\*

(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 whisper.  
through the graceful elm,  
through the shapely maple,  
through the lively pine,  
through the shining birch,  
through the mighty oak.
3. We praise Thee for all things,  
O Earth-Mother, who givest life.

Chapter the THIRD\*

1. Now there are some among the congregations of the faithful who shall be set aside from the others as better;
2. for, they it is who have been chosen to serve the Earth-Mother and to do Her work.
3. And none shall be chosen save he or she shall be pure in spirit and save she or he shall have bowed himself or herself down in humility before the powers which are manifested in the Earth-Mother;
4. and none shall be chosen save he or she shall be imbued with the spirit of the love of the service of the Earth-Mother;
5. for those who are chosen to be honored are chosen also to be elevated to the Second Order, which is in the succession to the priesthood of the Druids.<sup>c</sup>
6. And those who have been chosen shall be questioned, and they shall be questioned in the following manner:
7. "Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following your duties as a Druid/ess of the Second Order to the best of your ability?"
8. "Do you understand from whence comes the source of all life, and the nature of the source of all life?"
9. "Do you understand the partaking of the *waters-of-life*, and the sacrifice of life that we offer up to our Mother?"
10. "Are you ready, then, to be sealed up to the service of the Earth-Mother?"
11. And none shall be honored with the Second Order save one who shall answer these questions in the proper manner.
12. And none shall be elevated save he or she shall partake of the *waters-of-life* in communion with the Archdruid/ess and save she or he shall partake of them to the fullest extent.\*
13. These are the things which are prescribed, for so it must be done. Thus it was, and thus it is, and thus it is to be.\*

Chapter the FOURTH

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c: See Cus. 6:7; 8:1

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

Chapter the FIFTH

1. Also, shall ye observe the periods of the moon: the dates thereof when it is full and when it is new; for thus is seen reflected the birth and death, the growth and diminishing of all that is to be seen in Nature.\*
2. Ye shall begin new projects when the moon is waxing; but ye shall end old ones when it is waning.
3. And on the night of the full moon shall ye rejoice in the fullness of it; but on the night of the new moon shall ye be given over to vigils and to meditation.\*
4. When ye come together that ye might worship, shall ye come together in Nature, that ye might offer up on the altar of stone your sacrifice of life.\*
5. Then shall ye pass amongst you the *waters-of-life*, that ye may know the continual flow and renewal of life.
6. For they shall taste of the very essence of life, hallowed in the bosom of the Earth, and purified by the worship of people.
7. And when all have partaken of the *waters-of-life*, then ye shall pour a libation of it on the altar, saying as ye do it:
8. "To thee we return this portion of thy bounty, O our Mother, even as we must return to Thee."
9. Then shall ye go forth into the world,<sup>45</sup> secure in the knowledge that your sacrifice has found acceptance in the Earth-Mother's sight.
10. Peace! Peace! Peace!

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d: November 1<sup>st</sup>.

e: February 1<sup>st</sup>.

f: May 1<sup>st</sup>.

g: August 1<sup>st</sup>.

### Chapter the SIXTH

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

### Chapter the SEVENTH (A Response at Samhain\*)

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

### Chapter the EIGHTH

1. Behold, some there are among you whose reflections and whose deeds are of exceedingly great merit.\*

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h: See Med. 4:12

2. And they shall be selected for the great honor of the High Orders of the priesthood;
3. and they shall be selected by the Patriarchs and Matriarchs,<sup>46</sup> each to one's own Order.
4. The council of the Third Order, of Dalon Ap Landu, shall select the Patriarch or Matriarch of the Fourth Order, of Grannos;<sup>i</sup>
5. and also the council of the Fourth Order shall select the Patriarch or Matriarch of the Fifth Order, of Braciaca;
6. and also the council of the Fifth Order shall select the Patriarch or Matriarch of the Sixth Order, of Belenos;
7. and also the council of the Sixth Order shall select the Matriarch or Patriarch of the Seventh Order, of Sirona;
8. and also the council of the Seventh Order shall select the Patriarch or Matriarch of the Eighth Order, of Taranis;
9. and also the council of the Eighth Order shall select the Patriarch or Matriarch of the Ninth Order, of Llyr;
10. and the council of the Order of Llyr shall have dominion over the selection of the Matriarch or Patriarch of the Tenth Order, the highest of them, which is the Order dedicated unto Danu.<sup>j</sup>
11. For such are the Higher<sup>47</sup> Orders of the priesthood, and so are they also dedicated.
12. And no one shall be Patriarch or Matriarch of more than one Order, for no one can be so dedicated.\*
13. For so it is written; thus it was, thus it is, and thus it is to be.<sup>\*48</sup>

### Chapter the NINTH (Incantation\*)

1. Fain we ask Erinn,  
Faring o'er oceans',  
Motions to mountains,  
Fountains and bowers,  
Showers, rills rushing,  
Gushing waves welling,  
Swelling streams calling,  
Falling foam-thunder,  
Under lakes filling,  
Willing-abiding,  
Riding rounds, holding,  
Olden fairs meetly-
2. Fleet to lift loyal,  
Royal king's towers,  
Bowers for crowning,  
Frowning foes over\_
3. Rover Mil's warlike,  
Starlike sons therein,

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i-j: See Med. 4:13-20

k: Cus. 8:13-15 was canceled by vote of the Council of Dalon ap Landu, in 1971 c.e. For further notes on this, see *The Book of Footnotes* and *The Records of the Council of Dalon Ap Landu*

<sup>46</sup> "or Matriarch" in each of these verses is an addition. There was some suggestion that Patriarch might stand for male and female.

<sup>47</sup> "Higher" is an addition. The orders from 4<sup>th</sup>-10<sup>th</sup> have generally become known as the higher orders.

<sup>48</sup> This section has been edited. Bonewits notes this in the Book of Footnotes and includes the original.

Erinn shall longer,  
Stronger, show honour,  
On our Milesians-

4. Wishing, in trouble,  
Noble isles' wooing,  
Suing, we stay here-
5. Pray here to sail in,  
Wailing maids royal,  
Loyal chief-leaders,  
Pleaser, blend pray'r in,  
So we seek Erinn

*Chapter the TENTH (Invocation\*)*

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

The wives of Bres, of Buaigne,  
The Great Lady of Erinn,  
Eremon hath conquered Her,  
Ir, Eber have conquered for Her,  
I invoke the land of Erinn.

*Chapter the ELEVENTH*

*(The Mystery\*)*

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

Peace!

## the latter chronicles

*Chapter the FIRST*

1. The chronicles of the acts of the remnant after the faithful were scattered over the face of the land. Which record is a true and an accurate one of the Reformed Druids of North America.
2. Now it came to pass that on the fifth Saturday before the festival of *Samhain*,<sup>a\*</sup> a number of the faithful did gather on the hill where the altar had been built in the period of *Samradh*.<sup>b</sup>
3. And this was to fulfill the prophecy which had been made:
4. "For verily I say unto you, ye shall be reunited here with these they brethren."<sup>c</sup>
5. And they did perceive that the altar which had been built did still stand upon the hill where it had been built.
6. And all did wonder, yea, they did marvel that the altar had been preserved in their absence from the hand of the Antidruoid.

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a: See Cus. 4:2  
b: See E.C. 4:11  
c: See E.C. 7:\*

8. But it came to pass that not all of the faithful had returned, for there was only a remnant that did come back.
9. Jan,<sup>e</sup> who was one of the faithful who was of the Second Order, and one of those who did not return, but who did choose to remain in a distant place to there continue in the work of the Earth-Mother, did send unto them an Epistle.
10. And this epistle was then brought to the faithful by the hand of Norman,<sup>f</sup> who was Server.
11. And Norman did reveal unto them the Epistle\* which had been written by the hand of Jan; and Jan did admonish them in the Epistle to remain strong in the faith, and he did express to them his desire that the Reform should gain in strength.

*Chapter the SECOND*

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d: See E.C. 3:5,11; 4:4,13; 6:9; L.C. 2:11; 6:8.  
e: See E.C. 5:10  
f: See Law 10; L.C. 9:1.

7. And this was taken to be a sign.<sup>d</sup>

1. It came to pass that the Archdruid was one day walking in the woods, and he was sore perplexed, for it did happen to begin to rain.
2. And he was exceedingly wrath,\* 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 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 Archdruid 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.

#### *Chapter the THIRD*

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

#### *Chapter the FOURTH*

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

#### *Chapter the FIFTH*

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g: See Med. 4:5.  
h: See E.C 3:5, 11; 4:4, 13; 6:9; L.C. 1:7; 6:8.  
i: See Cus. 5:5.  
j: See E.C. 6:4.  
k: See E.C. 2:4  
l: See Cus. 2:4

1. Now it did come to pass that the eve of *Samhain* did approach; and the moon was full.<sup>m</sup>
2. And they did gather in the light of the full moon, and did come together in the usual spot which was upon the hill near the altar.<sup>n</sup>
3. And there was a multitude of them, being in all greater than one score and ten in number.
4. The Archdruid did then offer up the sacrifice of life, but it was not accepted, for behold, the night of *Samhain* was at hand. Wherefore they did pass among them the *waters*, but they were not the *waters-of-life*, but rather the *waters-of-sleep*, for there was no life in them.<sup>o</sup>
5. And a great wailing did go up among them, for they did lament the ending of the summer, and the beginning of the winter season.<sup>p</sup>
6. The Archdruid did then light his torch and he did carry it before all those gathered as they did begin the pilgrimage. And they did all follow the torch, making their way to the grove, which was a grove of oak.
7. And when they had arrived at the grove of oak, the Archdruid did take the torch and light with it the fire, and so the flames did rise high up out of the fire,<sup>q</sup> testifying to the glory of Belenos.\*
8. And all were cheered by it.
9. Now the Archdruid did ask all who were gathered that they might sit upon the earth in the fashion of a great circle, each holding the hand of the one next to them. And he did ask that they might examine their souls,<sup>r</sup> and speak such as they felt they ought to tell the others.
10. And there did follow a period of silence which was exceeding long.
11. And behold, some did begin to speak, and their voices were lifted up above the crackling of the fire in the silence of the grove.
12. And one did prophesy much,\* at times speaking in tongues, and then saying: "Someone is dead...I see a great many people...and a large circular room there...but they need not be afraid...everything is going to be all right."<sup>s</sup>
13. And behold, another did speak, saying: "I see... three stones on a black sky."<sup>\*</sup>
14. And many other great and wonderful things were spoken, for it was the eve of *Samhain*.
15. Now as the fire did die down, many did begin to leave the grove; but some there were who did stay, and who did undertake to jump over the fire seven times each, thereby insuring their luck during the coming season.\*
16. And when the fire had died down to ashes,\* they did all depart; and the moon was full.

#### *Chapter the SIXTH*

1. Now it came to pass that it was not long after the feast of *Samhain* when the chief of all the land did go out in a long procession among the people of the land.
2. And as he passed among them a man who was his enemy did attack him.
3. And behold, the chief of all the land was smitten by the hand of his attacker; and he was slain.\*
4. And a great crying and also a great wailing did go up from all the people.

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m: See Cus. 5:1  
n: See E.C. 1:5  
o: See L.C. 6:10  
p: See Cus. 7; Med. 1:2  
q: See Cus. 7:2  
r: See Med. 1:11  
s: See L.C. 6:3-5.

5. And it came to pass that the body of the chief of all the land was taken up into the principal city of the land, and there was placed in the chief building, in the great circular room thereof.
6. But among the Druids there were those who were sore afraid at these events. For they did say among themselves:
7. "Behold, for this is now the fulfillment of the prophesy of the night of *Samhain*; for it is now all come to pass as it was spoken."<sup>t\*</sup>
8. And they did marvel at it, for it was taken as a sign.<sup>u</sup>
9. Now it came to pass that during the periods of *Geimredh* and *Earrach*, the Earth did have the appearance of death; for the wind of the north did sweep over the land, and barrenness did settle upon the branches of the wood.
10. And there were during this time no meetings of the Druids, for there was no rejoicing in the time of sleep.<sup>v\*</sup>
11. But it came to pass that the Druids did come together to celebrate the coming of the period of *Earrach*, which is the festival of *Oimelc*.<sup>w</sup>
12. And they did rejoice that the time was half passed in its course from *Samhain* to *Beltane*.
13. And there was a man who came unto them at that time who was called John the Messenger.\* And he came from across the sea from the land of *Erinn*.
14. And he brought unto them writings which were of the ancients: the *incantations of Erinn*.<sup>x</sup>

#### Chapter the SEVENTH

1. Now it came to pass that the festival of *Beltane* was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.
2. And it came to pass that they did come up upon the hill, which was the one upon which was their altar, and they did look upon the altar which was there.
3. And they did say, one to the other, "Behold, our altar has not well weathered the periods of *Geimredh* and *Earrach*."
4. And they did say, one to the other, "Let us now go and fetch great stones, and place them together in a new altar, which shall be the greatest of all the altars which we have built."
5. Wherefore, they did go and fetch great stones, and they did bring them to the place of the altar. And they did begin to place them together in their proper places, according to the shapes thereof.<sup>y</sup>
6. And each Druid did work at the building of the altar with his bare hands.<sup>z</sup>
7. And they did fix the stones of the altar in their places with mortar, that they might not be wrested therefrom again by the hand of the Antidruid.<sup>a</sup>
8. And when they had completed the altar, they did stand back from it and rejoice in its completion; for it was the finest of all the altars which had been built.
9. And the altar was about four cubits long, and about three cubits wide, and about three cubits high.<sup>b\*</sup>
10. And there was a passage through the center of it which did extend from the top of the altar down to the

t: See L.C. 5:12

u: See E.C. 3:5,11; 4:4,13; 6:19; L.C. 1:7, 2:11.

v: See L.C. 4:4.

w: See Cus. 4:3.

x: See Cus. 9:1-5; 10:1-5; 11:1-3

y: See E.C. 4:2, 11

z: See E.C. 4:1

a: See E.C. 4:11

b: See E.C. 2:5

very bottom thereof, and through it could pass the smoke of the altar fires.\*

11. And it came to pass that they did become apprehensive, for they did perceive that the mortar was still not dry;
12. and they did say: "Behold, the mortar is not yet dry, and the Antidruid will come and he will tear the stones from their places in the altar before they have been fixed there by the drying of the mortar."
13. And they were sore afraid.
14. But it came to pass that one of them did step forward, and his name was David (the Chronicler).\* And he did offer himself for the purpose of the guarding of the altar.
15. And he did take it upon himself to stay by the altar until the mortar had dried.
16. And as he sat by the altar he did see the sun go down in the west; and all the majesty of the heavens were opened unto him.
17. And he did keep his vigil upon the bosom of the Earth-Mother<sup>c</sup> as the moon did rise in the east, and yet as it did set in the west.
18. And behold, as the sun did rise again in the east, and all the Earth was bathed in the warmth thereof,<sup>d</sup> the Archdruid did come up upon the hill of the altar.
19. And they did kneel before the altar; and the Arch-Druid did consecrate David (who was the Chronicler) as a priest of the Order of Dalon Ap Landu.<sup>e\*</sup>

#### Chapter the EIGHTH

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

c: See Cus. 6:6

d: See Med. 1:13

e: See Cus. 6:7

f: See L.C. 7:1

g: See E.C. 3:6; 4:6

h: See E.C. 4:1, 10

i: See E.C. 2:1; Cus. 4:5

11. And they did call that place the Hill of the Three Oaks.\*

*Chapter the NINTH*

1. Now it came to pass that in the time after the festival of *Beltane*, which is the period of *Samradh*, Norman, who had been Server, did go up unto the Hill of the Three Oaks.\*

2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-Mother which were to be beheld there.<sup>j</sup>

3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto him and he did behold the glory of it.

4. And he did continue to make his vigil until the dawn.

5. And it came to pass that as the sun rose in the east, he was met by the priests of Dalon Ap Landu who had come up onto the Hill of the Three Oaks.

6. And they did consecrate Norman, who had been Server to Dalon Ap Landu.<sup>k</sup>

7. And it came to pass that after Norman had become priest of the Order of Dalon Ap Landu, the priests of the Order of Dalon Ap Landu did gather together in council.

8. And the Council of Dalon Ap Landu did call upon David, who was a Fisher, and declare him Patriarch of the Order of Grannos,<sup>l</sup> which is the first of the Patriarchs and Matriarch, and with all the powers thereof.

9. And it came to pass that the Patriarch of the Order of Grannos did call upon those who were priests of Dalon Ap Landu.

10. And he did consecrate them unto Grannos; priests of the Fourth Order.

11. And it came to pass that the priests of the Order of Grannos did gather together in council.

12. And the Council of Grannos did call upon Norman, who had been Server, and declare him to be Patriarch of Braciaca,<sup>m</sup> with all the powers thereof.

13. And it came to pass that the Patriarch of the Order of Braciaca did call upon all the priests of Grannos.

14. And he did consecrate them unto Braciaca; priests of the Fifth Order.

15. And it came to pass that the priests of the Order of Braciaca did gather together in council.

16. And the Council of Braciaca did call upon David (the Chronicler), and declare him to be Patriarch of Belenos,<sup>n</sup> with all powers thereof.

17. And it came to pass that the Patriarch of the Order of Belenos did call upon those who were priests of Braciaca.

18. And he did consecrate them unto Belenos; priests of the Sixth Order.\*

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j: See Me. 7:4

k: See Cus. 6:8; Med. 4:12

l: See Cus. 8:4; Med. 4:16

m: See Cus. 8:5; Med. 4:13.

n: See Cus. 8:6; Med. 4:17

*Chapter the TENTH*

1. Now it came to pass that in those last days a decree went out from the authorities;

2. and they did declare to be abolished the regulations which had been placed upon the worship of those at Carleton.<sup>o</sup>\*

3. And behold, a great rejoicing did go up from all the land for the wonders which had come to pass.

4. And all the Earth did burst forth into song in the hour of salvation.

5. And in the time of exaltation, the fulfillment of their hopes,<sup>p</sup> the Druids did sing the praises of the Earth-Mother.\*

6. O Earth-Mother, we praise Thee!

7. In all that we do we praise Thee: In our getting up and in our lying down, in our sleeping and in our waking, in our eating and in our drinking, in our working and in our times of leisure; for we are alive only through Thee,<sup>q</sup> and in our every act too we praise Thee.

8. O Earth-mother, we praise Thee.

9. In all that we see do we praise Thee: in the sky and the sea, the hills and the plains, in the clouds and the stars, the moon and the sun,<sup>r</sup> in the birds and the flowers, the butterflies and the myriad-colored fishes.

10. We praise Thee with our admiration of the sunset and of the mountains, of the trees and of the streams; for Thou hast made all things, and for all we see do we praise Thee.

11. O Earth-mother, we praise Thee!

12. In all that we hear and smell and feel and taste do we praise Thee: in the song of birds and the roar of the sea, in the perfumes of flowers and freshness of a summer rain;

13. in the softness of a kitten and the coolness of a lake, in the sweetness of honey and the savor of fruits; for all that we hear and smell and feel and taste is of Thee,<sup>s</sup> and for all sensible do we praise Thee.\*

14. O Earth-Mother, we praise thee.

15. For all that we love do we praise Thee: for the love of our parents, and for the love of others; for the act and emotion of love is an act and emotion of praise, and in loving do we praise Thee.\*

16. O Earth-mother, we praise Thee.

17. In our meditations<sup>t</sup> and services do we praise and think upon thy works and power.\*

18. O Earth-Mother, we praise Thee.

19. In all the whole world do we praise Thee, from the east to the west do we praise Thee and from the nadir to the zenith do we praise Thee.

20. We praise thee in the day, and in the night, in all seasons of the year, and in the myriad of years.<sup>u</sup>

21. We praise Thee knowing and unknowing, believing and of little faith, for Thou hast made all and art all, and we can praise and admire nothing without praising and admiring Thee.

22. O Earth-mother, we praise Thee.

23. Peace! Peace! Peace!\*

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m: See Cus. 8:5; Med. 4:13.

n: See Cus. 8:6; Med. 4:17

o: See E.C. 1:2

q: See Med. 5:6

s: See Med. 3:6

u: See Cus. 4:1-7

p: See E.C. 1:3; 6:1

r: See Med. 3:1-3

t: See Med. 7:7

# meditations

## *Chapter the FIRST\**

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

## *Chapter the SECOND*

1. How wonderful are the works of Be'al!
2. How beautiful are all the things which are in the Earth, which are on the face of the Earth, and which are above the Earth in the sky.
3. How beautiful are the flowers of the Earth and the birds of the air. How beautiful are the stars and the moon, and the reflection of them upon the waters.
4. For these things are of Be'al, and not of humanity.<sup>49</sup>
5. For thus saith the Earth-Mother: "The groves of the forest are my temples, and the trees of the groves are

a: See Cus. 6:6; Med. 10:7.

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

## *Chapter the THIRD*

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

## *Chapter the FOURTH*

1. He is that which we have seen—not with the eyes; and we have called His name Be'al.
2. And we have heard that which He is—not with our ears; for His name we have called Be'al.
3. The taste which He leaves is not in the mouth; the odor of His presence is not sensed in the nose.
4. We have reached out, and touched, feeling His essence, though never with our fingers.
5. We have cried out in our anguish, our sublime anguish, and have called his name, yea, one Name among many; we have called him Be'al.
6. For our knowledge of Him is as that of the form in the fog, which has no form; we see it, and there is the more of it which we do not see, but it is.
7. Be'al is!
8. Yea, Be'al is One; even as He is Many.
9. He has gathered the worlds in His net, even as they also have drawn Him to them.\*
10. For all things are delivered unto him.

b: See E.C. 5:14.

<sup>49</sup> In the original this was "Man" instead of "humanity."

11. His glories they are many, yea, as are many the names we have given Him according as his glories are manifested unto us.
12. We have seen Him on the bosom of the Earth-Mother; huge woody arms raised to the sky in adoration, strong and alive; and we have called his name Dalon Ap Landu.<sup>c</sup>
13. Of his goodness we have tasted, yea, have we drunk of the fruits of the Earth-mother which He hath poured out before us; and His name we have called Braciaca.
14. We have seen Him in the surf, beating His fists against the shore, and His vast body stretching to the horizon; and we have called His name Llyr.
15. His voice we have heard thundering in the heavens, His power we have seen flash across the sky; and His name we have called Taranis.
16. Out of the bowels of the Earth has He poured forth the water of His life, healing, soothing; His name is Grannos.
17. We have seen His smile, bright, radiant, raining glory and warmth down upon the bosom of the earth from His seat on high in the midst of the blue heaven; and we have called His name Belenos.
18. And the other faces of Be'al also have been turned kindly toward us:
19. Merrily merrily, bubbling, gurgling, we have seen Her dancing over the rocks down to Her marriage with Llyr; and Her name we have called Sirona.
20. We have seen Her laugh with the young baby, fly with the bird, burst forth Her abundance with the corn; in all that hath breath and life have we seen Her good face; and Her name is Danu the Bountiful.<sup>d</sup>

#### *Chapter the FIFTH*

1. Ye have seen the glory which is day in the rising of the sun, and also the wonder which is night; and what greater thing is there?
2. Ye have seen the power of the floods and the tides; and what greater thing is there?
3. Yea, even have ye seen the bosom of the Earth rent in twain, and fire and brimstone poured forth out of the bowels thereof; and what things is there which is greater?
4. Verily I say unto you: consider the small creatures of the forest which scamper gaily from bush to bush; are not they more wonderful than these other things?
5. Consider even the dainty flower, how exalted is the glory of it.
6. For these are possessed of the greatest and most wonderful of all of the gifts of the Earth-Mother: which gift is that of *Life*.
7. Wherefore, consider this tree, which ye have selected for the great size thereof; for this tree is possessed of great age.
8. Great is the abundance of life which is in it, and which has passed through it; wherefore ye have raised up your praises unto it.
9. For ye have offered up your worship unto this in which life is great, that your worship of the greatness thereof might be multiplied in this tree.\*

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c: See Cus. 6:7

d: See Cus. 8:4-10.

10. This tree is your *Bible*.<sup>\*50</sup>
11. For without Life is there nothing which is anything.
12. The Sun is as darkness without that it shines down on the living things; and the Earth is as empty space without that it is a pedestal upon which have been placed the living things.
13. Thus, even the least leaf of this tree is greater than on the Earth and the Sun.
14. For Life is not of the Earth-Mother, and Life is not of Be'al, rather Life is of them both.<sup>e</sup> And great is the power thereof.

#### *Chapter the SIXTH*

1. Verily I say unto you, is it not written: "And each took this to be a sign, each in his own way?"<sup>f</sup>
2. Which of you, having risen up saying: "This is truth, for I have seen it," will be followed? For even as ye have seen it, have not the others also seen it *not*; and where therein is the proof?
3. Rather, that which is as the bright light unto one man is as but the thick cloud unto the other.
4. For no man shall have truth save that he shall also have awareness.
5. Truth is as a bubble which dances in the air. Truly, it can be seen and the eye is aware of it; but it cannot be grasped by the hand, nor possessed. Neither can it be given to you by anyone.
6. Beware those men who say: "Follow my way, for mine is the way unto Be'al, and there is no other way."
7. Their numbers are great and their voices are loud. They shall present you much authority before you, and say: "We know our way to the only way, for it is the way of our ancestors."<sup>51</sup>
8. But take heed, lest you should fall into the trap.
9. For awareness shall come unto no one save it shall be in their own way; and it shall come unto no one save they shall come unto it.
10. Go ye, therefore, and seek after Be'al. And make your way not after the way of other men, but after your own way;<sup>g</sup>
11. and go too to the fountain of awareness, which is in Nature.<sup>h\*</sup>

#### *Chapter the SEVENTH*

1. For what reasons is it that ye sit here under the oak? Why is it that ye have come together out under the stars?

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e: See Med. 8:6

f: See E.C. 4:4

g: See Med. 8:5

h: See Law 4-6.

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<sup>50</sup>The original Druid Chronicles (Reformed) reads Bile. The original editors of the DC(E) supposed that this was a misprint for Bible. According to Robert Larson "This is almost undoubtedly a typo for Bible. Bile was a progenitor god, father to the Dagda, whose mother was Danu. His earthly manifestation was the bile, or sacred tree, usually an oak. The name Bile' is cognate with Bel, Belenos (and Be'al)." Scharding argues "I disagree with Brother Robert. I suspect that David, in his rudimentary Celtic researches, had come across the ancient Irish custom of "Bile" (pronounced "Bee-lay") which is a holy wooden tree-post. But the substitution of "Bible" is interesting." Michael Scharding ed., *A Reformed Druid Anthology, Second Edition* (Northfield, MN: Drynemetum Press, 2003-4), vol. 1, 19-20.

<sup>51</sup>Originally this read "fathers" instead of "ancestors."

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 the one 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 are<sup>52</sup> not constrained to learn only that which they are taught. Yea, even as there is a time for talking, is there also a time for no talking.
13. In the silence of your being shall ye find that which is not of your being; and in the Earth-Mother shall ye find that which is not of the Earth-Mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great End and all else is but Beginning.

#### *Chapter the EIGHTH*

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

#### *Chapter the NINTH*

1. Behold, they shall come unto you, scoffing, and mocking the words that ye have spoken, and saying: "There is no thing at all which is this Awareness; what proof do ye give of it?"

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<sup>i</sup>: See E.C. 5:10.

<sup>j</sup>: See E.C. 6:4.

<sup>k</sup>: See Med. 7:13.

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

#### *Chapter the TENTH*

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

Peace!

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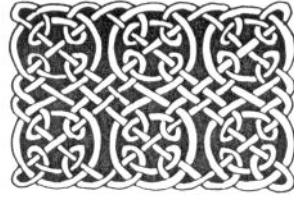
<sup>1</sup>: See Cus. 6:6; Med. 1:1-16.

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<sup>52</sup> Original "for the wise man is..."



part two



the  
*B*ooks  
of the  
*A*pocrypha

THE BOOKS OF THE APOCRYPHA  
Introduction

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

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

The Editor has been informed that there are other *Apocrypha* currently being printed for distribution. Assuming that each has a date of writing attached, it should be easy to insert them in their proper order, vis-à-vis those included in this edition.<sup>53</sup>



*Left to right: David Fisher, Adr. Norman Nelson, D. Hotz, and David Frangquist, hold Druid services, apparently during the Second Year of the Reform. This may, however, be a photo of the services during which David Fisher handed over the Archdruidship to Norman Nelson, late in Spring of 1 y.r. Near the right may be seen the altar "which was small and protable and made out of steel," covered with a bewildering number of chalices. Photo provided by Dr. John Messenger.*

53. See the historical essay regarding the other apocrypha, arranged by Richard Shelton.

# instant celtic history!!

1000-750 B.C.E.

The Urnfield Culture, considered Proto-Celtic, dominates much of Europe.

720-680 B.C.E.

Early Celts seem to have discovered iron, as iron swords and other weapons are buried with their dead in Austria.

600 B.C.E.

The Colony of Massilia is founded by the Greeks, thus opening up trade and cultural contacts between the Celts of central Europe and the Eastern Mediterranean.

520-480 B.C.E.

The La Tene phase of Celtic culture begins. Trade between the Celts and the Etruscans begin.

400 B.C.E.

Celts invade Italy and settle Cisalpine Gaul

390 B.C.E.

The city of Rome has difficulties with fun-loving Celtic tribes. Property values plummet.

400-100 B.C.E.

The La Tene Culture is spread to the British Isles and most of Western Europe.

279 B.C.E.

Large numbers of Celtic tourists invade Greece.

275 B.C.E.

The Celtic State of Galatia is set up in northern Turkey, much to the surprise of the locals.

230 B.C.E.

Greek Soldiers are rude to Celtic visitors from Galatia, the army from Pergamum stomping all over the Celts in western Turkey.

225 B.C.E.

Roman army finally defeats invading Celtic Gauls in central Italy, at Battle of Telamon.

200 B.C.E.

Population increases cause spread of fortified settlements (called "oppida") from Gaul to Bohemia.

191 B.C.E.

Roman imperialism conquers Cisalpine Gaul. Taxes are invented.

100 B.C.E.

The tribe known as the Belgae leave Continental Europe for Britain, in order to get away from the Germanic tribes (which, as usual, were being pushy.) Once there, the Belgae proceed to be pushy themselves.

58-51 B.C.E.

Roman armies conquer most of the Celts left in Europe. Caesar invents atrocity stories about the Druids.

43 C.E.

Roman general Claudius begins the conquest of Britain. It takes him awhile.

432 C.E.

Patrick begins the conquest of Ireland. It takes him awhile.

563 C.E.

Colum Cille starts a monastery-fort on the Island of Iona in order to convert Scotland.

590 C.E.

Columbanus establishes monastic and scholastic centers in Europe. Property values plummet.

Note: All Dates Above are Rough

# the book of faith

1. I, David,\* Archdruid of the Grove at Carleton, write these words so that those who come after me may know and understand some of the feelings which moved me to found the Druid movement. The tone of these writings will differ from the rest of the Books, but I write as I do for clarity, and, in accordance with Druid practice, make no request that my words become a dogma.

2. In the beginning, Druidism was formed as a protest against a religious requirement at Carleton College, not in affirmation of anything, except to affirm a mutual protest against coerced religion. The History of the Druids will be found elsewhere in the various Books of the *Chronicles [of the Foundation]*<sup>54</sup>

3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainty, and others in the Christian religion. I am a believer in Christianity, and still hold myself as such.

4. Attacks have shifted in time from charges of insincerity to charges of emptiness and lack of real value. I write to reaffirm a new purpose, set forth in the *Chronicles*.

5. Druidism boasts no ethos. Since Druidism has never claimed to be a religion,\* dogmatism has always seemed incompatible with the organization. This does not mean that, as an individual Druid, I have no ethics<sup>55</sup>, nor that any others who call themselves Druids<sup>56</sup> are without beliefs as to what is right and wrong. As Druids, however, we can only affirm a mutual desire to ask ourselves questions about the meaning of life, and about the degree to which religious truth can be truth for us.

6. If I were to pass on any advice to my successors,<sup>57</sup> it would be to never consider that they have found, as Druids, the ultimate answer to any of their questions. Druidism is a faith, if a faith, in questioning, not in answering. Awareness, to a Druid, is an individual thing, to be shared, perhaps, but never codified.

7. It has been asked, and with good reason; what is awareness? I can only answer, that for me, awareness has meant a strengthening of my own faith, through communing with myself and with the world of Nature around me. I have come to a closer vision of the greater

reality<sup>58</sup> that lies beyond this world, precisely [as]<sup>59</sup> I have come to appreciate this world.

8. It has been asked, and again with good reason; if your purpose is to ask and to inquire, then why your use of ritual? Cannot men\* seek for answers without the crutch of a ritual which has no real religious purpose? I can only answer that the Druid ritual has a value because it can be used by different men in different ways.

9. For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great answer to calm men's hearts and minds, not as a magical\* formula of absolution; but for some, the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.

10. For one man, the partaking of the *waters-of-life* is a mystical sacrament of communion with a god or gods. For another, it is an act of common fellowship with other seekers of the truth. As a priest, I do not seek to consecrate water to any use with my words,\* but rather think of my words as a common means for others, who watch and listen, to consecrate the Water within themselves.

11. Whether what has been founded at Carleton remains or passes away is now unclear. I will always have a concern for the Druids. My own feeling is that if the experience has helped any men to better see themselves, and to become aware of the problems of life in a new way, then it will have served its purpose.

12. I have called this Book, *The Book of Faith*. It is my faith in what we<sup>60</sup> have done and in what I have seen grow. In accordance with a basic principle of Druidism, I do not presume to speak for anyone except for myself. Yet I would add one word to the skeptical, to the vain, and to the self-satisfied.

13. Before you, O reader, pass a judgment on the Reformed Druids, look first into your own heart and be very sure that all is right and at peace. Then without false pride, ask those who call themselves Druids what they have learned from being Druids. Then, when you have weighed the amused against the serious, the scoffers against the men who call themselves aware, then only will you be able to judge.

14. In the name of the Earth-mother, the great personification of all that moves and walks and lives and is upon the Earth, and in the name of Be'al, the source of all truth without Whom no Druid is aware, but Whose nature remains to each man his own mystery, I ask upon you peace. May you, in your own way, find the truth, as I have found it.

So be it!

<sup>54</sup> The original is "books of this canon". Similarly chapter four originally ended "set forth elsewhere in the canon." At one point this selection was intended for inclusion the *Druid Chronicles (Reformed)/Chronicles of the Foundation*. In fact this book as well as the Epistle of David the Chronicler nearly ended up in the *Chronicles of Foundation* in the original edition of the *DC(E)*. However the original author closed that work, in part because it had a stylistic wholeness that would have been altered if other books were added to it.

<sup>55</sup> The original book has 'ethic.' The two are distinct terms (i.e. one has ethics or an ethic or a work ethic but not work ethics) which Bonewits may have overlooked

<sup>56</sup> Again, Bonewits has added an 's,' the original book has "who call themselves Druid." This was certainly intentional; Druid was being used in the same what that a people might be Christian, rather than (though at the same time) Christians. Note that E.C. 1:4 uses Druid in the same manner.

<sup>57</sup> Original has 'followers.' Bonewits version is more true to fact, but disguises Fisher's original feeling.

<sup>58</sup> While Bonewits spent a lot of time capitalizing, here he has taken away the original capital 'R' at the beginning of 'Reality.' Similarly, in 9. 'answer' was previously 'Answer.'

<sup>59</sup> Bonewits has changed 'because' for '[as].' I can so no reason why, except to change the meaning; in the original the final clause is causative of the previous clause.

<sup>60</sup> 'I' in the original.

# the epistle of david the chronicler

## *Chapter the FIRST:*

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

## *Chapter the SECOND:*

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

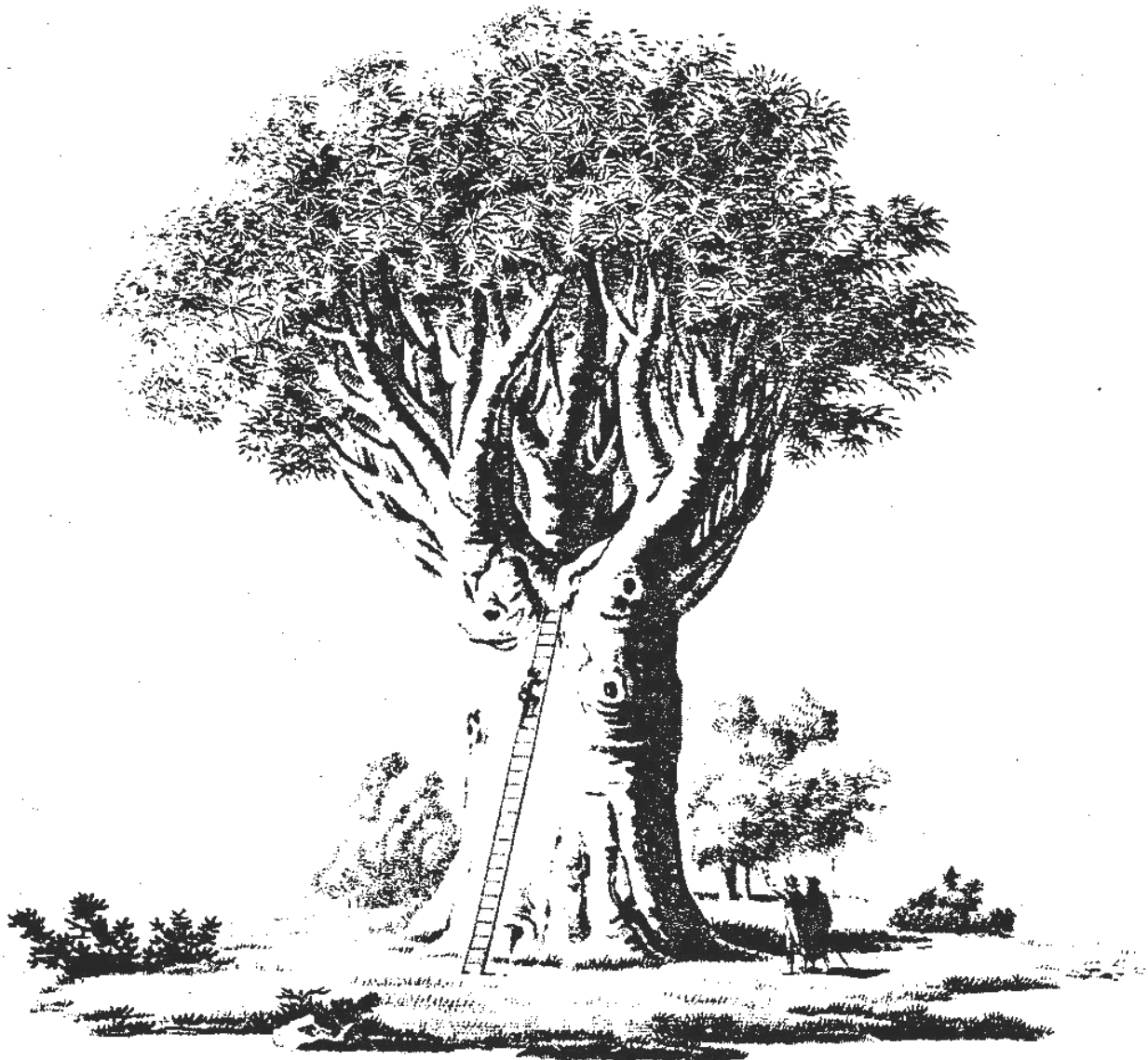
7. And a number there were who were most greatly impressed by our cause, and they did declare that at last had been found that for which they had made their search.
8. Now I bear proudly the title of Archdruid of Ma-Ka-Ja-Wan,\* not because of the title, for in that it is nothing, but because of the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

## *Chapter the THIRD:*

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

13. For I would again affirm that insofar as we can continue to bring to others a greater appreciation of the wonders of the Earth-Mother, I am persuaded that our effort is not in vain.

Peace!



14. May the Peace of the Earth-Mother be yours, and may the radiance of Belenos daily illumine your spirit.

# the outline of the foundation of fundamentals

## *Being*

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

### *THE THREE PILLARS*

(or treasures, or paths, or baskets, or roots, or branches, or wondrous illuminations)

#### *I. The Relentless Rebellion (threefold)*

##### *A. The categorical If*

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

##### *B. The Principle of Non-Confirmation*

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

##### *C. The Principle of Non-Conformation*

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

1. *The True Believer* embraces the faith of his fathers wholeheartedly and unquestioningly, fearing to face the logical possibility (probability?) that he is wrong.
2. *The Non-Believer* rejects all faiths out of hand, fearing that he might prove himself a fool by choosing the wrong one.

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

#### *II. The Paths of Paradox (also threefold)*

##### *A. The Ceremonial Syndrome*

Man is incurably finite. He cannot conceive of spiritual activity except in terms of ritualistic hocus-pocus. But ritual must be carefully selected or it will

independently acquire magical properties of its own.

Ritual properly constitutes a springboard for the spirit only. Oak worship is ideal for this purpose (see also III).

##### *B. The Primacy of Ambiguity*

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

##### *C. The Principle of Non-Confirmation*

(rears its ugly head again)

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

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

##### *A. The Noble Fivefold Formulation*

###### *1. The Nature of Life*

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

###### *2. And Man?*

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

###### *3. And Man?*

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

###### *4. Unity for All and All for Unity*

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

###### *5. Back to Nature*

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

##### *B. The Basic Tenets*

The Basic Tenets of Reformed Druidism, which form the basis (believe it or not) for the preceding discussion, are found in the Constitution of the Reformed Druids [at Carleton], and in another form in *The Book of the Law in The Druid Chronicles (Reformed) [of the Foundation]*.

They are the quintessences of Druidism, such that a person need accept nothing else and still become a Reformed Druid. They are here presented in their most concentrated form:

1. *Nature is good!*

And the second is like unto the first:

2. *Nature is good!*

*C. The Last Refuge*

It is simple to grind out these systems. It is the

expected thing to do. Perhaps it is useful. It is meaningless!

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

It is not so simple to stand alone under the pretty blue sky and watch all your preconceived systems come tumbling down. But when they come tumbling down, there is a refuge: in Nature. There one may find a clearing of the head, a freedom from stagnant forms, a beginning. (The end)



# leabhar toirdhealbhaigh

I

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

Softly go, wanderer  
Where the wood calls  
and lives.

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

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

The owl hoots his song

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

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



II

Dew drips heavy  
Wets the ground  
Sparkling dew  
Shimmering in the moonlight  
Reflecting color schemes  
Prismatic.  
Moonbows  
Sparkle from  
Dripping dew  
Bright and joyful  
Breaking the moonlight  
Healing.

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

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



He stays doing nothing  
Robert Larson, DAL, Be.  
Archdruid, Berkeley Grove  
*a.k.a.*

Breathing, absorbing  
Speaking at times  
Throwing his head back  
And laughing  
Enjoying  
Accosting the grass  
Kissing the flowers  
Teaching and learning

Talking with animals  
On their way  
Entranced, pause and  
Tell of nightmare worlds  
Of strange tales  
And marvel at his  
Yet stranger tale.

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

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

*Toirdhealbhach MacLorcáin*  
*Árd-draoi Clann na Brocheta*  
Earrach 12 y.r.

# the first epistle of isaac

## *Chapter One: On the Disintegration of the Druids*

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

18. This is too small for an organization to survive in small, scattered units, without a logical and sensible structure.

19. There are no doubt that many other factors which have played important roles in our increasing disintegration as an organization, but there is no room to go into them here.

20. Let us instead turn to consider possible answers to what I feel are the two most important questions facing us in this Twelfth Year of the Reform:

21. Is Reformed Druidism, as an organization, worth bothering to keep alive at all? If so, how can we do it without violating our basic principles of individual autonomy and freedom?

## *Chapter Two: Neopaganism and Reformed Druidism*

1. "Neopaganism" is a term that was first brought to the attention of our generation by Ven. Tim Zell, Primate of the Church of All Worlds (in St. Louis, MO), which is the second oldest public Neopagan organization in America, having been founded in 1961 c.e., two years before the Reform (2 b.r.).

2. As he uses it, "Neo-Paganism" refers to a complicated and constantly evolving philosophy based upon "viewing humanity as a functional organ within the greater organism of all Life, rather than as something separate and 'above' the rest of the natural world."

3. Other philosophers have since expanded the term to make it far broader than Ven. Zell might consider proper.

4. As I use it, "Neopaganism" refers to the modern polytheistic (or conditional monotheistic) nature religions that are based upon the older or "Paleopagan" religions; concentrating upon an attempt to retain the humanistic, ecological and creative aspects of these old belief systems while discarding their occasionally brutal or repressive developments which are inappropriate to the "Aquarian Age."

5. "Neochristianity", to give a parallel that might make things clearer, is a term used by some to refer to such groups as the Christian Scientist, Quakers, Unitarians, and other "liberal Christians;" while the "Paleochristians" include Roman Catholics, High Church Anglicans, Baptists, Pentecostals and other "conservative Christians".

6. There are of course people who could be called "Neojews" (Reform) and "Paleojews" (Orthodox), "Neobuddhists" (Mahayana) and "Paleobuddhists" (Theravada), "Neowitches" (Wiccans) and "Paleowitches" ("Fam-Trads"), etc.

7. The major Neopagan movements include modern, humanistic versions of Egyptian, Norse, Celtic, Roman, Greek, Slavic, African, Chinese, Native American and other ancient religions from around the world.

8. Perhaps the most well-known of such Neopagan movements are the various diverse belief systems that refer to themselves as being "Wicca," "Witchcraft", "The Old Religion", etc.; based upon many different cultural backgrounds (though primarily Celtic) and of wildly varying levels of scholarship and practice.

9. The major principles that these Neopagan religions have in common would seem to be these: (1) a reverence for Nature and a willingness to live by Her laws, rather than trying to “conquer” Her; (2) a constant search for awareness and growth, beginning in the realm of Nature; (3) a belief that there are certain Archetypal forces in the cosmos, usually called “gods,” “goddesses,” “nature elementals,” “spirits,” etc., that humans interact with for mutual benefit; and (4) a knowledge that psychic talents do indeed exist and can be trained and developed through the use of ritual, among other methods.

10. So it is clear that, in this expanded sense of “Neopagan,” the RDNA fulfills more than one qualification to be a Neo-Pagan movement, though whether it is a “religion” or a “philosophy” was never decided by the original Carleton Founders.<sup>61</sup>

11. I will maintain that Reformed Druidism is, or can be, a Neopagan *religion*, even though this contradicts the word of the major Founder of the RDNA (see *The Book of Faith*, verse 5) and absolutely horrifies him and others.

12. I will maintain further, that if it is to survive, Reformed Druidism must recognize its own Nature, as an originally proto-neopagan movement that has evolved into a genuine Neopagan group, and accept its duty to take its rightful place among the Neopagan movements of America.

13. But let me now approach this subject from another angle, one that will make more sense to some of you and less sense to others.

#### *Chapter Three: Magic, Witchcraft and Reformed Druidism*

1. “Magic”; is a word that has many meanings to many people, but for the purposes of this Epistle, I shall define it as “Folk Parapsychology”, the techniques developed for centuries all over the globe that are designed to facilitate the use of psychic talents.

2. While respectable clergy and physicists scream to the contrary, it is a *fact* that psychic phenomena exist and that they only rarely follow the desires of scientists or other preachers.

3. A religious ritual is a spiritual psychodrama done for magical purposes, whether simple or complicated, heavy or lightweight.

4. When the ritual is led by a priest and/or a priestess who perform(s) the act of channeling the energies raised, and who act(s) as the official representative(s) of the deities invoked, then we have a psychic technology that is referred to as a system of “Priestcraft.”

5. If, on the other hand, all the members of the religious group share the task of channeling the energies equally, and all expect to develop their psychic abilities, then we have a psychic technology that is referred to (at least by some) as a system of “Witchcraft”.

6. But be warned that both of these approaches can blur together greatly! And they are both interwoven with Ceremonial Magic, Wizardry, Shamanism, Strega, Macumba and other system of magic working; for these terms have always been in flux and today are more slippery than ever.

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<sup>61</sup> Some were undecided about this matter, though the man generally regarded as the founder, David Fisher, was vehement that the Druids were not a religion. In fact in the next verse Bonewits specifically cites Fisher saying that the Reformed Druids are not a religion.

7. But it is safe to say, from a scholarly viewpoint, that the RDNA is a Priestcraft and not a Witchcraft; though many Druids and Witches seem to encounter no difficulty in attending each other’s rituals.

8. Now the rituals of the RDNA, though not originally designed to be magically strong, can be (and have been) used by trained Druids for powerful magical purposes; ranging from the mere charging of the chalice with stronger than usual psychic energy, to healings of physical diseases and the performance of drastic weather spells.

9. So, while the RDNA has not been around long enough *as an organization* to acquire a strong circuit of power in the collective unconscious (as the 40+ Catholic Churches have, for example), nonetheless, under the leadership of a Druid/ess who has been properly trained in magic, our rites can be used to reach back to touch the Ancient Gods invoked.

10. Yet another advantage to the rituals of the RDNA is their ecumenical or eclectic structure; for almost any good Pagan deity can be contacted within the context of our liturgy, including the Pagan deities behind the Christos myths.

11. When the *waters-of-life* are passed about the circle and a psychic link is forged between those who drink and the Old Gods—that is magic!

12. When Grannos of the Healing Springs is invoked to heal a sick person and that sick person is healed—that is magic!

13. When Taranis is beseeched for rain and clouds suddenly gather from the four corners of the sky, rushing together to pour their bounty upon the Earth below—that is magic!

14. All these things I have seen, and more.

#### *Chapter Four: Magic vs. Science?*

1. Now lest there be some of you who feel that I am talking foolishly about that of which I know naught, I will state that I have been a scholar of minority belief systems for ten years, that I have authored books and many scholarly treatises upon the subjects of Magic, Paganism, Witchcraft, Voodoo, Parapsychology and other related subjects.

2. Therefore, Brothers and Sisters, do I assure you, that *I know whereof I speak*.

3. All these wonders, of the sort that I have just related, though their very possibility is frightening to many, have always been common among Paleopagans and Neopagans (and they used to be common among Christians and Jews as well); and it is only the fanatic technologists and devout materialists who will close their eyes to that which they do not wish to see.

4. For to admit that the cosmos is bigger than their minds can comprehend, would be to admit that they are only a *part* of “Nature, and not Her “conqueror”. And this admission truly goes against all of Western Civilization and the “Judeo-Christian” tradition.

5. Even so, I beseech you Sisters and Brothers, that as the RDNA has always fought against the coerced belief systems of Established Religions, let us also be willing to combat the coerced belief system of the Established Religion of Scientism.

6. For no humans are infallible, even if indeed they be wearing the ceremonial white Labcoats, and waving the ritual Sliderules, and chalking up the mystic Numbers, and chanting the most sacred mantra, “Science has proven that...”

7. Wherefore, let us as Reformed Druids confess that there are indeed powers beyond human comprehension, beyond the limitations of human religions (no matter how Respectable), and work to develop our psychic talents for our benefit and that of the Earth-Mother.

*Chapter Five: What Can Be Done*

1. Now this can be accomplished through many means: through ritual and music, poetry and song, enchantment and the seeking of oracles.

2. Groves may easily add magical spells to the middles of the Orders of Worship, or reserve those enchantments for magical Orders within the Reformed Druid movement.

3. For while there are three Lower Orders and seven Higher Order at present, still there is no reason why more may not be founded and dedicated to patron deities for there are many more Gaulish, British, Irish, Scots, Manx, Welsh, and Pictish gods and goddesses who are not mentioned in *The Chronicles of the Foundation*, but who were known to the Ancient Druids, whose ways we seek to reconstruct.

4. Now among these other deities were many who are now worshipped by some of those who call themselves "Witches"; and although the Triple Moon/Earth/Sea Goddess and the Horned God of the Woods are not mentioned in our scriptures, still they are a part of our Paleopagan heritage.

5. Let us therefore cooperate with those Witches and Covens who are of a like mind to our own, neither lording it over them nor bending the knee, but treating them as sisters and brothers along the Paths to Awareness.

6. For while Ancient Druidism (*druidecht*) had little if anything to do with Ancient Witchcraft (*wiccacraeft*), representing in all likelihood different social classes, in today's world it is best for Neopagans of all kinds to assist each other in whatever way they can, for the benefit of All.

7. And as we attempt to resurrect and reconstruct the religious and magical practices of the Ancient Druids, let us not forget one of their most powerful ones—Poetry.

8. For every Druid and every Druidess should be a poet.

9. It is said that the Ancient Druids spent twenty years or more in training, learning the unwritten lore of their peoples and how to fashion it into poetry that could inspire and subdue, crown a brave warrior and dethrone a tyrant, heal the sick and enchant the world.

10. Surely, Reformed Druids can continue this tradition.

11. So therefore, Sisters and Brothers, let us return the magic of ritual and poetry, music and song, dancing and feasting to our forms of our worship.

12. Only in this way do I think we may provide the psychic revitalization which we and the world so sadly need.



13. Only in this way, by forging the bond between us through the *waters-of-life* into an unbreakable chain linking us with the Earth-Mother and Be'al, may we survive as anything other than a quaint Carleton College Alumni Club.

14. Only in this way may the *spiritual body of Druidism* be revived from the malaise that has brought it low.

15. *The organizational body of Druidism* can then be easily resurrected, though in what forms remains to be seen.

16. But since this is already the longest book in the *Apocrypha*, I will close with this assurance:

17. Rejoice!

18. The Gods are alive! Magic is afoot!

Peace!

--Isaac Bonewits, D.A.L., Be.  
Archdruid, Twin Cities Grove  
Foghamhar, 12 y.r

# the book of changes

## Chapter the First

1. On July 18, 12 y.r. (1974 c.e.), the letter which follows was sent out by the Archdruid of the Twin Cities Grove to all the members of the Council of Dalon Ap Landu.
2. “Dear Brothers and Sisters:
3. “I have thought long and hard about the difficulties facing the RDNA in the years ahead, and have come up with the following suggestions.
4. “As is traditional among the Druids, I make no request that my words become dogma,<sup>62</sup> but rather that they be pondered and acted upon (either pro or con) by those of you who give a damn about Reformed Druidism, or would like to see it survive and even grow.
5. “Let us begin by admitting that we *are* a religion and describe ourselves to each other and the outside world roughly as follows:
6. “ ‘The RDNA is an Eclectic Reconstructionist Neopagan Priestcraft,<sup>63\*</sup> based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be’al as the masculine personification of Essence, and numerous gods and goddesses as personifications of various aspects of our experience. We offer no dogmas or final answer but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems that are compatible with our own approach and Nature.’
7. “Let this be how we view ourselves and approach others.
8. “Next, I would recommend that, without getting into an evangelistic trip, we make our writings available to others<sup>64</sup> and publicize the location and mailing addresses of our Groves through the Neopagan media.
9. “Next, let all the members of this Council who may in traveling meet other Neopagans of equivalent dedication to the search for awareness, act more swiftly to found Groves and to telescope (if ethically possible) the time needed to ordain these others to the Third Order down to a few months or even less; leaving the new Druids and Druidesses to take over the fledgling Groves while the ordainer travels on.
10. “Most especially can this be done, without the loss of ‘quality control’ within the Council, with those individuals who are already Priests and Priestesses in other Neopagan traditions based upon similar philosophies.

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<sup>62</sup> See Book of Faith, 1. Bonewits began by quoting David Fisher’s caveat.

<sup>63</sup> Especially to the current reader this can sound as if Bonewits was trying to redefine the RDNA. However, Neopagan was a very new term at the time. Bonewits was trying to explain that the RDNA fit under this term. However, it also ran into the problem that the Druidism that Bonewits had first encountered had already mutated, under Robert Larson’s guidance, to something closer to Neopaganism.

<sup>64</sup> That publication goal turned into the *DC(E)*. This book is full of the history of the *DC(E)* if one knows where to look

11. “In this way, a single Third Order Druid or Druidess in traveling about and meeting other Neopagans could in the space of one year provide legitimate Archdruids or Archdruidesses for three or four new Groves. This would solve the problem of maintaining our ‘Apostolic Succession’ without the necessity of forcing would-be Druids to travel up to 2,000 miles to attend the services of one of the two surviving Groves\* for a year and a day.
12. “A similar program of ‘exchanging ordinations’ has already been carried out by many Witchcraft and other Neopagan organizations; and as long as reasonable care is exercised in the choices of who to telescope training for, no major problems arise.\*
13. “As for the conducting of the business of the Council, we are going to have to make some serious decisions immediately. Do we really need the Council? If the Carleton Grove is defunct (which it seems to be\*) how can we convene the Council when its official Chairperson is nonexistent? Was it really that wise to have the election of the head of the Council left to the caprice of any one Grove, especially a Grove whose membership changes every four years by 100%??<sup>65</sup>
14. “I will make the following organizational proposals and ask that all members of the Council contact me with their reactions, before September 15th.
15. “Let the office of the Chairperson of the Council rotate from year to year among the heads of genuinely active Groves (i.e., holding at least one meeting per month). I will nominate Robert Larson, D.A.L., Be., Archdruid of the Berkeley Grove and an original Carleton Grove member as the first Chairperson.
16. “Let the By-Laws be changed so that members of the Council who do not keep in touch with the Chairperson (and send in change-of-address notes, etc.) may be temporarily dropped from the rolls of the Council until they get back into communication. This would solve the quorum problems so that we could actually get some work done now and then.
17. “Let the rules governing the Higher Orders and the selection and replacement of their Patriarchs and Matriarchs be changed or else let the Higher Orders be abolished.
18. “It is my earnest belief that these changes need to be made immediately and I hope that when this letter is eventually edited and tacked on to the end of my addition to the *Apocrypha*, that it will give a better picture of the RDNA than this letter presently presents.\*
19. “If the RDNA is to survive as an organization, these or similar changes are going to have to be made. I request all members of the Council to contact me as I said before, by September 15th at the latest.
20. “If the majority of the Council members approve (and remember, this is only the majority of those members known to exist as of two years ago—because nobody ever bothered to send out updated lists), then I

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<sup>65</sup> In one letter, Shelton has pointed out that whoever is Archdruid of Carleton stays Archdruid until the next one is elected or appointed, so this is not true. Others have said that this was one of the wisest choices, to have the center of the RDNA have a regular turnover.

will go down to Carleton College and attempt to recover the Archives. These I will send to Robert Larson.

21. "If the majority of the letters I receive disapprove of my suggestions, Robert and I will take our Groves and leave the RDNA to found a new group to be called the SDNA or Schismatic Druids of North America.

22. "We will declare *The Druid Chronicles [of the Foundation]* to be our 'Old Testament' and will rewrite those portions we consider objectionable (though for historical reasons we will retain the original readings in footnote form).<sup>66</sup> Then we will write additions of our own, incorporating the contents of this letter as our guidelines.

23. "This we will do, not because we seek to destroy Reformed Druidism or to co-opt it, but because we honestly feel that this is the only way that the principles that the RDNA stands for can be spread and grow into any form that can help either humanity or ourselves.

24. "The RDNA being basically anarchistic, has little it can do to prevent schisms and we are ready, willing and able to schis if that is what it takes.

25. "We are open to other suggestions, but suggest that they come quickly for our decision to schis or remain within the RDNA will be made before *Samhain*.

26. "May the Mother bless us all, and inspire us with the wisdom we need.

27. [signed] "Isaac Bonewits, D.A.L., Be.; Archdruid of the Twin Cities."\*

#### Chapter the Second

1. The reactions to this missive were, as usual for Reformed Druids, varied.

2. Out of the 33 copies mailed, some were returned by the Postal Service as undeliverable. These were: D. Wesley Hubbard, Marta Peck and Richard Smiley.

3. The following members of the Council of Dalon Ap Landu objected *vigorously*: Diane Erbe (Adr. of Carleton), David Fisher, David and Deborah Frangquist, Gerre Goodman MacInnes, Thomas McCausland, Renata Seidel, Ellen Conway Shelton (Adr. of Ann Arbor) and Richard Shelton.\*

4. The following members of the Council agreed with the basic concepts outlined: Michael Bradley (Archdruid of Chicago), Joan Carruth, David T. Geller, Charles Hixson, Robert Larson (Archdruid of Berkeley), Cathy MacQuilling, Stephen W. A. McCalley, Steven Savitzky, S. Vokhvy Sterba and E. David Uggla (Archdruid of Stanford).

5. The following member of the Council sent no reply at all: Thomas Carlisle, Phillip Cooper, Stephen Corey, Victor Henney Jr., Robert Hirsch, Laura Kiigimagi Keeting, Glen McDavid, Don Morrison and Gary (of Schenectady) Zempel.

6. The following member of the Council sent as his reply a definite "maybe:" Norman Nelson.

7. Thus it was that a majority<sup>67</sup> of those who managed to communicate about the contents of the letter,

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<sup>66</sup> For objections see especially the 'Epistle to the Myopians.' The objections were primarily of a sexist/alleged sexist nature. See also the introductory essay. Only one section was removed and put into the Book of Footnotes. There were other changes which were not specifically explained.

<sup>67</sup> A very slight majority. 10 persons for, 9 against, and 1 indecisive not counting Isaac. Which means that exactly half of respondents agreed. However, it should be noted that the original letter was talking about a majority of known third order druids, in which cases there was no majority in favor. The slightness of the majority, however, seems to have forced a slightly different course; the creation of a Provisional Council of

including four ArchDruids of the Groves known to be active in July, 1974 c.e., desired that changes of the general sort outlined be made.

8. However, these Druids were divided into two factions: those, who were of the majority, who favored the staging of a coup d'etat and those, who were of the minority, who favored a full or partial schism.\*

#### Chapter the Third

1. Now the Arch druids who desired changes conferred with their Groves at Services and with each other by telephone and mail, and came to these conclusions.

2. That two new organizations would be formed which would, for at least a while, be semiautonomous branches of the RDNA; and that these groups would be known as the New Reformed Druids of North America (NRDNA) and the Schismatic Druids of North America (SDNA).

3. That the name NRDNA would probably wind up being used by those Druids who wished to continue to acknowledge the Council of Dalon ap Landu; to wit, those who favored a *coup*.

4. That the name SDNA would likewise probably wind up being used by those who favored a full or partial schism from the Council of Dalon Ap Landu.

5. That a new Council to be known as the Provisional Council of Archdruids would be formed for at least a while, and that this Council would consist of all willing Archdruids and Archdruidesses of all active branches of the Reform that might exist or be formed in the future.

6. That all Groves would continue to retain their traditional autonomy.

7. That the purpose of the Provisional Council of Archdruids would be to confer with and represent their Groves for the consideration of various matters of import and controversy.

8. That among these matters would be those of: new Constitution(s) and By-Laws, the continuation or ignoring of the Higher Orders, the possible need or ethical reasons for the institution of defrocking procedures,\* and the final decisions concerning the future political structure and interrelationships of the various branches of the Reform.

#### Chapter the Fourth

1. Now other tentative decisions were made by the four Archdruids with the majority consent of the Third Order members of their Groves; and these were as follows:<sup>68</sup>

2. That no Reformed Druid should speak for the beliefs or nonbeliefs of *all* Reformed Druids, save to mention the Basic Tenets outlined in *The Book of the Law*, and that members of each branch of the Reform should speak only for themselves.

3. That the general definition mentioned in the letter of July 18 (Chapter 1, verse 6, above) for the RDNA might be used by the SDNA and/or the NRDNA instead.

4. That it be specifically mentioned to all Reformed Druids that they may found affiliated, subordinate or

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Archdruids rather than changing the Chairship of the Council of Dalon Ap Landu.

<sup>68</sup> This line and the decisions that follow seem to indicate that the PCoAD shared responsibility for the *Druid Chronicles (Evolved)*. However, Bonewits was the guiding force and the input from others came more in offering corrections and objections. Robert Larson also did significant work, though that was more in giving an initiative than guiding the work.

allied Orders, of whatever sort desired, to enhance their experience of Reformed Druidism.\*

5. That the suggestions made in the letter of July 18 (Chapter 1, Verses 8-12, above) concerning missionary work and the ordaining of new Third Order Druids might be followed by the NRDNA and/or the SDNA.

6. That the new edition of *The Druid Chronicles* being prepared by Isaac Bonewits and Bob Larson should be edited to remove obsolete passages\* and sexist phraseology, but that the original readings (for the benefit of those who prefer them, as well as for historians) of all passages changed drastically would be retained in *The Book of Footnotes*.

7. That the revisions to *The Druid Chronicles* as well as all associated materials to be published with them, would be agreed upon by the Provisional Council of ArchDruids *before* printing, and that in cases of disagreement, the original readings of each controversial passage would be retained in the body of the text, and the alternate readings be placed instead into *The Book of Footnotes*.<sup>69</sup>

8. That copies of *The Druid Chronicles* would subsequently be printed and made available to all Reformed Druids, as well as to other interested persons, at a reasonable cost; save only that (a) copies of the ordination ceremonies to the Third Order would be available only to members of that Order, and that (b) copies of the ordination ceremonies or other rituals of the Higher Orders (as well as any other Orders founded) would be available only to members of each Order, unless the leader of a given Order were to say otherwise.<sup>70</sup>

9. That editions of the original RDNA *Orders of Common Worship* for the Winter and Summer Halves of the year, as well as the original RDNA Second and Third Order ordination rites, would be printed intact; although individual Archdruids and Groves might alter or rearrange these liturgies as desired (save only that nothing be actually removed from the Third Order ordination).

10. That copies of special rituals for the celebration of High Days, weddings, funerals, child namings, etc., would be incorporated into each new edition of *The Druid Chronicles* as they became available and/or were composed by individual members of the Third Order.

11. That the first Chairperson for the Provisional Council of Archdruids would be Robert Larson, DAL, Be., Archdruid of Berkeley and veteran of Carleton.

12. That the final proposals concerning the various matters of controversy and import would be submitted by the Provisional Council of Archdruids to a vote of all Third Order members of all existing Reformed Druid Movements in or before *Foghamhar* 15 y.r.

13. And that all concerned should abide gracefully by the decisions of the majority, or else feel free to form their own separate groups in mutual respect.

#### Chapter the Fifth

1. Now all these events herein recorded did occur in August of 12 y.r. and the decisions were originally meant

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<sup>69</sup> This didn't exactly happen. Bonewits did ask for comments upon the changes, but ended up making changes which were not unanimously agreed on rather than putting those alternate readings in the footnotes. There is a set of alternate readings to one chant, but that was not because of objectionable material but rather to make an additional version available.

<sup>70</sup> The only included higher order, in Urtext version, is the 5<sup>th</sup> Order. Norman Nelson, the Patriarch, was in frequent contact with Bonewits.

to take effect as of the following *Samhain* (the beginning of 13 y.r.)

2. Indeed the Twin Cities did decide upon a partial schism at that time and did call itself the Schismatic Druids of North America.

3. And this they did because they felt that it was unfair to present themselves as representative of all Reformed Druids, and because they were unhappy with what they felt was the negatively anarchistic structure of the Council of Dalon Ap Landu.

4. Still did they wish to remain in communication with the other branches of the Reform, so they did determine that their current and all future Archdruids would become members of the Provisional Council of Archdruids and that the ordination ceremonies to the Third Order of the SDNA would consist of the same elements and words used by the RDNA, with additions, so that the members of the Schismatic Third Order might also be members of the Council of Dalon Ap Landu.

5. But none of the other decisions reached by the four Archdruids and their Groves did take effect, because no one was notified of them.

6. This was because the Archdruid of the Twin Cities Grove, who was supposed to print and mail this addition to *The Books of the Apocrypha*, was busy with a new job and a new wife.

7. And he was living on Central Druid Time.

8. Thus this Book was not printed and distributed to all the members of the Council of Dalon Ap Landu as it was supposed to be.

9. And so no one outside of the four active Groves knew that the Provisional Council of Archdruids had been formed, or that 13 y.r. was supposed to have been "The Year of Changes".

10. And that year was over and gone before this book was ready to be printed and distributed.

11. And it is now, as of this writing, *Samradh* of 14 y.r. (1976 c.e.) and the official notice has still not yet been properly distributed.\*

12. And behold in June of 14 y.r. was born yet another Grove and Branch of the Reform; for then was founded the Arch Grove of the Hassidic Druids of North America\* in the city of St. Louis, Missouri.

13. And in that same month did Eleanora Auvinen become the Archdruidess of the Twin Cities Grove of the SDNA, for the former Archdruid did move back to Berkeley, California, there to preside over the Mother Grove of the SDNA.

14. Now therefore, because of all these things which have occurred and not occurred, has this last Chapter been added to this Book, and have the first four Chapters been edited to eliminate or expand various dating references.

15. And this *Lughnasadh* 14 y.r. edition of *The Druid Chronicles*, in which this Book appears for the First time, is being read and approved by the entire Provisional Council of Archdruids prior to publication.\*

16. And therefore this Book is also being read and approved by the members of that Council,\* and shall be taken to be the proper and official notice of their actions and intentions in these matters.

17. May the Earth-Mother and Be'al bless us and guide us through this period of evolution.

Peace!

# the epistle to the myopians

000. To all the orders of Druids, peace; from Joan, priestess and Druid of the Order of Dalon Ap Landu, and Preceptor of the Grove which is in Berkeley.

00. May the Lord of the Groves guide my hand in this writing. Blessed be the Earth-Mother who bringest forth all life.

0. May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault.

1. Priest and Patriarchs, hear me! Druids of much ilk, hear me! Worshippers in the Groves, hear me! Brothers and Sisters, Children of the Mother, followers of the way called Druid, attend unto my words and ponder them!

2. Much have I read the *Chronicles* and wondered at the beauty of them, and at the signs the Earth-Mother has shown, and still I am disquieted.

3. Much grief it is to me to see in the *Chronicles* words that do not indicate balance and harmony,<sup>71</sup> nor true knowledge of the Ways of the Mother, and I wonder greatly that none have seen it.

4. Behold the Ways of the Mother, for all of them are good, and not just half of them.

5. If the Mother would bring forth life, first She must commit the seed to the grave, and bury it in the darkness, and surround it with effluvia, and the bodies of Her children of past seasons. If the plant would survive, and bring forth new plants to the glory of the world, First must it put its life into its seeds and die unto the world.

6. In this the great Mystery of the Mother is seen, that we are wont to call Defeat is turned to the *sine qua non* of Victory. Harken unto my words and consider them, for there is a sadness in the Reformed Druids that wisdom would see turned to joy!

7. Fear not the waning of the Moon, lest ye would never again see Her wax. It is not a time of Evil, but of simplification and consolidation unto the seed, and though, lo, we see around us only growth and youth and wealth praised, many of the troubles we Druids are trying to escape from arise from this fallacy—that half the work of the Mother is Evil. From it arises plagues upon the Earth. If Man is good, Woman is Evil. If Light is good, Darkness is evil. If Getting is good, Losing is evil. If Summer is good, Winter is evil. If the Spirit is good, the Body is evil. Long would my Epistle be if I listed them all.

8. Hence we praise the summer and reject the Winter, all unknowing that by doing so we reject the seed the mother would plant in the darkness of our hearts and compost with out “defeats” and our unfulfilled longings.

9. Fear not *Geimredh* nor *Earrach* therefore, nor disregard them, nor cease to worship them. Call upon Belenos to return with all your hearts, but with all your hearts accept the answer of the silence and the dark. Accept not in despair, nor in hope, but in peace and certitude: yea, even in joy. Though the Mother seem turned to Hag, it is not so: She’s just a bitchy pregnant woman. Though the Lord seem merciless Hunter, it is not so: He slays the old that the new might find birth. Without *Samhain*, *Beltane* could not come. Therefore rejoice even in the gathering dark, for it is the Repository of Mysteries and the Progenitor of Wisdom.

10. In our shortsighted desire for Life, we have disrupted the whole Biosphere, the living mantle of the Mother. In our attempt to defeat Death, we have created a true waste. Of all the Mother’s creatures, we alone may be able to accomplish that defeat, and the world would not live but die. Then indeed would Arawn weep, for there would be no young children or tender blossoms to play upon His knees.

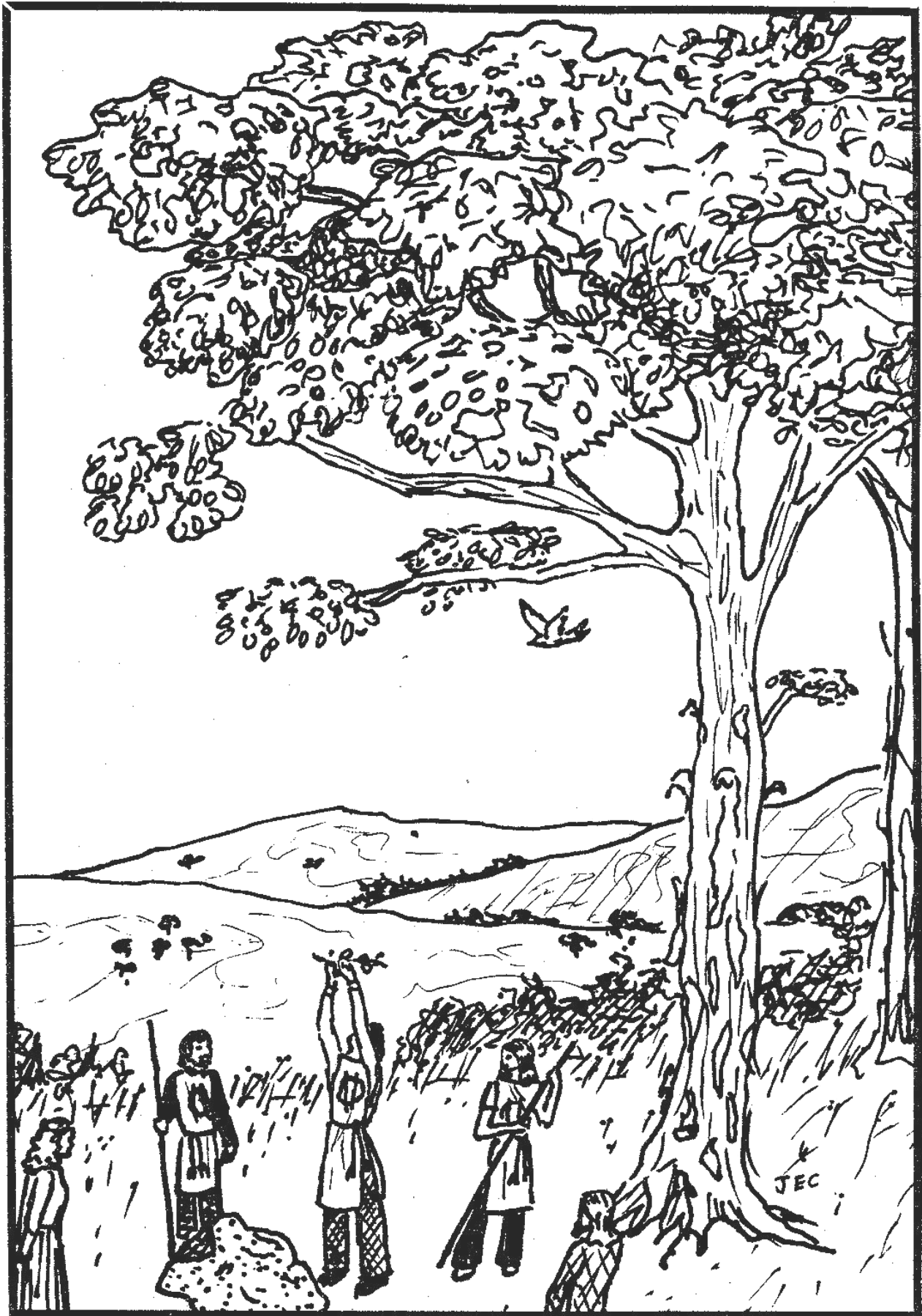
11. I am a warrior. I am a gardener, and a medicine-person, and a student of Life. That I worship, as I know you do. We have reclaimed the right-brain wisdom of the past. Let us not out of hand reject the left-brain wisdom of the present. It is only without each other that either becomes evil, and they do not contradict each other. Though all around you desire Life without Death, fall not into that trap, though your body and your senses much desire it; or the ways of the Mother and plans of the Lord of the Groves will be lost unto you and you shall be at odds with yourself until the end of your days. Blessed be the Lord who has given me to understand this. Blessed be the Lady who givest life.

Joan Carruth, D.A.L.  
25 *Mean Earraigh*, 14 y.r.  
Year of the Bison, c.e.

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<sup>71</sup> This Epistle, as I read it, especially this line, is regards the apparent gender inequality in the *Chronicles*. See the discussion in the introductory essay. It certainly offers many good arguments though it is representative of a gap between the original writing and the later reading. Certainly, though, it shows that Bonewits was not the only person who saw the *Chronicles* as ‘sacred scripture’ rather than an interesting work on the beginnings of the Druids. Certainly it offers all Druids some wisdom, largely in the Book of Meditations. However, it also tends to encapsulate how things were not only in the accounts of events but also in the Books of Law and Customs. See also remarks at the end of the book of Customs and in the corresponding notes in the Book of Footnotes.





# the second epistle of isaac

## *Chapter One: The Baby and the Bath Water*

1. Sisters and brothers, the purpose of this missive is to make clear some matters concerning the subjects of Theology (the study of more than one God) and Hierurgy (the practice of sacred workings) insofar as they relate to ritual.
2. For there appears to be a great deal of ignorance about these subjects among Reformed Druids and more than a little hostility towards the very existence of ritual at all.
3. And this is understandable from those who have been raised in a monotheistic culture, especially since the religious leaders of that culture long ago lost what knowledge they once had about the proper use and purpose of ritual.
4. So that today the rituals of the Established Religions of the West have almost no power and very little positive use; but on the contrary, have been perverted into tools of manipulation and tyranny.
5. Now since all of us growing up in monotheistic cultures have been taught from birth that the only “real” religions are the Western ones, and since it has always been made deliberately difficult for us to get accurate information about non-western religions, we have naturally tended to reject the non-monotheistic religions we do not know along with the monotheistic ones we are familiar with.
6. This shortsightedness has been planned, for the powers that we would rather have us as atheists and agnostics rather than as non-monotheists, for thus we are still playing their game by their rules.
7. Also as intellectuals, we have been raised to have a knee-jerk reaction to such terms as “magic”, “the occult”, “ritualism”, “the supernatural”, etc., so that we can only think about these subjects in the ways that we are supposed to.
8. For a full understanding of these terms by intellectuals, and eventually large numbers of other people, would spell the death of organized Western religion (though it would have little effect on the non-monotheistic systems).
9. What I have to say in this Epistle are, of course, only my opinions.<sup>72</sup> But they are the opinions gathered from a career of studying many forbidden subjects and learning to think that which a Westerner is not supposed to be able to think.
10. For I have studied magical, religious and psychical phenomena from all around the world and have learned that the overwhelming majority of cultures in which these strange beliefs and occurrences appear happen to agree upon the same basic theories of magic and religion.
11. Granted, the explanations offered by these non-western thinkers may seem a little strange to Western philosopher and theologians, as well as their students,

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<sup>72</sup> Unlike Bonewits’ caveat in the letter at the beginning of the book of changes, this caveat is clearly not borrowed from David Fisher’s “Book of Faith.” I believe this may correspond to a change in understanding about the original Reformed Druids.

but historically speaking it is the Western monotheistic thinkers who are out-of-step.

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

## *Chapter Two: Reality and Non-Reality*

1. In order to understand the original ideas behind most magical and religious rituals, one must begin with the fact that the Gods are real.
2. Their type of reality is not that of a block of wood or of anything physical that we are familiar with, but a kind of reality it is nonetheless.
3. This may seem somewhat confusing to the dualists among us, so I will attempt to explain this rather complex matter.
4. The theological system that framed the philosophical structure of Western Civilization and conditioned westerners as to what was logically thinkable, is basically a “conditionally monotheistic dualism.”
5. That is to say, while claiming to be monotheistic, it is in fact *polytheistic*, with the Father, the Son, the Holy Ghost, Mary and Satan (Allah and Shaitan, in Islam) as the major deities, with a host of lesser deities called Saints, Demons and Angels, all of whom are divided into two grand armies: the Good Guys and the Bad Guys.
6. Dualism is the metaphysical view that the cosmos is divided into two irreconcilable forces, usually described as Good and Evil; frequently, it is stated that the Good God is the God of the Spirit (and therefore everything nonmaterial is good, except of course the Bad God and his minions, who are also spirits) and the Bad God is the God of the Material World (and therefore everything material and fleshly—including all the female deities of the Earth such as our Earth-Mother—is irretrievably evil).<sup>73</sup>

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<sup>73</sup> This can be compared with the “Epistle to the Myopians” where Carruth argued against a number of good-evil dualities, though stressing the male-female relationship.

7. Unlike the Oriental systems, there is no overlap between Good and Evil, White and Black, Light and Darkness.

8. Now while Western theology claims that Satan/Shaitan is weaker than Jehovah/Allah, nevertheless, in their day-to-day statements, most Western theologians ascribe to the Bad God all the miraculous powers usually ascribed to the Good God (or his representatives, such as Jesus or Mohammed); in order to be able to explain the “counterfeit miracles” performed by the members of other faiths.

9. It is obvious to any Pagan theologian that Western theology is basically dualistic, with the forces of Good and Evil pretty much evenly balanced; it is equally obvious that these theologians managed to force Western philosophy and metaphysics to become strictly dualistic as well.

10. Pushing Aristotle (and later Descartes) as the supreme logician, Western theologians created a worldview in which every object of perception or conception was either Good or Evil, True or False, Right or Wrong, White or Black, Real or Unreal.

11. The entire cosmos was sliced into two warring halves, and whoever refused to accept this worldview was automatically ascribed to the Evil half and executed as a menace to civilization.

12. All of this, mind you, is somewhat different from the views that have been held by 99% of the human race, throughout history, and probably for a million years before history began.

13. Polytheists have a tendency to develop logical systems based on “multiple levels of reality” and on the magical Law of Infinite Universes: “every sentient being lives in a unique universe”.

14. What is true for one person in one situation may not be true for another person in a different situation, or even for the *same* person in a different situation.

15. ‘Truth’ is defined as a function of convenience (the magical Law of Pragmatism, also used in most engineering and scientific activity: “if it works, it’s true”); Truth does not exist in a comprehensible form as an eternal essence.

16. The simplest example of this is your favorite table: slam your fist down on it.

17. After yelling with pain, you will notice that, on the level of ordinary mundane reality, that table is quite solid.

18. Yet we all know that, on another level of reality (one we all believe in, even though we’ve never seen an atom), that table is 99.9999% empty space—as is your hand.

19. For the table is simultaneously solid and not solid, depending upon which level of reality we care to consider.

20. A beautiful perfume in my universe may be a terrible stench in yours; to a colorblind person, red and green may appear the same; sound is a false concept to a person born deaf—he or she has to be taught to perceive that which does not exist to his or her senses.

21. The wonderful theories of relativity being so proudly produced by modern physicists were known millennia ago by Pagan philosophers and mystics; the only reason relativity came as such a shock to our scientists was because the Western worldview does not allow for ambiguity or relativity—everything is either Absolutely Eternally True or Absolutely Eternally False (“He who is not with me is against me”, “The lukewarm

I vomit forth from my mouth”, “Kill them all, God will know His own”,<sup>74</sup> etc.).

22. This is not the place for an extensive theological analysis of Western Religion; but it is necessary to point out these matters rather bluntly, in order to allow one to think the unthinkable by reasoning out that which Aristotle says is impossible to reason out.

### Chapter Three: The Reality of the Gods

1. Now, with the preceding background, we may come to the fascinating point where metaphysical relativity intersects the realm of theology (one may use the term “polytheology” if the slight change in the usual spelling of “theology” is upsetting).

2. For the Gods are both real and unreal, “true” and “false”, depending upon which level of reality one cares to deal with.

3. Taranis, for example, is on the physical level merely a quaint myth of our Celtic ancestors.

4. On the euhemeristic level, He may be the memory of a once famous and powerful warrior and weather magician.

5. On the intellectual level, He is an Archetype of thunder and lightning, as are Thor, Perkunas, Indra, Perun, the Thunderbird, and other deities.

6. But what if you invoke Taranis several times to start storms and *each time you get a storm?*

7. You must then face the fact that, on *some* poorly understood level of reality, Taranis is a real, living entity—one you can interact with.

8. I would say that Taranis is, in fact, like all gods and goddesses, a powerful archetype in the collective unconscious of humanity; this collective unconscious (Jung’s term) is what I have called elsewhere “The Switchboard” (in *Real Magic*), C. Taliesin Edwards (the leading theologian in the Neopagan movements has called “The Da Mind” (in his *Essays Towards a Metatheology of the Goddess*), and that others have called by a variety of names.

9. I would assure you that this gigantic interlocking net of archetypes *exists* on what, for lack of a better term, has been called the *psychic* level (or sometimes the “spiritual” level, but that term tends to confuse matters more than it helps).

10. It is the source of the divine power used in *all* religious rituals—including those of the monotheists who *think* they are communicating with a Supreme Being.

11. Further details can be found in the above cited writings, but for now let it suffice to say that *all* the Gods and Goddesses, Angels, Demons, Saints, Avatars, Buddhas, etc., *exist*—they are real.

12. They exist as, if nothing else, many powerful circuits of psychic energy in a gigantic web linking every living sentient being on this planet Earth.

13. And although it became fashionable in Western Religion to promote local tribal gods to the rank of Supreme Being (through a process known as *hyperapotheosis* or “The Palestinian Heresy”), most theologians would insist that the Most High God/ess is only a distant parent to the Gods and Goddesses of Earth, no matter how grand the claims of religious partisans.

<sup>74</sup> Respectively, Matthew 12:30, Revelations 3:16, and a command given during the Crusade against the Cathars, a ‘heretical’ Christian sect undergoing persecution.

#### Chapter Four: Earthly Deities and the Supreme Being

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

Moon/Earth/Sea Goddess and a Horned God of the Wildwood and the Sun).

16. This Earthly God and Goddess are the rulers, and at the same time the quintessence, of all the male and female deities of planet Earth.
17. Every god or goddess of this planet is seen as an "aspect" or "face" of these Two, who are in turn the humanoid aspects of the Most High God/dess.
18. But most Neopagans are perfectly willing to admit that the dolphins might have an Earthly Dolphin God and Goddess, and that beings of another world might have deities of their own Who would be just as "real" as our own are, though totally unhuman.
19. It's a big cosmo—and the universe is perfectly capable of counting higher than two.

#### Chapter Five: But What About Ritual?

1. Now as a Reformed Druid, I am entitled to believe any sort of nonsense, simple or sophisticated that I care to, and you will no doubt be happy to allow me that right.
2. But you may be wondering what all of this intellectual discussion has to do with the positive or negative values of ritual; therefore, I will turn to that subject as quickly as possible.
3. But first it is necessary to explain some of the terms I will be using in the forthcoming discussion, for Heirurgy (which means the work of worshipping) is a complex subject and cannot be understood without the use of fairly precise terms.
4. "Magic" is the art of science of getting one's psychic talents to do what one wants; in other words, "folk-parapsychology."
5. A "ritual" is any sequence of ordered events designed to produce a desired effect.
6. A "magical ritual", therefore, is a psychodrama designed to facilitate the generation of psychic energy and the focused disposition of that energy, in order to accomplish a given result.
7. A "miracle" is a magical act or paranormal phenomena performed by a person working within a religion context of which you approve.
8. A "counterfeit miracle" is an identical magical act or paranormal phenomena performed by a person working in a religious context of which you *don't* approve (this is often referred to as "evil black magic done with help of demons").
9. A "religion" is a combination of a philosophical system and a magical system (as mentioned in *The Epistle of David*)<sup>75</sup> which is oriented primarily towards higher beings, period. There's no need to go all gooey and mystical about it.
10. An "active ritual" is one designed to have an effect upon a situation or entity outside of oneself (praying for rain, for example, or faith healing another).
11. A "passive ritual" is one designed to change oneself; to receive or store psychic energy rather than sending it elsewhere (doing a self-healing, for example, or becoming possessed by a Holy Spirit).

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<sup>75</sup> *The Epistle of David the Chronicler*, 3:1; "It is mine observation that's religion is composed of two parts; the philosophy and the ritual." Note that Bonewits gives the Epistle a shortened name. This was originally going to be the full title except that Shelton pointed out that there have been many epistles by many Davids, such as *The Epistle of David Pendragon*.

12. As a general rule, the *major* distinction in psychic technology between magical and religious rituals is that magical rituals *usually* involve few people and are actively oriented, while religious rituals *usually* involve large numbers of people and are passively oriented.

13. Because the majority always define cultural reality, it is easy for a theologian who is dishonest to claim that the ritual activity involving large numbers of people is somehow morally superior and qualitatively different from those rituals involving a minority.

14. So what really goes on at a religious ritual? Not, what do the people *think* is going on, nor what their theologians and priests may *tell them* is going on, but *really*?

15. Actually, the art of Priestcraft (which is what we are, after all, discussing) is rather simple—so simple in fact that the over mystification of the psychic technology involved is what led to the term having such a bad aroma.

16. The answer to the question of what really happens at a religious ritual will be answered in Chapter Seven, using the Reformed Druid Order of Common Worship as our example; but first we should consider the tools of ritual.

#### *Chapter Six: The Tools of Ritual*

1. In a typical magical ritual various techniques are used to get the magician(s) into the proper frame of mind to release psychic energy in a focused manner, including the following:

2. .... “mandalas” or “yantras” (known in the West as “pentacles” or “sigils”) which are pictures or diagrams illustrating the type of energies being dealt with. ...

3. .... “mantras” or “incantations”, which are sound sequences which have both physical and psychological effects....

4. .... “mudras” or “gestures”, which are postures having physical and psychological effects....

5. .... props (chalices, swords, wands, etc.)....

6. .... scenery (the decoration of the ritual room with appropriate colors and textures)....

7. .... costumes (special clothes or the lack of them, worn during the ritual) ....

8. .... intoxicating methods and methods for otherwise altering the state of consciousness including breathing exercises, sexual techniques, alcohol, tobacco, other drugs, physical exercises and other methods.

9. Each and every single one of these techniques and supporting elements shows up in religious rituals as well.<sup>76</sup>

10. The mandalas may be two-dimensional paintings, icons or tapestries, or else they may be three-dimensional statues or idols (an “idol” is someone else’s religious statue); in any event, they stimulate the sense of sight.

11. The mantras are, of course, the prayers, psalms, litanies and hymns used to stimulate the sense of hearing.

12. The mudras can include kneeling, genuflecting, kissing of sacred objects, saluting the Four Quarters of the sky, etc.; these are for the kinesthetic senses.

13. The props are frequently the same as those used in magical rituals, chalices, pointing sticks, plates of precious metals, altars, etc.

14. As for scenery, every temple or church building is decorated in whatever manner the congregation feels is most powerfully spiritually (i.e. “holy”).

15. Naturally special costumes are worn by the clergy and laity alike, such as skullcaps, black shirts with white collars, prayer shawls, white robes, maniples, etc.

16. In Western Religions these days, the principal drug used to alter the state of consciousness is wine, though Oriental Religions frequently use cannabis, Voodoo uses rum, and Native American rituals will use tobacco, peyote or magic mushrooms.

17. Is it only a coincidence that religious ceremonies make use of exactly the same ritual tools as those used in ceremonial magic?

18. It is perhaps true, as some have claimed, that the ceremonial magicians are “actually” worshipping demons and deliberately stole the techniques from the organized religions in order to blaspheme and desecrate them?

19. Bullfeathers!

20. Ceremonial magicians shamans, witches and medicine-people have been around for millennia—since long before the rise of our modern organized faiths.

21. They were using those techniques then because they *worked*, a fact the organized religions know full well—because each of the organized religions was originally a tribal religion run by just such a local shaman or witchdoctor or prophet.

#### *Chapter Seven: The Magic of Druid Worship*

1. As you no doubt might imagine, brothers and sisters, I have been alternately amused and angered by comments about how easy it is for ritual to “independently acquire magical properties of its own.”

2. My amusement was based upon my own knowledge that any effective religious ritual will already have magical properties *or it won’t work at all*.

3. Whereas my anger was not directed at the speakers of the derogatory comments, for they had no way of knowing otherwise, but rather at the theologians and philosophers of the West who have so carefully assured that intelligent men and women will somehow separate magic from religion in their thinking.

4. As we have seen, what goes on in a religious ritual is exactly the same thing that goes on in a magical ritual: the manipulation of psychic energies by humans for human benefit.

5. The details of the technology may be a little different, but the forces used are basically the same.

6. In order to make my wild sounding statements a bit clearer, let us examine the Order of Common Worship in use by the various Reformed Druid movements.

7. Like all religious rituals, it opens with an Invocation, asking the deities to take notice of our presence and simultaneously initiating a form of unity between the members of the Grove.

8. In most religions, this is a far more elaborate part of the ritual and is designed to really make the group-mind (a telepathic resonance set up between a number of people thinking similar strong thoughts about a single subject) as strong as possible.

9. Note also that the Reformed Druid Invocation used includes a “confession of sins”, another common element in opening prayers, designed to remind the people of their dependence upon the Gods.

10. Next is the Processional and the Hymns or Incantations of Praise, designed to “uplift” our emotion; i.e., to get us emotional and to focus that

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<sup>76</sup> In the original edition of the *DC(E)* this was also verse 8 and the following were all labeled one number less. I have corrected this, though some editions and references may leave in the original error.

emotional/psychic energy towards the Earth-Mother and Be'al.

11. When the Sacrifice is offered, we are not only intellectually making an offer to the Gods, but we are also sending life force from the severed tree branches we are sacrificing (in a similar fashion, those religions that sacrifice animals are using that exploding life force to strengthen the psychic energy being aimed at the Gods).

12. We are in effect, by sacrificing anything living, taking advantage of the life force broadcast by any dying entity (see some Kirilian motion pictures of sliced plants, for example), and using it, along with our own psychic energies (the "sacrifice of our hearts") to "feed" the Gods.

13. This is a basic principle of Pagan theology, that the Gods need human worship as much as the humans need the blessings of the Gods; for every time you think emotionally (positively or negatively) about a deity, you feed more psychic energy into the collective unconscious about that deity, and reinforce its energy circuit.

14. This is why one can legitimately say that the Christians in the West (not so much in Russia and Eastern Europe) actually worship their Devil—because they think so much about Satan that they give Him tremendous power, certainly as much as they give to their Jesus.

15. Satan's power, like Christ's power, comes from human thoughts and human psychic energy, and not particularly from the Supreme Being, but both of these two Gods have more than enough psychic power to produce occasional magical effects.

16. Formalized worship services are not usually the time when the deities are fed the most psychic energy, for that is a day-by-day process; instead, the energy raised and sent to a deity in a typical religious ritual acts primarily as a catalyst: it is there to trigger a return flow of psychic energy, to be used for magical purposes under the direction of the priest or priestess leading the rite.

17. Now this kind of mechanistic approach to deity is distressing to most nonpagans in the West (though the Ancient Greeks or the modern Hindus would understand it perfectly), and it is, of course, an oversimplification; for there are thousands of variables involved in even the simplest exercise of psychic talents, and the response from the deity is not always as expected.

18. Is this the "free will" of the deity acting, or merely incompetence on the part of the worshipers? Perhaps it is both.

19. In any event, once the triggering energy has been sent via the Sacrifice to the deity (Who is usually visualized as "up there" somewhere, even if immanent as well), there is usually a response.

20. In Reformed Druid ritual, it is the presiding Druid/ess who listens for the answer, and joyously announces (at least during the Summer Half of the year) that the Earth-Mother has accepted the sacrifice and is ready to bestow Her blessings upon the Grove.

21. In other words, a message has been sent and acknowledged.

22. As in most religious rites, a Catechism then follows; though in Reformed Druidism this is a very brief one indicating the unity of belief among the members of the Grove concerning the *waters-of-life*.

23. The purpose of this is to further tune the group-mind, so that it will be ready to receive the psychic/spiritual energy sent it by the Gods (or, to put it another way, to open the group-mind to the reception of

a message and a source of energy that is always available, if one merely tunes in and listens).

24. The presiding Druid/ess then Consecrates (psychically charges) the chalice, making it a focus for the energies of the Gods and the Grove to meet, just as in many other religions.

25. As the holy *waters* are drunk, each member of the Grove is linked more tightly to the Gods and to each other.

26. The intoxicating effect of the whiskey or wine is meant only as an additional shove to open any closed doors left in a member's mind; it symbolizes the fires of the spirit as it burns in us and serves to break down the conscious resistance to the Other Worlds.

27. Now is the time, in most other religious rites, when something active would be done by the spirit-filled Grove; a prayer would be said and repeated, to focus the linked and strengthened energies of the Grove—i.e., a "spell" would be cast (although that dirty word might never be used).

28. In Reformed Druidism, however, that energy is usually used for more passive purposes; to facilitate introspection and meditation, for the improvement of one's spiritual growth.

29. However, there is nothing to prevent a presiding Druid/ess from inserting a healing spell or a crop-growing prayer just before the pouring of the Libation ("To Thee we return....")

30. After the Communion is over, the presiding Druid/ess usually goes directly to this Libation, which has the dual effect of both strengthening the link between the members of the Grove and the Earth-Mother, and of "grounding out" the circle of energy generated in the ceremony.

31. This grounding and internalization of energy continues through the Meditation and Sermon. The last remnants of the energy are directed into the members of the Grove by the Benediction which, as in all religions, is designed to scatter the last blessing of the Gods over the people, while assuring them that their ritual worked and will accomplish their long term goals (this is known technically in ceremonial magic as "follow through" and is very important).

32. Now I know that this entire discussion of religion and magic has come as somewhat of an annoying shock to many of you, especially perhaps to those brothers who were the creators of the rite we have just been discussing.

33. But the fact is that, by accident or design, consciously or under the direct inspiration of the Earth-Mother and Be'al, they managed to create a ritual that follows the standard patterns all over the world for contacted supernatural entities and obtaining benefits from Them.<sup>77</sup>

34. It is not a very powerful ritual as it stands, but with loving care and performance by individual Groves willing to put in a lot of work ("Hierurgy"), it can

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<sup>77</sup> There have been many theories about the actual origin of RDNA ritual. In my opinion the rituals are primarily inspired by the Episcopal rituals which the founders were most familiar with and that would explain why they correspond to Bonewits' standard ritual. Bonewits has suggested that there is a link from the United Ancient Order of Druids' ritual, believing that David Fisher had been a member of that group. It is also possible that some aspects arise from Masonic ritual as both Fisher and Nelson spent some time as Masons. Of course, some elements were almost certainly created at the time of the founding, and perhaps even inspired in the founders minds.

produce as much in the way of spiritual force and fulfillment as those of the Established Religions and more than most.

35. With proper vestments, tools (like sickles, chalices, etc.), music and song, choreography and rehearsal (a good set of Bards helps here), Reformed Druid rituals can be as spiritually uplifting as any.

36. But rituals are another one of those things in life where “what you get out of it depends on what you put into it”.

37. Heirurgy is hard work; but it’s worth it when you have sick friends, failing crops, a long drought or spiritual malaise.

*Chapter Eight: Conclusion (finally!)*

1. The purpose of this Epistle has not been to convert anyone to my particular world view, but rather to share that worldview in detail with my brothers and sisters in the Council.

2. For many of you have expressed bewilderment at my words and actions.

3. And I have wanted you to be able to at least understand where I am coming from, whether you agree with me or not; for I am not alone in my beliefs, bizarre as they may seem. There are thousands of us in this country, and millions around the world, and for the first time in hundreds of years of genocide against us, we are beginning to grow in numbers again, as the Gods return to claim Their own.

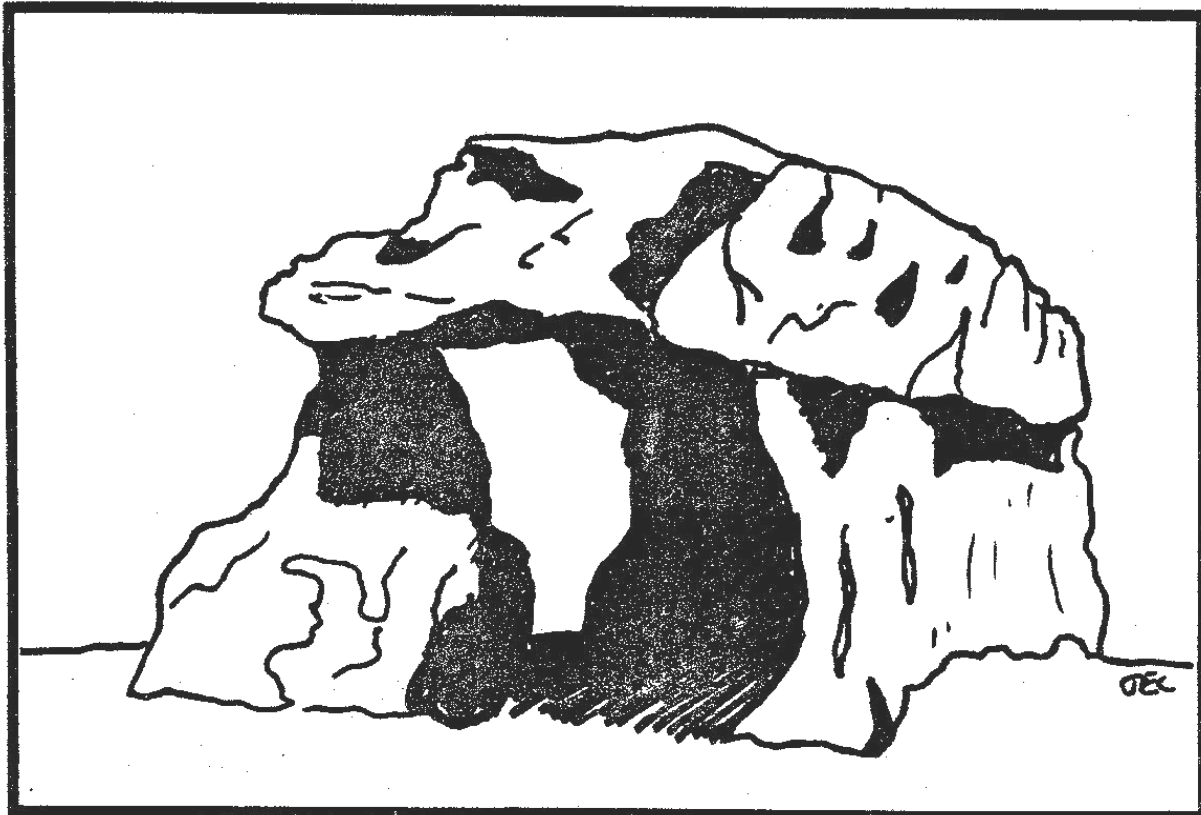
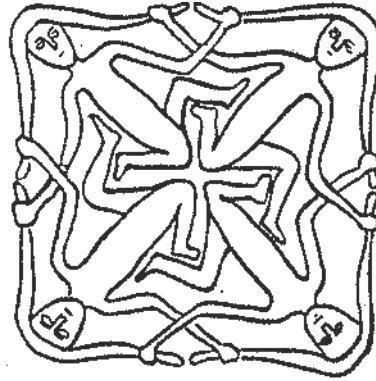
4. And we firmly believe that whether rituals become a stumbling block or a steppingstone to the stars is entirely dependent upon the discipline, knowledge and wisdom of those performing the rituals—not upon the rites themselves.

5. Blessed be the Most High Goddess, Who was and is, and is to come, always, now, forevermore, throughout all eternal space and time.

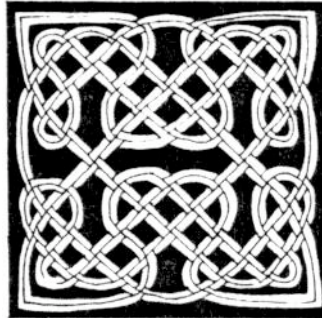
Peace!

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

Samradh, 14 y.r.



part three



the  
*l*iturgy  
of the  
*d*ruids

## THE LITURGY OF THE DRUIDS INTRODUCTION

The following rituals are those that have been and/or are being used by various Reformed Druid Movements in North America. All of them are open to change and embellishment by any Grove, or even individual Druid/ess, except for the Ordination to the Third Order (to which items may be added but none subtracted) which, being the Order of the Priesthood, is the basis of the Apostolic Succession linking the various Branches of the Reform together.

[Note that you will not have a copy of the Third Order Ordination ceremony in your copy of *The Druid Chronicles* unless you are already a Priest or Priestess of that Order; since the effect of the ritual is ruined if its contents are known ahead of time.]

Although some of the elements in the Special Orders of Worship for the Major and Minor High Days (such as the chant for *Samhain* and the use of milk in the chalice for *Oimelc*) are common among all the Reformed Druid movements (going back to the first two Years of the Reform—1-2 y.r.) there is a great deal of room for flexibility and creativity in the construction of new rituals. Those, on the other hand, who wish to stick to the Spartan simplicity of the original rituals may easily do so. Further details about the Major and Minor High Days can be found in *The Tally of the Years* and in several books in *A Bibliography of Druidism*.

The printing conventions for the majority of the rituals are very simple. The large type is for spoken words and the small type is for instructions (rubrics). The letters “AD” stand for the Archdruid/ess (who is the head of a legally constituted Grove), “D” is for Druid or Druidess, that is, any member of the Third Order. “P” can stand for the Preceptor or for all the People in the Grove as a whole; “C” refers to the Candidate in ordination ceremonies; “S” means server; “B” is for the Bard(s); and “E” is for Everybody present at the ritual, including the AD or D leading it. Usually, lines for Everybody will be set in ALL CAPITAL LETTERS.

The Gaelic Rituals are in facing columns of Irish Gaelic and English. They contain very little in the way of rubrics, since these can be gotten from the standard rituals. They were translated by Brother Robert Larson and hints on proper pronunciation will be found in his article on *The Pronunciation of Gaelic Terms*. Translations of the rituals into Welsh, Manx, Cornish and other tongues would be appreciated.

*The Urtext Rituals* are copies of the earliest known versions of several Druid ceremonies and are for the most part of historical interest only. It should be pointed out that these rituals have received only *minimal* editing. Only the most glaring and obvious errors in typing and spelling were corrected; the majority of the spelling, capitalization and punctuation have been left exactly as on the originals available to the Editor. No effort was made to remove sexism or to bring the rites in accordance with those currently in use, as to have done so would have ruined their historical value. The words and phrases in brackets [like this] were handwritten notations on the manuscripts, except for those in the Fifth Order Ordination, which were placed in by the author. As near as can be determined, the authorships and dates for these rituals are as follows: *Order of Common Worship: Summer Half of the Year* was written by David Fisher in April of 1963 c.e. (1 y.r.) and revised in May of 1964 c.e. (2 y.r.). The revised version was the base for this printing. *Ceremony of Consecration* for an Altar, was written by David Fisher and revised before use in May or June of 1963 c.e. (1 y.r.). *Oimelc Service of Worship* was written by David Fisher in January of 1964 c.e. (2 y.r.). *A Service of Sealing to the Service of Bractiaca and of Man* was written by Norman Nelson sometime during the summer of 1964 c.e. (2 y.r.), as were the Ordination ceremonies for the Fourth and Sixth Orders (which were written by David Fisher and David Frangquist, respectively). *Service at the Winter Solstice* was written by David Frangquist in December of 1964 c.e. (3 y.r.) The reference to “Drynematum” is Welsh for “Druid Grove” and is also spelled “Drunemeton.” The author(s) and date of the *Midsummer Chant* are unknown and nothing else from this ritual, save the opening, survives.

The rituals are not, as a rule, considered by experts to be psychically or magically “heavy.” However, notes concerning the psychic technology of the ceremonies can be found in *The Second Epistle of Isaac*. Music, poetry and prayers that can be added to the rites will be found in *The Book of Bards*, the Discography at the end of the *Bibliography*, and elsewhere throughout this book.

It should be emphasized that the rituals for High Days, as well as the Weddings, the Gaelic translations, the funeral suggestions, etc., are *strictly optional*. Anyone may feel free to remove them and replace them with different versions of their own (though copies that could be included in the next edition would be appreciated).

# order of common worship

FOR SAMRADH & FOGHAMGAR

This is the basic Order of Common Worship from which all the others are adapted, and is to be used during the Summer Half of the year (i.e., from *Beltane* to *Samhain*). The chalice is filled with the *waters-of-life*.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

If the sacrifice<sup>78</sup> is accepted, the Service continues; otherwise, the Service is ended immediately.

**D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!**

## catechism

**D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**

**P: *The waters-of-life.***

**D: From whence do these Waters flow?**

**P: *From the bosom of the Earth-mother, the never-changing All-mother.***

**D: And how do we honor this gift that causes life?**

**P: *By partaking of the waters-of-life.***

**D: Has the Earth-mother given forth of Her bounty?**

**P: *She has!***

**D: Then give me the waters!**

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!**

<sup>78</sup> in earlier liturgy this section is not divided from the Sacrifice.

# ordination?

notes:

*If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the waters-of-life) the ceremony is inserted here, before the Communion.*<sup>79</sup>

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the waters-of-life,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother’s sight, that she has answered our prayer, and that we go forth with Her blessing.**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!                      Peace!                      Peace!**

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<sup>79</sup> Note that in the order of worship the waters were ‘seperated into two parts.’ This may be something different from consecrating two chalices.

# order of common worship

FOR GEIMREDH & EARRACH

This is the Order of Common Worship for the Winter Half of the year (i.e., from *Samhain* to *Beltane*). The chalice will be filled with the *waters-of-sleep*.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D:** O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

**P:** *but we worship Thee here;*

**D:** Thou art without form,

**P:** *but we worship Thee in these forms;*

**D:** Thou hast no need of prayers and sacrifices,

**P:** *yet we offer Thee these prayers and sacrifices;*

**D:** O Lord, forgive us these three sins that are due to our human limitations.

**P:** *O Mother, cleanse our minds and hearts and prepare us for meditations.*

## procession

*Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.*

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D:** Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D:** Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...

## reply

The sacrifice is not accepted!

**D:** The four winds are silent; the Earth-mother sleeps.

## catechism

**D:** Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

**P:** *The waters-of-life.*

**D:** From whence do these Waters flow?

**P:** *From the bosom of the Earth-mother, the never-changing All-mother.*

**D:** Has the Earth-mother given forth of Her bounty?

**P:** *She has not! The waters are here, but the spirit has gone out of them.*

**D:** Of what, then, do we partake?

**P:** *The waters-of-sleep!*

**D:** Then give me the waters-of-sleep.

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D:** O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the waters-of-sleep,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion,<sup>80</sup> O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-mother shower Her blessings upon you:**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!                  Peace!                  Peace!**

END OF THE ORDER OF COMMON WORSHIP FOR GEIMRIDH AND EARRACH
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## notes:

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<sup>80</sup> Note that this lacks “of thy bounty” which is present during the summer half of the year. It is such in the *Order of Worship (Reformed)* though it is easily overlooked.

# ordination to the second order

This ceremony is usually (though not always) inserted into the Order of Common Worship, between the Consecration and the Communion. It is *not* usually done in the Winter Half of the year. "AD" stands for Archdruid/ess, though any Third Order Druid/ess establishing a mission may perform it, and "C" stands for the Candidate.

The ceremony begins with the Archdruid/ess calling the Candidate forward and commanding him or her to kneel in front of the AD.

## invocation

**AD: O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve Thee.**

## questions

The Archdruid/ess now asks the Candidate the ritual questions.

**AD: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following your duties as a Druid/ess of the Second Order to the best of your ability? Do you?**

**C: I do.**

**AD: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?**

**C: I do.**

**AD: Do you understand the partaking of the *waters-of-life*, and the sacrifice of life that we offer-up to our Mother? Do you?**

**C: I do.**

**AD: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?**

**C: I am.**

.....  
If the ceremony is being done in the middle of the Order of Common Worship, skip to the next row of stars. Otherwise, continue as follows

## catechism

**AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**

**C: *The waters-of-life.***

**AD: From whence do these Waters flow?**

**C: *From the bosom of the Earth-mother, the never-changing All-mother.***

**AD: And how do we honor this gift that causes life?**

**C: *By partaking of the waters-of-life.***

**AD: Has the Earth-mother given forth of Her bounty?**

**C: *She has!***

**AD: Then give me the waters!**

## consecration

The Archdruid/ess takes the chalice from the Candidate, fills it if it is not already full, and consecrates the *waters-of-life* with the following:

**D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!**

## sealing

Priest dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:

**AD: I, in the name of the Earth-mother, seal you to Her service in the house of the spirit of the South.**

**I seal you to Her service in the house of the Spirit of the North.**

**I seal you to Her service in the house of the Spirit of the West.**

**I seal you to Her service in the house of the Spirit of the East.**

**Finally, I seal you to the service of the mighty, the blessed, all powerful and fertile All-mother Earth, thus consecrating your life to Her cause.**

## ordeal

The Archdruid/ess drinks from the *waters-of-life*, then hands the chalice to the Candidate, saying:

**AD: Take and drink—all of it!**



If the ceremony is being performed in the middle of the Order of Common Worship, go directly to the Communion section of that service, as the Grove will usually be partaking of the other chalice of the *waters-of-life* during the Candidates Ordeal. The Candidate would then rise upon the order of the Archdruid/ess and join the circle. The Order of Common Worship would continue as usual.

In that case, the following Benediction might be spoken softly to the Candidate by the Archdruid/ess, perhaps inserting the Candidates legal or ritual name in the command to rise. Outside of the Order of Common Worship, this Benediction (spoken at normal volume) is the ending of the ceremony:

## benediction

**D: Go forth into the world, a Druid/ess of the Second Order, secure in the knowledge that your sacrifice has found acceptance in the Earth-mothers sight,' that She has answered your prayer, and that you go forth with Her Blessing:**

**Peace!**

**Peace!**

**Peace!**

notes:

## ordination to the third order

The Ordination to the Third Order is the only part of the Reformed Druid liturgy kept secret (at least that the current editor knows of). This is mainly because it is felt that if a candidate had read the ceremony before hand it would spoil their ordination. However, as with the original edition of the Druid Chronicles (Evovled), a version of the Ordination to the Third Order has been prepared and is available to any member of the Third Order by contacting the Michael Scharding care of the Drynemeton Press website, [www.geocities.com/mikerdna](http://www.geocities.com/mikerdna).

# oimelc

The following is a Special Order of Worship for *Oimelc*. The chalice will be filled with milk (goat's, sheep's, or cow's). The sacrifice should be of evergreen boughs. The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

The sacrifice is not accepted!

**D: The four winds are yet silent. The Earth-mother still sleeps.**

## chant

**D: For three months, O our Mother, hast Thou been gone from us.**

**E: WILT THOU NOT RETURN?**

**D: Our hearts are heavy, our days our dark.**

**E: WILT THOU NOT RETURN?**

**D: All seems dead, hast thou departed?**

**E: NEVER TO RETURN?**

**D: O, our Mother, we ask a sign.**

**E: A SIGN OF THY RETURN.**

**D: A sign of Life in the midst of Death.**

**E: A SIGN OF THY RETURN.**

**D: Sleep in peace, but send a sign!**

**E: A SIGN OF THY RETURN!**

**D: A sign of Life!**

**D: THE LIFE OF THY RETURN!**

## catechism

**D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**

**P: *The waters-of-life.***

**D: From whence do these Waters flow?**

**P: *From the bosom of the Earth-mother, the never-changing All-mother.***

**D: Has the Earth-mother given forth of Her bounty?**

**P: *She has, but the ewe gives milk.***

**D: Of what, then, do we partake?**

**P: *The milk of the ewe!***

**D: Then give me the milk.**

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D: O Mother, we thank thee for this sign of Thy continual presence and Thy life. O Dalon Ap Landu, descend into this milk and hallow it by Thy three ways of day and one of night. Give us to know Thy power and the promise of life that is to return.**

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the milk of the ewe,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion, O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-mother shower Her blessing upon you.**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!**

**Peace!**

**Peace!**

notes:

# beltane

The following is a Special Order of Worship for *Beltane*. The chalice will once again be filled with whiskey and water (the *waters-of-life*). The sacrifice should be of flowering branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their white ribbons-of-office around their necks at the beginning of the service, but carry their red ribbons-of-office in an easily accessible place.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

**D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!**

## chant

**D: The Mother wakes from Her long sleep and smiles on us today!**

**E: SHE IS AWAKE!**

**D: She brings us Life!**

**E: SHE IS AWAKE!**

**D: She brings us Light!**

**E: SHE IS AWAKE!**

**D: The Mother wakes and seeks Be'al.**

**E: QUICKLY BE'AL RETURNS.**

**D: We light our fires to show the way.**

The Fires of Be'al, the bonfire are now lit (if they are not already going) by the plunging of a torch into the kindling.

**E: QUICKLY BE'AL RETURNS!**

**D: To couch with the Mother and bring forth Life.**

**E: QUICKLY BE'AL RETURNS!**

This next section should be chanted at an accelerating pace:

**D: O Be'al**

**E: WE WELCOME THEE!**

**D: O our Mother**

**E: WE WELCOME THEE!**

**D: O Earth-Mother, O Be'al**

**E: WE WELCOME THEE!!**

\* \* \*

**D: O Be'al, O Mother, parents of all that lives, we welcome Ye back to our midst. Give us of Your Life, O Most High, that we may share Your joy.**

**E: WELCOME ARE YE, AMONG US, O MOST HIGH. SMILE ON US, WHO HAVE KEPT YOUR WAYS, THROUGH THE TIME OF SLEEP.**

## catechism

**D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**

**P: *The waters-of-life.***

**D: From whence do these Waters flow?**

**P: *From the bosom of the Earth-mother, the never-changing All-mother.***

**D: And how do we honor this gift that causes life?**

**P: *By partaking of the waters-of-life.***

**D: Has the Earth-mother given forth of Her bounty?**

**P: *She has!***

**D: Praise be!! At last is the Time of Sleep ended. Now our faith bears fruit, and the Time of Life is begun in truth and in deed.**

The Archdruid/ess and all other members of the Third Order present remove their white ribbons and replace them with their red ones.

**D: Now give me the waters!**

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!**

## ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the *waters-of-life*,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that we go forth with Her blessing.**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!**

**Peace!**

**Peace!**

# lughnasadh

The following is a Special Order of Worship for *Lughnasadh*. The chalice will be filled with mead or hard cider (instead of the usual whiskey) as the *waters-of-life*. Since this is a harvest festival, it is suggested that members of the Grove bring a sacrifice of fruits or vegetables, from their own gardens if possible. These are laid on the altar and/or around the fire along with the regular sacrifice (which should be of green branches) either at the end of the Procession or at the point in the service at which the regular sacrifice is offered up.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here may be inserted a reading or singing of *Latter Chronicles 10:6-22* as a hymn of praise, with the entire Grove joining in on the refrain of "O Earth-mother, we praise Thee."

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

**D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!**

## chant

**D: Thy trees do grow and give us shade,  
E: O DALON AP LANDU, WE THANK THEE.**

**D: Thy waters stream forth and ease our pain,  
E: O GRANNOS, WE THANK THEE.**

**D: Thy waters pour forth and bring us joy,  
E: O BRACIACA, WE THANK THEE.**

**D: Thy rivers flow and give us drink,  
E: O SIRONA, WE THANK THEE.**

**D: Thy thunder cracks and heralds rain,  
E: O TARANIS, WE THANK THEE.**

**D: Thy seas are deep and full of fish,  
E: O LLYR, WE THANK THEE.**

**D: Thy earth is fertile and full of Life,  
E: O DANU, WE THANK THEE.**

\* \* \*

**D: Though the Sun is bright, the Shade is dark.**

**E: IN THE MIDST OF LIGHT IS DARK.**

**D: Dark though the night, the stars are bright.**

**E: IN THE MIDST OF DARK IS LIGHT.**

**D: Thy light shines on us today.**

**E: O BELENOS, WE THANK THEE.**  
**D: The plants give fruits which then do die.**  
**E: IN THE MIDST OF LIFE IS DEATH.**  
**D: We eat the fruits and they give us life.**  
**E: IN THE MIDST OF DEATH IS LIFE.**  
**D: Thy life is here in us today.**  
**E: O EARTH-MOTHER, WE THANK THEE!**

\* \* \*

**D: O Be'al, O Lugh, O our Mother, O all ye Gods and Goddesses, we thank You for the bounty which Ye have given us during this year. Accept our praise, O Most High and smile on us always, that we may praise You the more.**  
**E: WE THANK YOU, O MOST HIGH. KEEP US IN YOUR MINDS, WE PRAY YOU, AS WE KEEP IN YOUR WAYS.**

## catechism

**D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**

**P: *The waters-of-life.***

**D: From whence do these Waters flow?**

**P: *From the bosom of the Earth-mother, the never-changing All-mother.***

**D: And how do we honor this gift that causes life?**

**P: *By partaking of the waters-of-life.***

**D: Has the Earth-mother given forth of Her bounty?**

**P: *She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!***

**D: Then give me the waters!**

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!**

## ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the *waters-of-life*,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that we go forth with Her blessing.**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!                      Peace!                      Peace!**

The edible sacrifices should now be used as part of a Lughnasadh feast.

# samhain

The following is a Special Order of Worship for *Samhain*. The chalice will be filled with ordinary spring water (the *waters-of-sleep*). The sacrifice should be of bare branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess should be wearing their red ribbons-of-office around their necks at the beginning of the service, but carry their white ribbons-of-office in an easily accessible place.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

The sacrifice is not accepted!

**D: The four winds are silent; the Earth-mother sleeps.**

## chant

**D: Ea, Lord, Ea, Mother, Thou with uncouth names and faces, Thou of the many faceted Nature in and above all, to Thee we sing our chants of praise.**

**E: GO THOU NOT FROM US.**

**D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.**

**E: GO THOU NOT FROM US.**

**D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?**

**E: DEPART NOT FROM OUR MIDST, SLEEP NOT, O MOST HIGH.**

**D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.**

**E: RETURN TO US HIS WARMTH.**

## second sacrifice

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and**

cleanse our hearts, granting us Thy peace and life.

**D:** Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...

## second reply

The sacrifice is not accepted!

**D:** The four winds are silent; the Earth-mother sleeps.

The Archdruid/ess and all other members of the Third Order present remove their red ribbons and replace them with their white ones. Then follows the Mourning and Declaration of Faith.

**D:** Lo, we are as wraiths, our fires is turned to ashes and darkness walls the land.

**E:** PRESERVE US, O SPIRIT OF DAY.  
KEEP US IN THY MIND, O SPIRIT OF POWER.

**D:** O Earth-mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'till Spring.

**E:** SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS.

## catechism

**D:** Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

**P:** *The waters-of-life.*

**D:** From whence do these Waters flow?

**P:** *From the bosom of the Earth-mother, the never-changing All-mother.*

**D:** Has the Earth-mother given forth of Her bounty?

**P:** *She has not! The waters are here, but the spirit has gone out of them.*

**D:** So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep is begun in truth and in deed.

Of what, then, do we partake?

**P:** *The waters-of-sleep!*

**D:** Then give me the waters-of-sleep.

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D:** O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the *waters-of-sleep*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D:** To thee we return this portion, O our Mother, even as we must return to thee.

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D:** Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-mother shower Her blessings upon you:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace!

Peace!

Peace!

winter solstice

The following is a Special Order of Worship for the Winter Solstice. The chalice will be filled with the *waters-of-sleep*. The sacrifice should be of evergreen boughs and mistletoe.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and**

**cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

The sacrifice is not accepted!

**D: The four winds are silent; the Earth-mother sleeps.**

## chant

**D: Belenos halts his outward flight,**

**E: AND TURNS TO US TODAY.**

**D: The shortest day, the longest night.**

**E: HE TURNS TO US TODAY.**

**D: So let us rejoice in his sight,**

**E: FOR HE TURNS TO US TODAY**

**D: O Belenos, to Thee we pray,**

**E: SMILE ON US TODAY.**

**D: O look on us who keep Thy ways.**

**E: AND SMILE ON US ALWAYS!**

**D: O Belenos, Who givest light,**

**O Belenos, Who givest life,**

**We rejoice at Thy turning,**

**A sign of life to us returning,**

**To Thee all praise, O Lord of Light**

**Thou Who takest away the night,**

**Thou Who givest life to land,**

**And warmth and joy unto Man.**

**E: O BELENOS, WE PRAISE THEE!**

At this point, a special Chant to Taranis or other Thunder Gods may be inserted.

## catechism

**D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**

**P: *The waters-of-life.***

**D: From whence do these Waters flow?**

**P: *From the bosom of the Earth-mother, the never-changing All-mother.***

**D: Has the Earth-mother given forth of Her bounty?**

**P: *She has not! The waters are here, but the spirit has gone out of them.***

**D: Of what, then, do we partake?**

**P: *The waters-of-sleep!***

**D: Then give me the waters-of-sleep.**

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.**

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the *waters-of-sleep*,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion, O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-mother shower Her blessings upon you:**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!**

**Peace!**

**Peace!**

notes:

# spring equinox

The following is a Special Order of Worship for the Spring Equinox. The chalice will be filled with the *waters-of-sleep*. The sacrifice should be of hudding branches.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D:** O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

**P:** *but we worship Thee here;*

**D:** Thou art without form,

**P:** *but we worship Thee in these forms;*

**D:** Thou hast no need of prayers and sacrifices,

**P:** *yet we offer Thee these prayers and sacrifices;*

**D:** O Lord, forgive us these three sins that are due to our human limitations.

**P:** *O Mother, cleanse our minds and hearts and prepare us for meditations.*

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D:** Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D:** Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...

## reply

The sacrifice is not accepted!

**D:** The four winds are silent; the Earth-mother sleeps.

## chant

**D:** And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands.  
(Pause)

O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.

**E:** O LORD OF LIGHT, WE WELCOME THEE.

**D:** O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.

**E:** O GOD OF SUN, WE WELCOME THEE.

\* \* \*

**D:** The nights were long, the trees had shed,

**E:** THE NIGHT HAD CONQUERED DAY.

**D:** The days were short, and life had fled.

**E:** THE NIGHT HAD CONQUERED DAY.

**D:** The winds were cold, the land seemed dead,

**E:** THE NIGHT HAD CONQUERED DAY.

**D:** But the Sun returns from the Southern lands.

**E:** BALANCED NOW ARE WE.

**D:** Plants spring up on every hand,

**E:** BALANCED NOW ARE WE.

**D:** "Let Life return!" is the Sun's command.

**E:** BALANCED NOW ARE WE.

**D:** The Sun grows stronger every day.  
**E:** THE DAY WILL CONQUER NIGHT.  
**D:** The world grows lush and Life holds sway,  
**E:** THE DAY WILL CONQUER NIGHT.  
**D:** So let us praise Him in all ways.  
**E:** THE DAY WILL CONQUER NIGHT.

\* \* \*

**D:** O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.

**E:** BLESS US WITH THY PRESENCE, O LORD OF LIGHT.

**D:** O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.

**E:** BLESS US AND LIGHT OUR WAY, O GOD OF THE SUN

## catechism

**D:** Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

**P:** *The waters-of-life.*

**D:** From whence do these Waters flow?

**P:** *From the bosom of the Earth-mother, the never-changing All-mother.*

**D:** Has the Earth-mother given forth of Her bounty?

**P:** *She has not! The waters are here, but the spirit has gone out of them.*

**D:** Of what, then, does Belenos give that we may rejoice on this day of His return?

**P:** *The warmth of the Sun and the waters where He sleeps.*

**D:** Of what, then, do we partake?

**P:** *The waters of the sun.*

**D:** Then give me the waters of the Sun.

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

**D:** O Belenos, O Lord of Light, descend into these waters and fill them with Thy presence, Give us to know, O lord, of Thy promise of Life as we take and drink of Thy warmth and light.

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the *waters-of-sleep*,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the

chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D:** To thee we return this portion, O Lord, even as Thou returnest to us.

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D:** Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-mother shower Her blessings upon you:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!**

**Peace!**

**Peace!**

END OF SPECIAL ORDER OF WORSHIP FOR  
SPRING EQUINOX

# summer solstice

The following is a Special Order of Worship for the Summer Solstice. The chalice will be filled with the *waters-of-life*. The sacrifice should be of green branches and mistletoe. The fire should be especially large.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D:** O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

**P:** *but we worship Thee here;*

**D:** Thou art without form,

**P:** *but we worship Thee in these forms;*

**D:** Thou hast no need of prayers and sacrifices,

**P:** *yet we offer Thee these prayers and sacrifices;*

**D:** O Lord, forgive us these three sins that are due to our human limitations.

**P:** *O Mother, cleanse our minds and hearts and prepare us for meditations.*

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D:** Our praise has mounted up to thee on the wings of eagles; our voices have been carried up

to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

**D:** *A Bhelenos, a Dhia na Gréine, soilsigh orainn inniu. Glac leis an lóbaire seo, a Bhelenos, más é do thoil é, agus tabhair dhúinn cuid do theasa 's do shoilse. Lión le bheatha sinne-ne, a Thiarna Soilse, agu dein solas an bhealaigh dhúinn agus sin nag moladh d'ainm.*

[O Belenos, o God of the Sun, shine on us today. Accept this sacrifice, O Belenos, we pray thee, and give us of your warmth and light. Fill us with life, O Lord of Light and light our way as we praise your name.]<sup>81</sup>

**E:** HAIL BELENOS, TO THEE ALL PRAISE! HAIL BELENOS, SMILE ON US ALWAYS.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D:** Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...

## reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

**D:** Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

## chant

**D:** Welcome Belenos, this day of days.

**E:** WELCOME ART THOU.

**D:** Welcome Belenos, to Thy golden rays,

**E:** WELCOME ART THOU.

**D:** Welcome Belenos, to Thee all praise,

**E:** WELCOME ART THOU.

**D:** All praise to Belenos, this day at full height

**E:** PRAISE TO THEE, O LORD OF LIGHT.

**D:** All praise to Belenos, Who conquers night,

<sup>81</sup> It is interesting that there is a section here in Gaelic. Robert Larson, the author of this ritual, translated a number into Gaelic. There were some who felt that services were more "powerful" in Gaelic while others felt that the native language should be used. What I find interesting, though, is that this is a mixed ritual and the primary language is Gaelic.

**E: PRAISE TO THEE, O GIVER OF LIFE.**  
**D: All praise to Belenos, Who warms our life,**  
**E: PRAISE TO THEE, O GOD OF THE SUN.**  
**D: All hail Belenos, who smiles on us today.**  
**E: HAIL BELENOS! TO THEE ALL PRAISE!**  
**D: All hail Belenos, who keep His ways,**  
**E: HAIL BELENOS, TO THEE ALL PRAISE!**  
**D: All hail Belenos, light our paths always,**  
**E: HAIL BELENOS, GOD OF SUN**  
**HAIL BELENOS, GIVER OF LIFE**  
**HAIL BELENOS, LORD OF LIGHT**

## catechism

**D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?**  
**P: *The waters-of-life.***  
**D: From whence do these Waters flow?**  
**P: *From the bosom of the Earth-mother, the never-changing All-mother.***  
**D: And how do we honor this gift that causes life?**  
**P: *By partaking of the waters-of-life.***  
**D: Has the Earth-mother given forth of Her bounty?**  
**P: *She has!***  
**D: Then give me the waters!**

## consecration

The Druid/ess takes the chalice from the Server, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:  
**D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!**

## ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

## communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, “the *waters-of-life*,” and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should NOT finish the contents of the chalice. This is returned to the Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

**D: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.**

## meditation

Here follows an appropriate reading, from any Nature-oriented scripture that the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Druid/ess signals the end of the Service with:

## benediction

**D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother’s sight, that she has answered our prayer, and that we go forth with Her blessing.**

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

**Peace!**

**Peace!**

**Peace!**

<p>END OF SPECIAL ORDER OF WORSHIP FOR THE SUMMER SOLSTICE</p>
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# fall equinox

The following is a Special Order of Worship for the Fall Equinox. The chalice will be filled with the *waters-of-life*. The sacrifice should of branches with turning leaves.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the People (depending on Local grove custom) to join in speaking the alternating lines in *italic print*.

## invocation

**D: O Lord, forgive these three sins that are due to our human limitations; Thou art everywhere,**

**P: *but we worship Thee here;***

**D: Thou art without form,**

**P: *but we worship Thee in these forms;***

**D: Thou hast no need of prayers and sacrifices,**

**P: *yet we offer Thee these prayers and sacrifices;***

**D: O Lord, forgive us these three sins that are due to our human limitations.**

**P: *O Mother, cleanse our minds and hearts and prepare us for meditations.***

## procession

Here occurs the Procession, often with the Grove singing the hymn from *Customs 2:1-3*. Upon arrival near the altar, the Preceptor and the Server (or any two others designated by the Grove) use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is then close by the two staves.

## praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

## sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

**D: Our praise has mounted up to thee on the wings of eagles; our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.**

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

**D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West...**

## reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

**D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!**

## chant

**D: The Sun-God did spend half the year with His children in the North and then did depart to his winter home.**

**O Belenos, O Thou unchanging God of many names but One Face, we, Thy children, mourn Thy passing from our lands.**

**E: O LORD OF LIGHT, RETURN TO US SOON.**

**D: O Belenos, O Lord of Light, short seems the time that we have rejoiced in the warmth of Thy presence.**

**E: O GOD OF THE SUN, RETURN TO US SOON.**

\* \* \*

**D: The nights were short, the trees in leaf,**

**E: THE DAVE HAD CONQUERED NIGHT.**

**D: The days were long and full of Life,**

**E: THE DAVE HAD CONQUERED NIGHT.**

**D: The Sun was warm, the land gave fruit,**

**E: THE DAVE HAD CONQUERED NIGHT.**

**D: But the Sun must return to the Southern lands,**

**E: BALANCED NOW ARE WE.**

**D: Though the world is warm and full of Life,**

**E: BALANCED NOW ARE WE.**

**D: Yet the cold approached to stalk the land,**

**E: BALANCED NOW ARE WE.**

**D: The Sun grows weaker every day.**

**E: THE NIGHT WILL CONQUER DAY.**

**D:** The leaves will wither and Death draw  
nigh,

**E:** THE NIGHT WILL CONQUER DAY.

**D:** We pray Thy return with all our might.

**D:** OR NIGHT WILL CONQUER DAY.

\* \* \*

**D:** O Belenos, O Sun, we mourn Thy passing  
from our midst. Welcome wert Thou among us.

**E:** THOU BLESSED US WITH THY  
PRESENCE, O LORD OF LIGHT.

**D:** O Belenos, O Lord of Light, return to us  
soon that we may rejoice in Thy sight.

**E:** BLESS US AND LIGHT OUR WAY, O  
GOD OF THE SUN

\* \* \*

**D:** But winter will pass and spring will come,

**E:** AND THE DAY WILL CONQUER  
NIGHT.

**D:** The Sun will return and warm our land,

**E:** AND THE DAY WILL CONQUER  
NIGHT.

**D:** Death will pass and Life return,

**E:** AND THE DAY WILL CONQUER  
NIGHT!

\* \* \*

**D:** O Belenos, O Sun-God, O Lord of Light,  
though Thy presence depart from us, yet art  
Thou with us, for Thy light does guide our feet  
and Thy warmth is in our hearts.

**E:** ALL HAIL BELENOS, GOD OF LIGHT!

**D:** All praise Belenos, who keep His ways.

**E:** O BELENOS, WE PRAISE THEE!

## catechism

**D:** Of what does the Earth-Mother give that  
we may know the continual flow and renewal of  
life?

**P:** *The waters-of-life.*

**D:** From whence do these Waters flow?

**P:** *From the bosom of the Earth-mother, the  
never-changing All-mother.*

**D:** And how do we honor this gift that causes  
life?

**P:** *By partaking of the waters-of-life.*

**D:** Has the Earth-mother given forth of Her  
bounty?

**P:** *She has!*

**D:** Does Belenos still give us a sign of His  
presence?

**P:** *He does! Though he departs for the  
Southern lands, still is His spark of light within  
these waters-of-life.*

**D:** Then give me the waters!

## consecration

The Druid/ess takes the chalice from the Server,  
who fills it if it is not already full. The Druid/ess then  
consecrates its contents with the following:

**D:** O Belenos, O Lord of Light, descend yet  
once more into these waters and fill them with  
Thy presence. Give us to know, O Lord, of Thy  
impending return, as we take and drink one  
more time of Thy warmth and light.

## ordination?

If a member of the Grove is to be ordained to the  
Second Order (in which case the Druid/ess will have  
consecrated an additional chalice, filled with the *waters-  
of-life*) the ceremony is inserted here, before the  
Communion.

## communion

The Druid/ess drinks from the chalice and blesses  
the Preceptor with the words, “the *waters-of-life*,” and  
the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the  
chalice from the Druid/ess. The Preceptor drinks, blesses  
the Server, is blessed in return, and gives the Server the  
chalice. The Server drinks, then goes around the circle of  
the Grove (usually clockwise) blessing each person,  
handing them the chalice, letting them drink, being  
blessed in return and taking the chalice to the next  
person. The Server does NOT drink more than once.

In some Groves, the Druid/ess may merely turn to  
the left and exchange blessings with the person to that  
side, letting the chalice be handed around the circle by  
the members of the Grove.

In either method, the last person in the circle  
should NOT finish the contents of the chalice. This is  
returned to the Druid/ess with a last exchange of  
blessings. Then the Druid/ess takes the last sip returning  
the remainder on the altar or fire, saying:

**D:** To thee we return this portion of thy  
bounty, O our Mother, even as we must return  
to thee.

## meditation

Here follows an appropriate reading, from any  
Nature-oriented scripture that the Druid/ess may choose,  
read by the Druid/ess or by someone appointed for that  
purpose. After this comes a few BRIEF words of  
meditation from the Druid/ess and a period of silence  
and private mediation (usually 2 or 3 minutes in  
length—though longer with some Groves) by all.  
Eventually, the Druid/ess signals the end of the Service  
with:

## benediction

**D:** Go forth into the world, secure in the  
knowledge that our sacrifice has found  
acceptance in the Earth-mother’s sight, that she  
has answered our prayer, and that we go forth  
with Her blessing.

The Druid/ess blesses the Grove with three Sigils  
in the air, left to right, saying:

**Peace!**

**Peace!**

**Peace!**

# a king's wedding

The following wedding service was composed by Adr. Robert Larson and was used to join the king (or Rí) of his clan, herein referred to as Cody, and a woman of lesser rank in the clan, herein referred to as Janie. The wedding was performed on *Lá Lúnasa (Lughnasadh)*, 13 y.r. and contains references to this holiday, (there is also an amusing Gaelic pun connected with this choice of a wedding day).<sup>82</sup>

**AD: Let the couple to be joined together be brought forward.**

*[Processional. Cody should be on Janie's right at the altar.]*

**AD: Ye have come before me today to have your lives joined. It is a most auspicious day for this act, for today, *Lá Lúnasa*, is a day of rejoicing over the coming fruition of all the gifts of the Mother, the two greatest being Life and Love. Now does the flowering of your love for each other bear fruit as ye become one.**

*[AD picks up aspergillum.]*

**AD: [To Cody] I ask thee, a Rí, if thou wilt be joined to this woman.**

**Cody: Aye.**

**AD: [To Janie] I ask thee, Janie, if thou wilt be joined to this man.**

**Janie: Aye.**

**AD: [To both] I ask ye together if ye will be joined to each other.**

**Both: Aye.**

*[AD sprinkles both.]*

**AD: [Handing a piece of bread to Cody] As food itself, so art thou to her.**

*[Handing piece of bread to Janie] As food itself, so art thou to him.*

*[Handing piece of bread to each] As food itself, so are ye to each other.*

*[Handing cup to Cody] As drink itself, so art thou to her.*

*[Handing cup to Janie] As drink itself, so art thou to him.*

*[Handing cup to each] As drink itself, so are ye to each other.*

*[Cody and Janie extend arms. AD binds them, starting from underneath, behind thumbs.]*

**AD: [To Cody] With this arm shalt thou hold her, with the other shalt thou protect & comfort her.**

*[To Janie] With this arm shalt thou hold him, with the other shalt thou protect & comfort him.*

*[AD picks up aspergillum.]*

**AD: As life itself, so art thou to her. [AD sprinkles Cody.]**

**As life itself, so art thou to him. [AD sprinkles Janie.]**

**As life itself, so art ye to each other. [AD sprinkles both.]**

**Thou art now one in the sight of the Gods. When They look upon the one, They see the other, however distant. When they look upon the twain, they see but one.**

**May the Mother shower Her blessings upon thee throughout thy life, may Danu smile upon thee and make thy life fruitful, and may Lugh light thy path through brightest day and darkest night and shine in thee always.**

**Síocháin!**

**Síocháin!**

**Síocháin!**

<sup>82</sup> In the Modern Irish language marriage is 'lánúnas.' The similarity of this word to 'lúnasa' is probably the pun intended.

# an old fashioned wedding

*This ceremony is based upon Paleo-Pagan and Neo-Pagan elements taken from Slavic, Baltic, Celtic and other sources. It is similar in many ways to those used by modern underground Paleo-Pagans in Europe, but has been rewritten for use by Schismatic Druids. Its use is, of course, entirely optional.*

*Either the Priest ("P") or the Priestess ("Ps"), if not both, should belong to the Third Order. Traditionally, they should be wearing robes of gold, silver, white, red and blue. The Bride ("B") and Groom ("G") traditionally should wear brown or white or green or be skyclad. There must be a fire on the altar at all times during the rites, though the P & Ps should make an effort to avoid setting their hair on fire. Ritual tools upon the altar should include: a sword, a broom, a knife or sickle, a cup of water, a chalice, a container of whiskey, candles, a dish of earth, incense and thin green ribbons.*

*During most of the rites, the Bride faces the Priest and the Groom faces the Priestess. The ceremony should start early in the day, outdoors, in the Summer Half of the Year. Beltane or Midsummer is nice.*

*Portions of this ritual were used for the famous/infamous wedding of Morning Glory and Tim Zell, who composed the "All that I ask" poem.*

*[Priest and Priestess (P & Ps) process to the altar, followed by the Bride and Groom (B & G). The members of the Grove and guests may stand or sit in a large circle around the altar and the main participants. The Grove's Bards should be singing or leading an appropriate song.]*

**P: I am the God.**

**Ps: I am the Goddess.**

**P&Ps: Together we are Eternity. In the sight of our Parents, we consecrate these elements of Earth [earth is blessed and sprinkled on B&G], Air [incense is blessed and blown upon B&G], Fire [candle is blessed and flame is run swiftly—and carefully—under the throats of B&G], and Water [water is blessed and sprinkled on B&G]. In Their sight and the sight of our sisters and brothers, we consecrate you with love and joy.**

*[The Bards should sing a song here.]*

**P&Ps: Do you understand, fully and completely, your duty to love, defend, honor, protect, fulfill and give joy to your mate and your sisters and brothers?**

**B&G: We do.**

**P: Have you conformed to those just laws of the land concerning the establishment of matings?**

**B&G: [Had better say] We have.**

**Ps: Is there anyone here with a just reason why these two should not be mated? If so, speak now, or forever be silent, for their sake and yours!**

*[If any objections are made, the ritual stops long enough for a duel between the disputing parties; Groom with objecting men, Bride with objecting women. The duel may be symbolic or real. The Bride's father, for example might hold a ritual duel with the Groom, or his mother fight with the Bride. Or a mock battle may be held between the clans of the Bride and Groom. If the duel is serious, however, and any major injury or death occurs, it is best to stop the wedding entirely and begin on another day from scratch.]*

**P: Have you brought sacrifices to the Mother?**

**B&G: We are ready to bring them.**

*[B&G are handed knife or sickle, go to tree, ask permission, cut two sacrifices and bless the cuts on the tree. They then return with their sacrifices to the altar, where the twigs are blessed by the P& Ps, and laid separately upon the altar.]*

**P&Ps: What do you ask?**

**B&G: All that I ask is thy desire**

**All that I seek is for thy care.**

**My earth is thine, and thine my fire**

**Our waters one, my breath thine air.**

**P: Have you, \_\_\_\_\_, chosen consorts for your sanctification?**

**B: I have. They are \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.**

**P: Who is the eldest and who the youngest?**

*[Male consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]*

**Ps: Have you, \_\_\_\_\_, chosen consorts for your sanctification?**

**G: I have. They are \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.**

**Ps: Who is the eldest and who the youngest?**

*[Female consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]*

**P&Ps: The choices have been made and well. Let the feasting begin!**

*[The Groom goes off to a private place with the Priestess for half an hour or so, while the Bride goes off with the Priest. What they do there is their business, but ritual intercourse is emphatically expected. Meanwhile, the Consorts and the rest of the guests begin feasting and carousing. When the Bride comes back, she goes to the Eldest Male Consort and takes him off for half an hour, while the Groom does the same with the Eldest Female Consort. The Bride and Groom spend at least a half hour with each of the Consorts; Elders first, then Youngest, then Middle. Only after being sanctified by the Clergy and all three Consorts do the Bride and Groom have intercourse with each other, preferably in public. Since there is usually an orgy going on by this time, the public intercourse is easily managed. While the B&G are thus engaged, the P&Ps should also be having intercourse, as representatives of the God and Goddess.]*

*Several hours later, all return to the ritual circle. The B&G again face the P&Ps. The sacrifices on the altar are bound together with green ribbons. The right hand of the Bride is bound to the left hand of the Groom.]*

**P: O Earth-Mother, the two sacrifices of thy children unto Thee are become one. Receive them, we pray Thee, in the spirit in which they are given, and permit us to join these two as mates in Thy name.**

*[The sacrifice is placed in the bound hands of the B&G, who lift it to the sky, as the Ps asks:]*

**Ps: Hast thou accepted their sacrifice, O our Mother? We call upon the Spirit of the North to give answer.... of the South....of the East....of the West... of the Zenith....of the Nadir... of the Holy Center!**

*[Assuming that no drastically large omens indicating the Mother's displeasure occur...]*

**P&Ps: Praise be! Your sacrifice, dedicated to the fertility and renewal of life, and to the consecration and sanctification of your mating, has been accepted!**

*[The Bards should sing another song here.]*

**P: Do you, \_\_\_\_\_, understand exactly what it is you are doing?**

**B: Yes, I am promising... [Bride reads her half of the mating contract].**

**Ps: Do you, \_\_\_\_\_, understand exactly what it is you are doing?**

**G: Yes, I am promising...[Groom reads his half of the mating contract].**

*[The mating contract should be complete and explicit. It should state the rights, duties, privileges and responsibilities of each partner. It should state whether the mating is monogamous, polygamous, polyandrous, polygynous, etc. It should state the amount of freedom or limitation (physical, mental, emotional, creative and sexual) each is placing upon the other. It should state the expected duration of the mating and grounds for separation. It should be in writing, with a copy for the Bride, a copy for the Groom, a copy for the Grove records, and a copy for the ritual.]*

**P&Ps: Are the witnesses here and ready?**

**W: We are!**

*[Witnesses (usually the Consorts) step forward. B&G, P&Ps, and all official Witnesses sign the mating contract (all four copies) as well as any forms required by Civil Law.]*

**P&Ps: The contract of the mating has been signed and sealed. Now take this copy and send it to the Gods, that it may be in Their memories forever.**

*[B&G take fourth copy of mating contract and burn it in the altar fire.]*

**P: Have you any further tokens of your love to exchange?**

**B&G: Yes/No. [If yes, the rings or other items should be exchanged].**

**Ps: [Touching the ribbons binding their wrists] As you are joined by this ribbon, so may the Gods join you as one, for so long as your love shall last.**

**B&G: So be it.**

**P&Ps: Let us raise the Power!**

*[The guests join hands in a ring, singing an appropriate song and perhaps dancing. The P&Ps take the energy raised and shape it to form a psychic bond between the couple and a shield around them, while the B&G kiss or are otherwise intimately engaged.]*

**P&Ps: Let the words be said!**

**B&G: All that I ask is thy desire**

**All that I seek is for thy care**

**My earth is thine, and thine my fire**

**Our waters one, my breath thine air.**

*[Note: the consecration of the Waters-of-Life is reserved to Third Order Druids and Druidesses. In the following, it is assumed that this is the Priestess. It could of course be the Priest, in which case the dialogue would be reversed. If both are of the Third Order, they should decide ahead of time which will perform the consecration.]*

**Ps:** Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?  
**P:** The waters-of-life.  
**Ps:** From whence do these waters flow?  
**P:** From the bosom of the Earth-Mother, the never-changing All-Mother.  
**Ps:** And how do we honor this gift that causes life?  
**P:** By partaking of the waters-of-life.  
**Ps:** Has the Earth-Mother given forth of Her bounty?  
**P:** She has! Mightily have the sacred fluids come forth on this day, and greatly pleased are the Gods of Love and Joy!  
**Ps:** Then give me the waters!

*[The Ps holds the chalice of whiskey and water, and consecrates it with the following:]*

**Ps:** O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join these two together by Thy power as we take and drink of Thy secret essences.

*[Ps drinks of the waters, then hands the chalice to the P. He drinks and the chalice is passed on to the B&G. They hold it while the P&Ps dip their fingers in it and make the Signs of the Mother and the Father on the couple's foreheads (both on both) during the following:]*

**P&Ps:** In the name of the Mother and of the Father and of Their Holy Child: We seal you as mates in the house of the Spirit of the North *[signs are made on B&G's foreheads]*. We seal you as mates in the house of the Spirit of the South *[signs]*. We seal you as mates in the house of the Spirit of the East *[signs]*. We seal you as mates in the house of the Spirit of the West *[signs]*. We seal you as mates in the house of the Spirit of the Zenith *[signs]*. We seal you as mates in the house of the Spirit of the Nadir *[signs]*. And we seal you as mates in the house of the Spirit of the Holy Center *[signs]*.

**Ps:** Take now and share with each other the waters-of-Life, which the Mother in Her bounty has given unto you. *[B&G drink an empty chalice.]*

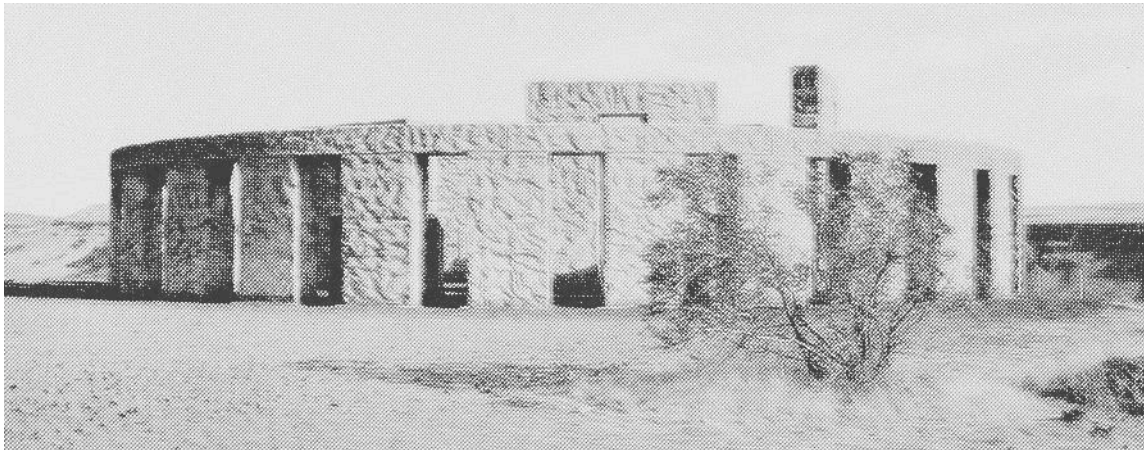
**P:** Now I, a Priest of \_\_\_\_ and \_\_\_\_, *[insert proper titles]* do make this declaration:

**Ps:** Now I, a Priestess of \_\_\_\_ and \_\_\_\_, *[insert proper titles]* do make this declaration.

**P&Ps:** In the sight of our Parents, these two before us are joined in mating and in love, in this world and all worlds to come, for as long as their love shall last. Blessed remain forever.

**ALL:** Blessed remain forever!

*[Bards may sing a closing song. At this point the couple are completely mated. The feasting and carousing continue until the food and intoxicants run out. The Consorts (both male and female) traditionally act as servers to the Priestess, Priest, Bride and Groom for the rest of the party.]*



#### **THE AMERICAN STONEHENGE**

*A cement replica built by Samuel Hill as America's first memorial to American youth killed in World War One. It is situated on the Columbia River hillside above Maryhill, Washington. Whether or not it is properly aligned is not known (though unlikely).*

# suggestions for a druid funeral

Thanks be to the Gods that we have not yet had any need for performing a funeral or other memorial service for a member of any Reformed Druid movement. But sooner or later we will have need of doing this and it is well that such matters should be considered ahead of time.

Rather than attempting to write out a service, let us instead consider various ideas that will help an Arch-Druid/ess or solitary Druid/ess to construct a ritual service that will have full meaning for all parties concerned.

Reformed Druids have a variety of beliefs and nonbeliefs concerning the matter of Death and an afterlife. It is best to attempt to find out what the deceased's attitudes were, so as to make the service coincide with his or her death, someone in the Grove should have made it a point to inquire about the person's wishes and beliefs. If, however, the death was sudden, indirect and compassionate inquiries should be made of the deceased's family and friends.

Any attempt to perform a Druid funeral services for a person whose family disapproves of Druidism will be met with disaster. In such cases, it is best to hold a memorial service without the presence of the deceased or the surviving family.

If, however, the family is willing to let the wishes of the deceased be followed, and allow Druid services to be performed, a number of customs may be practiced.

Perhaps the oldest of these is a Wake. The members of the Grove, as well as any other family and friends who wish, gather together and hold a party. All present get intoxicated, cry, talk about the deceased and share their sorrow. The life story of the deceased is told and appreciated. His or her habits, tastes, accomplishments and goals are recounted and his or her role in the Grove reconsidered. If possible, the coffin within which the deceased is to be buried should be placed in a position of honour during the Wake.

The deceased may be buried in the middle of a grove of trees and an oak sapling planted above the gravesite. This may be done with ashes as well, should the body have been cremated.

If the deceased shall have expressed a wish to recycle properly, an attempt should be made to prevent embalming, as this process makes it very difficult for the body to return to the soil. About the only way to escape universal embalming laws is for your Grove to become a legal religious body of some sort, buy land out in the country and build a small temple. That way, you may then have, in most cases the right to run a "church cemetery" for your members right next to your temple or church building. Private church cemeteries are frequently exempt from the state laws pushed through by the funeral industry. You will then have to arrange your own transportation for the body and see that it is buried within twenty-four hours.

If you do buy land for a Grove cemetery, it might be nice to plant your first Druid/ess at the top of a hill and subsequent Druids in a circle around the spot, thus creating an oak grove, each tree of which shares the essence of a past member of the Grove. If bodies are buried, it is necessary to make sure that local wells and streams will be in no danger of contamination.

The deceased may wish to be buried along with his or her Druid robes and tools. Even if you are unaware of the deceased's feelings in the matter, it may be taken for granted that any Druid/ess who was also an occultist will wish to be buried with his or her favorite magical tools.

If a stone monument is to be put up instead of a tree being planted, a menhir carved with the deceased's name, rank and most salient characteristic would be appropriate.

Some Druids may wish to be cremated and have their ashes scattered over the soil in the woods or local fields. In most states, this would have to be done surreptitiously, since it has a tendency to be illegal.

If an actual religious ceremony is held, it should follow the wishes of the deceased as far as they may be known. Probably the Libation prayer from the Order of Common Worship would be the most appropriate as a theme: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee."

If the deceased expressed an intention of returning as soon as possible in a new body, all newborn children conceived after the date of the death should be watched closely for the next several years, to see if any give evidence of being the party in question. They should not, however, be given the deceased's name (though all the children in the Grove should be familiar with it) unless they specifically ask for it to be given them.

At the next *Samhain* celebration, a plate might be laid out for the spirit of the deceased. The deceased should be specifically mentioned in the day's service and his or her memory honored.

One year from the date of the death, a memorial party could be held. This should be as cheery as possible and mark the end of the mourning period.

Ideas on at least one Druidic attitude towards Death and dying may be found in *The Epistle to the Myopians*. But all Druids should meditate upon the subject of Death (especially their own) from time to time, especially at *Samhain*, and should endeavor to see to it that the other members of the Grove know their wishes in these matters.

Third Order Druids and Druidesses who write funeral services are encouraged to send them to the other members of the Council of Dalon Ap Landu and to the Editor of *The Druid Chronicles*, so that others may be inspired with ideas when it becomes their turn for this somber task.

# the gaelic rituals

## irish

### ORD ADHARTHA

**Ar feadh an tSamhraidh agus an Fhómhair**

Céiliúraithe:

An Árd-draoi, an Teagascóir, agus an Friothálaí

### AN ACHAINÍ:

**ÁD:** A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhraimid anso thú. Tá tú gan riocht, ach adhraimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaithe agus na híobairtí so chút.

A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoineadh sinn.

### AN MÓR-SHIÚL:

### OFRÁIL NA HÍOBARTHA:

**ÁD:** Téann ár moladh suas duit ar na sciatháin iolair; beirtear ár nglórtha suas duit ar ghualne na ngaoth. Clois anois, a Mháthair, más é do thoil é, agus sinn ag ofrail an íobairt so bheatha. Glac léi más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt... an Deiscirt... an Oirthir...an Iarthair.

Moladh leis na déithe! Glactar ár n-íobairt tiomnaithe don torthúlacht 'is athnuachan bheatha, agus don ghlandadh ár gcroithe 's ár n-anama.

## english

### ORDER OF WORSHIP

**During summer and autumn**

Celebrants:

The Arch-Druid, the Preceptor and the Server

### THE INVOCATION:

**AD:** O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

### THE PROCESSION:

### THE OFFERING OF THE SACRIFICE:

**AD:** Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer [up] this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West.

Praise be [to the Gods]! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our hearts and minds, is accepted.

## irish

### AN CAITCEASMA NA N-UISCI:

ÁD: Cad é a bheireann an Domhain-Mháthair go raibh fios againn ar an sní 's athnuachan shíoraí bheatha?

T: *Na huiscí beatha.*

ÁD: Cá as go sníonn na huiscí seo?

T: *As brollach na Domhain-Mháthar, Uile Mháthair gan athrú.*

ÁD: Agus conas onóirmíd an tabhartas so, a bheireann an bheatha dosna fir?

T: *Ólaimíd na huiscí beatha!*

ÁD: An dtugann an Mháthair cuid a féile?

T: *Bheireann sí!*

ÁD: Mar sin de, tabhair dhom na huiscí!

### COISREACHAN NA N-UISCÍ:

ÁD: A Dhalon ap Landu, naomhaigh na huiscí seo le do chumhactaí seacht-fhillte 'is leis na trí chaoi lae 'is leis an aon chaoi amháin oíche. Glan ár geroithe agus cuir le chéile sinn le do chumhacht, agus sinn ag tógaint 's ag ól cuid d'uscráí runda

### AN DEOCH OFRÁLA:

ÁD: Bheirimíd an chuid seo d'fhéile thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

### AN SMAOINEADH:

### AN BHEANNACHT:

ÁD: Téigidh amach isteach so domhan fear, cinnte leis an bhfios, gur thug an Domhain-Mháthair taitneamh dár n-íobairt, gur fhreagraigh sí ár n-urnaí, agus go bhfágaimíd lena beannacht:

Síocháin!

Síocháin!

Síocháin!

## english

### THE CATECHISM OF THE WATERS:

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?

P: *The waters of life.*

AD: From where do these Waters flow?

P: *From the breast of the Earth-Mother, the All-Mother without change.*

AD: And how do we honor this gift, which gives life to men?

P: *We drink the waters of life!*

AD: Does the Mother give of her bounty?

T: *She does!*

AD: Then, give me the Waters!

### CONSECRATION OF THE WATERS:

AD: O Dalon Ap Landu, hallow these waters with your sevenfold powers, and with the three ways of day and one way of night. Cleanse our hearts and join us together with your power, as we take and drink of your secret essences.

### THE LIBATION:

AD: We return this portion of thy bounty of thee, O Mother, even as it is on us to return to thee.

### THE MEDITATION:

### THE BENEDICTION:

AD: Go out into the world of men, being secure with the knowledge, that our sacrifice pleased the Earth-Mother, that She answered our prayers, and that we leave with her blessing:

Peace!

Peace!

Peace!

# irish

## ORD ADHARTHA

Ar feadh an Gheimridh agus an Earraigh

Céiliúraithe:

An Árd-draoi, an Teagascóir, agus an Friothálai

## AN ACHAINÍ:

**ÁD:** A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhramíd anso thú. Tá tú gan riocht, ach adhramíd insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na hurnaithe agus na híobairtí so chúit.

A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoineadh sinn.

## AN MÓR-SHIÚL:

### OFRÁIL NA HÍOBARTHA:

**ÁD:** Téann ár moladh suas duit ar na sciatháin iolair; beirtear ár nglórtha suas duit ar ghualne na ngaoth. Clois anois, a Mháthair, más é do thoil é, agus sinn ag ofrail an íobairt so bheatha. Glac léi más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt.... an Deiscirt... an Oirthir... an Iarthair.

Tá na ceithre ghaoth ina dtost; tá an Domhain-Mháthair ina codladh.

## AN CAITCEASMA NA N-UISCI:

**ÁD:** Cad é a bheireann an Domhain-Mháthair go raibh fios againn ar an sní 's athnuachan shíorá bheatha?

**T:** *Na huiscí beatha.*

**ÁD:** Cá as go sníonn na huiscí seo?

**T:** *As brollach na Domhain-Mháthar, Uile Mháthair gan athrú.*

**ÁD:** An dtugann an Mháthair cuid a féile?

**T:** *Ní thugann sí; tá na huiscí anso, ach níl*

# english

## ORDER OF WORSHIP

During winter and spring

Celebrants:

The Archdruid, the Preceptor and the Server

## THE INVOCATION:

**AD:** O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

## THE PROCESSION:

### OFFERING OF THE SACRIFICE:

**AD:** Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer [up] this sacrifice of life. Accept it, we pray thee, and cleanse our heart, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West.

The four winds are silent; the Earth-Mother is sleeping.

## THE CATECHISM OF THE WATERS:

**AD:** What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?

**P:** *The waters of life.*

**AD:** From where do these waters flow?

**P:** *From the bosom of the Earth-Mother, the All-Mother without change.*

**AD:** Does the Mother give of her bounty?

**P:** *She does not; the waters are here, but there is no life in them.*

## irish

*aon bheatha iontu.*

ÁD: Mar sin de, cad é a ólaimíd?

T: *Na huiscí codlata.*

ÁD: Tabhair dhom na huiscí codlata!

### COISREACHAN NA N-UISCÍ:

ÁD: A Dhalon ap Landu, tair arís anuas isteach ina huiscí seo agus naomhaigh iad. Tabhair fios dúinn ar do chumhacht 'is ar an ngealltanais beatha, a thiocfaidh thar n-ais.

### AN DEOCH OFRÀLA:

ÁD: Bheirimíd an chuid seo thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

### AN SMAOINEADH:

### AN BHEANNAIGHT:

AD: Téigidh amach isteach sa domhan fear, cinnte leis an bhfios, go bhfreagróidh an Domhain-Mháthair ár n-urnaithe, go dtiocfaidh an fhéile bheatha thar n-áis don domhan, agus go bhéarfadh an Domhain-Mháthair ag an am san a beannachtaí go leor daoibh.

Síocháin!

Síocháin!

Síocháin!

## english

AD: Then, what is it which we drink?

P: *The waters of sleep.*

AD: Then, give me the waters of sleep!

### CONSECRATION OF THE WATERS:

AD: O Dalon Ap Landu, come down again into these waters and hallow them. Give us knowledge of your power and of the promise of life, which will return.

### THE LIBATION:

AD: We return this portion to thee, O Mother, even as it is on us to return to thee.

### THE MEDITATION:

### THE BENEDICTION:

AD: Go out into the world of men, being secure with the knowledge that the Earth-Mother will answer our prayers, that the bounty of life will return to the world, and that the Earth-Mother then will give her blessings in plenty to you:

Peace!

Peace!

Peace!

## irish

### OIRNIÚ DRAOITHE AN DARA ORD

Céiliúraithe: Árd-Draoi agus an Iarrthóir

#### AN ACHAINÍ:

**ÁD:** A Dhomhain-Mháthair fhlaithiúil shníte go deo, guíonn do pháistí do bheannacht ar an n-iarrthóir seo, gur mhian leis bheith fé do réir.

#### AN CAITICESMA:

**ÁD:** An ngeallan tusa, le fios iomlán, an Domhain-Mháthair a riaradh go dílis, ag friothálamh ar lucht a leanta 's ag déanamh do churamaí mar Draoi an Dara Ord chomh maith is féidir leat? An ngeallann tusa?

**I:** *Geallaim-se.*

**ÁD:** An dtuigean tusa nádúr an bhuin bheatha go léir agus cad as go dtagann sé? An dtuigean tusa?

**I:** *Tuigim-se.*

**ÁD:** An dtuigean tusa ól na n-uiscí beatha 's an íobairt bheatha, a ofráilimid chun ár Máthar? An dtuigean tusa?

**I:** *Tuigim-se.*

**ÁD:** Mar sin de, an bhfuil tusa ullamh beith coisriche do réir na Domhain-Mháthar?

**I:** *Táim-se.*

#### AN COISREACAN:

**ÁD:** I n-ainm na Domhain-Mháthar, coisricim dá réir i dtigh anam an Deiscirt thú.

Coisricim dá réir I dtigh anam an Tuaiscirt thú.

Coisricim dá réir I dtigh anam an Iarthair thú

Coisricim dá réir I dtigh anam an Oirthir thú

Fé dheireadh, coisricim do réir na Domhain-Mháthar neartmhaire beannaithe uile-chumhactaí torthúla thú, ag coisreacan do shaoil le cúis na hUile-Mháthar, an Domhan.

Tóg 'is ól; gach aon bhraon!

## english

### ORDINATION OF SECOND ORDER DRUIDS

*Celebrants: Archdruid and Aspirant*

#### THE INVOCATION:

**AD:** O Earth-Mother and ever flowing, thy children invoke your blessing on this aspirant, who wishes to be in your service.

#### THE CATECHISM:

**AD:** Do you promise, with full knowledge, to serve the Earth-Mother faithfully, ministering to her followers and doing your duties as a Druid of the Second Order as well as you can? Do you [promise]?

**A:** *I do [promise].*

**AD:** Do you understand the nature of the source of all life and from what it comes? Do you (understand)?

**A:** *I do [understand].*

**AD:** Do you understand the drinking of the Waters of Life and the sacrifice of life which we offer to our Mother? Do you [understand]?

**A:** *I do [understand].*

**AD:** Then, are you ready to be consecrated to the service of the Earth-Mother?

**A:** *I am.*

#### THE CONSECRATION:

**AD:** In the name of the Earth-Mother, I consecrate you to her service in the house of the Spirit of the South.

I consecrate you to her service in the house of the Spirit of the North.

I consecrate you to her service in the house of the Spirit of the West.

I consecrate you to her service in the house of the Spirit of the East.

Finally, I consecrate you to the service of the mighty, blessed, all-powerful, and fertile Earth-Mother, consecrating your life to the cause of the All-Mother, the Earth.

Take and drink; every drop!

## poem

MAYDAY, SEASON SURPASSING!  
(Ancient Irish Poem, suitable for Beltane)

Mayday, season surpassing! Splendid is color then.  
Blackbirds sing a full lay, if there be a slender  
shaft of day.

The dust-colored cuckoo calls aloud; Welcome, splendid  
summer! The bitterness of bad weather is past, the  
boughs of the woods are a thicket.

Summer cuts the river down, the shift herd of horses  
seeks the pool, the long hair of the heather is  
outspread, the soft white bog-down grows.

Panic startles the heart of the deer, the smooth sea runs  
apace—season when ocean sinks asleep—blossom  
covers the world.

Bees with puny strength carry a goodly burden, the  
harvest of blossoms; up the mountain-side kine  
take with them mud, the ant makes a rich meal.

The harp of the forest sounds music, the sail  
gathers—perfect peace. Color has settled on every  
height, haze on the lake of full waters.

The cornrake, a strenuous bard, discourses; the lofty  
virgin waterfall sings a welcome to the warm pool;  
the talk of the rushes is come.

Light swallows dart aloft, loud melody reaches round the  
hill, the soft rich mast buds, the stuttering  
quagmire rehearses.

The peat-bog is as the raven's coat, the loud cuckoo bids  
welcome, the speckled fish leaps, strong is the  
bound of the swift warrior.

Man flourishes, the maiden buds in her fair strong pride;  
perfect each forest from top to ground, perfect each  
great stately plain.

Delightful is the season's splendor, rough winter has  
gone, white is every fruitful wood, a joyous peace  
in summer.

A flock of birds settles in the midst of meadows; the  
green field rustles, wherein is a brawling white  
stream.

A wild longing is on you to race horses, the ranked host  
is ranged around; a bright shaft has been shot into  
the land, so that the water flag is gold beneath it.

A timorous tiny persistent little fellow sings at the top of  
his voice, the lark sings clear tidings; surpassing  
Mayday of delicate colours.

Taken from *Ancient Irish Tales*,  
("The Boyhood Deeds of Finn")

## poem

COLD, COLD!  
(Ancient Irish, suitable for Samhain)

Cold, cold!  
Cold tonight is the broad plain of Lurg,  
Higher the snow than the mountain range,  
The deer cannot get at their food.

Cold till Doom!  
The storm has spread over all:  
A river is each furrow upon the slope,  
Each ford a full pool.

A great sea is each loch, which is full,  
A full loch is each pool,  
Horses do not get over Ross-ford,  
No more do two feet get there.

The fishes of Inis Fail are a-roaming,  
There is no marge nor well of waves,  
In the lands there is no land,  
Not a bell is heard, no crane talks.

The hounds of Cuan-wood find not  
Rest nor sleep in the dwelling of hounds,  
The little wren cannot find  
Shelter in her nest on Lon-slope.

On the little company of the birds has broken forth  
Keen wind and cold ice,  
The blackbird cannot get a lee to her liking,  
Shelter at the side of Cuan-woods.

Cozy our pot on the hook,  
Crazy the hut on Lon-slope:  
The snow has smoothed the wood here,  
Toilsome to climb by kine-horned staves.

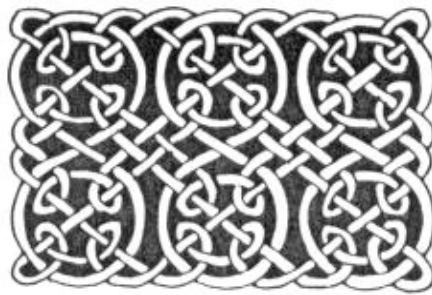
Glenn Rigi's ancient bird  
From the bitter wind gets grief,  
Great her misery and her pain,  
The ice will get into her mouth.

From flock and from down to rise  
Take it to heart! Were folly for thee:  
Ice in heaps on every ford,  
That is why I keep saying "cold!"

Taken from *Ancient Irish Tales*  
("The Hiding of the Hill of Howth")



the  
urtext



rituals

# urtext

## CEREMONY OF CONSECRATION<sup>83</sup> [for an Altar]

### I THE EXORCISM

(The Archdruid shall walk about the altar to be consecrated saying all the while “Dalon Ap Landu”, three times)

### II THE INVOCATION

**Mighty and blessed, fertile and powerful, to thee, Earth-Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.**

### III THE PETITION

**Mighty are thy works, o our Mother. Mighty are the rocks which thou has turned out of thy side, and which we gather together here as a sacrifice of praise to thee.**

**(GRANT US THY BLESSING)**

**We, thy worshipers, have raised this altar that thy power might be praised.**

**(GRANT US THY BLESSING)**

**Attend us now, o Spirits, as we lighteth this fire of consecration.<sup>1</sup>**

**(GRANT US THY BLESSING) (GRANT US THY BLESSING)**

(Here the fire shall be lit upon the altar)<sup>2</sup>

**Accept this, consecrate it.<sup>3</sup>**

**(GRANT US THY BLESSING)**

**As we now hallow this altar with thy Water of Life, THOU, DALON AP LANDU, DESCEND AND DWELL WITHIN THIS ALTAR. SANCTIFY IT, PROTECT IT FROM DEFILERS, AND FILL IT WITH THY POWER.**

(During the above, the Arch-Druid shall sprinkle the Water of Life on the four corners of the altars.)

### IV THE CHANT (the Congregation)

**HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR.**

### V THE ANSWER

**I call upon the four Spirits to give answer if this sacrifice is not accepted in the Earth-Mother’s sight. I call on the Spirit of the North, of the South, of the East, of the West.**

**Praise be, our sacrifice, dedicated to the renewal of life, has been accepted.**

**(Here shall proceed the answer)<sup>4</sup>**

### VI THE BENEDICTION

**Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother’s sight, that she has answered our petition and that you go with her blessing. PEACE, PEACE, PEACE.**

#### Notes:

1 Original reading was “as we offer this sacrifice of consecration.”

2 Original reading was “Here the blood of the sacrifices shall be spilled upon the altar)”

3. Original reading was “Accept this, our sacrifice.”

4. This means the Consecration and Libation (V2&3) from Urtext OoCW, S&F.<sup>84</sup>

For further details concerning this, the Original Reform, see *Early Chronicles*, Chapter 5, Verses 1-14

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<sup>83</sup> It is worth noting that this ritual is copied both with language and in page layout.

<sup>84</sup> In the original *DC(E)* this line read “Here shall [rest of handwritten instructions illegible].” This has been changed based on a comment in the corrections section.

# urtext

## A SERVICE OF SEALING TO THE SERVICE OF BRACIACA AND OF MAN the Fifth Order of Reformed Druidism

(To be performed only by the Patriarch of the Order of Braciaca, or by one vested by him with the honor and authority.)

### I THE INVOCATION

**O our Mother the Earth, who hast taken the form of malt, which men name Braciaca, the grain that sustains your servants and gladdens their hearts, we ask thee to look upon *this* your servant(s) and to bless *his life*. [Use plural or fem. of italic words if needed] As the germinating grain, let *him* grow in your service; as the sprouting grain doth change to sweetness, let *him* increase in grace and favor in your eyes and in the eyes of all men.**

### II THE SACRIFICE

[Here shall the officiant take in his left hand some malt or grain and, after making the sign\* of the Druids ☉ over it, give some to the candidate(s), and then cast the remainder in five portions upon the altar, saying]

**Our praise has mounted up to thee like the leaves of the sprouting grain. O Braciaca, accept now this sacrifice offered to you, accepting the sacrifice of the candidate(s) here before you, and also *his life* into your service.**

[And here shall the candidate(s) in like manner cast *his* sacrifice upon the altar, saying]

**Accept, O Braciaca, this sacrifice and my life, and grant your blessing.**

[Then shall the officiant say]

**Hast thou accepted this dual sacrifice, O Braciaca? I call upon the spirits of the growing fields and fresh waters to make answer.**

[And if a favorable answer be given, he shall proceed, saying]

**Praise be, our sacrifice has been accepted and the dedication of our lives has found favor in the sight of the Mother of all.**

### III THE DEDICATION

[Candidate(s) kneeling. (Dedication repeated completely for each candidate.)]

[Here shall the officiant take fresh waters from the face of the earth and, making the seal\* of the Druids ☉ upon the brow of the candidate, say]

**O Braciaca, lord of malt and the goodness, thereof, look with favor upon this your servant; consecrate, seal, and dedicate *him* to a life of goodness that shall be an example to all men, and bestow thy blessings upon *him* as *he goes* through a life dedicated to your service.**

**O Druid, your sacrifice has been offered and accepted; your life has been offered and received. Do you accept the call to serve, to be an example to all men, that your life may be a guide to those who shall come after, and do you pledge that you will do nothing to disgrace the life bestowed upon you in the service of the Earth-Mother? Do you?** [Candidate answers]

**Then by the authority in me vested, I seal you yet again [so doing], and bind you to the service of all mankind.**

[And here shall the officiant make the sign ☉ before the heart of the candidate. Then shall the remaining water be poured on the altar, in a moment of SILENT MEDITATION]

### IV THE BENEDICTION

**Rise, thou servant(s) of Braciaca and of mankind, and go forth into the world of men, knowing that your sacrifice and your *life* have found acceptance, that our prayers have been answered, and that you go forth with the blessing of the lord of all.**

**PEACE...PEACE...PEACE...**

[NOTE: the “vestment” of the fifth order Druid is a yellow ribbon bound upon the right wrist. It may be worn with any other Druid vestments, and must be worn at all services of the Fifth order.]



One

artist's

interpretation of Bracia, God of Brewing

# urtext

## SERVICE AT THE WINTER SOLSTICE

### I OPENING BLESSING

O Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, but we worship you here;

Thou art without form, but we worship you in these forms;

Thou hast no need of prayers and sacrifices, yet we offer you these prayers and sacrifices;

Lord, forgive us these three sins that are due to our human limitations.

O Belenos, hear us as we praise thee in thy returning.

O Earth-Mother, wake and hear our prayers; cleanse our minds and hearts and prepare us for meditation.

### II PROCESSION (Circle is omitted)

Here may be lighted a fire if one is desired.

### III THE SACRIFICE

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Wake now, and hear, we pray thee, our Mother, as we offer up this sacrifice of life that is to come. Accept it, we pray thee, and cleanse our hearts granting us peace and renewed life.

(Here shall be offered up a branch of evergreen, a branch of mistletoe, if available, and a branch bare, yet bearing buds.)

Hast thou heard our prayers and wakened? Hast thou accepted our sacrifice, dedicated to the renewal of life? I call upon the spirit of the North to give answer—of the South—of the East—and of the West.

Praise be, our sacrifice, dedicated to the return and renewal of life and fertility has been accepted.

### IV THE ANSWER

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS OF LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER-CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in men?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth-Mother given forth of her bounty?

IT IS THE TIME OF WINTER, AND THE WATERS OF LIFE FLOW NOT FORTH. THE MOTHER GIVES US ONLY THE WATERS OF SLEEP.

(THEN SHALL THE A-D SAY) It is indeed the time of winter, when the Earth-Mother is wrapped in sleep, and the blanketed in snow and cold; yet it is also at this time that the sun, whom we have called BELENOS, turns again to the north, bringing the promise of returning life to all things. For though the Earth be wrapped in sleep, within her rest the seeds and buds of renewed life, to come forth in all their glory with the return of the life-giving BELENOS.

All people have celebrated the return of the sun, from time immemorial, and in many ways, but to the Druids does this have a special meaning, for in the Waters of Sleep is the promise of the Waters of Life.

THE GIVE ME THE WATERS

### V THE CONSECRATION

O DALON-AP-LANDU, HALLOW THESE WATERS OF SLEEP AND LIFE TO COME BY THY SEVENFOLD POWERS, AND BY THE THREE WAYS OF DAY AND ONE OF NIGHT.

O BELENOS, POUR INTO THESE WATERS THY LIFE-GIVING POWERS AND THE PROMISE OF RENEWED LIFE. O EARTH OUR MOTHER, CLEANSE OUR HEARTS AND JOIN US TOGETHER BY THY POWER, AS WE TAKE AND DRINK OF THY WATERS.

To Thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Hear us pray that with the return of the Waters of Sleep to the Earth, may come the return of

**mighty and life-giving Belenos; hear us, O Earth-Mother. O Earth our Mother, O Belenos, even now and daily do we praise thee.**

**VI READING AND MEDITATION**

(Here SHALL be read Customs 4:3-4)

(Here may be given a spoken meditation.)

(Here may follow a silent meditation and prayer.)

(HERE MAY BE APPENDED ANY OTHER PRAYERS OR THANKSGIVINGS, AT THE DISCRETION OF THE ARCH-DRUID.)

**VII THE BENEDICTION**

**Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer: that life will return to the face of the Earth, even as does mighty Belenos return, and that we go forth with her blessing. PEACE, PEACE, PEACE.**

Note: This service is designed for use as close as possible to the Solstice. It may be performed by an Arch-Druid alone, or as an act or worship of the Drynemeton. Suggested vestments are plain black with white, or vice versa.



One artist's interpretation of Taranis, Lord of Thunder

OIMELC SERVICE OF WORSHIP  
(1 Feb.)

**I INVOCATION**

**Lord, forgive three sins that are due to our human limitations.**

**Thou art everywhere, but we worship you here.**

**Thou art without form, but we worship you in these forms.**

**Thou needest no prayers or sacrifices, but we offer you these prayers and sacrifices.**

**Lord, forgive [these]<sup>85</sup> three sins that are due to our human limitations.**

**II CHANT**

**(HERE SHALL BE CHANTED BY THE ARCH-DRUID AN APPROPRIATE CHANT OF PRAISE)**

**III SACRIFICE IN SILENCE**

**We have raised our voices to thee in praise, o our Mother. Hear now, we beseech thee, as we offer thee praise in our hearts.**

**(HERE SHALL THE ARCH-DRUID PLACE A BRANCH OF EVERGREEN UPON THE ALTAR)**

**IV WORDS OF ASSURANCE**

**The Earth is a mother that never dies.**

**Of this the evergreen is a constant sign.**

**Of this at OIMELC we are given to know by the lactation of the ewe.**

**Take now, and drink of this milk, in assurance that life will return to the world. Join together in this act of faith.**

**(HERE SHALL THE ARCH-DRUID POUR THE MILK OF A EWE (OR A COW) INTO A CHALICE, SAYING:)**

**O DALON AP LANDU, WE PRAISE THY NAME AND BESEECH THY RETURN TO THE WORLD OF MEN. COME AND DWELL WITHIN US AS WE TAKE AND DRINK OF THIS SIGN OF THY ETERNAL LIFE.**

**V THE READINGS**

**(Here shall be read suitable words of truth.)**

**(Here may be given a sermon.)**

**VI. THE BENEDICTION**

**Go Forth now into the world of men, secure in the knowledge that our prayers have been heard, our sacrifice answered, and that you go in the peace of the Mother. PEACE, PEACE, PEACE.**

urtext

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<sup>85</sup> The Black Book version of the liturgy has lacks 'these,' and the addition may be Bonewits' guess that it was intended here.

ORDER OF COMMON WORSHIP: SUMMER HALF OF THE YEAR

I OPENING BLESSING:

O Lord, forgive three sins that are due to our human limitations:

Thou art everywhere, but we worship you here;

Thou art without form, but we worship you in these forms;

Thou needest no praise, yet we offer thee these prayers and sacrifices;

Lord, forgive us [these] three sins that are due to our human limitations.

Mighty and blessed, fertile and powerful, to thee Earth-Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us

II PROCESSION AND DRAWING OF THE CIRCLE [& LIGHTING OF FIRE]

III HYMNS OR CHANTS OF PRAISE

IV THE SACRIFICE

Our praise has mounted up on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up this sacrifice of life. Accept this we pray, and grant us life.

Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer, of the South—of the East—of the West.

Praise be, our sacrifice, dedicated to the fertility and renewal of life has been accepted.

V THE ANSWER

1. Of what does the Earth-Mother give to us that we may know the continual flow and renewal of life?

THE WATERS OF LIFE.

And from whence do these waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes all life to men?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS

Then give me the Waters

2. O DALON AP LANDU, HALLOW THESE WATERS BY THY SEVENFOLD POWERS, AND BY THE SEVENFOLD POWERS, AND BY THE THREE WAYS OF DAY AND THE ONE OF NIGHT. GIVE US TO KNOW THY POWER AS WE TAKE AND DRINK OF THY SECRET ESSENCES.

3. To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI THE SERMON

VII THE BENEDICTION

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that you go forth with her blessing. PEACE, PEACE, PEACE.

urtext

# urtext

## A SERVICE FOR MIDSUMMER<sup>86</sup>

### I INVOCATION

Oh, Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these, our prayers and sacrifices;

O Lord, forgive us these three sins that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditation.

(Here shall the sign be drawn upon the ground, the presiding priest stepping into it.)

### II INCANTATION

**Ea, Lord, Ea Mother, thou of uncounted names and faces, hear us now as we thy humble servants do call upon thee.**

(The BOLDFACE lines to be read by the congregation in unison:)

**GLORIOUS ARE ALL THY WORKS, O OUR MOTHER!**

Hear us, Mother, as we do call upon thee in the form of Belenos, great god of the golden sun.

**MAKE THY FACE TO SMILE UPON US, THOU GOD OF THE BRIGHTLY SHINING LIGHT**

Lo, Belenos, we have rejoiced these six full moons since the festival of Midwinter, as we watched thee day by day lengthening thy reign of light.

**O, GLORIOUS ARE THE DEEDS OF BELENOS, AS THE WINTER SNOWS DO MELT AND WE REJOICE IN THE MOTHER'S RETURN TO LIFE AT BEALTAINÉ.**

Yet do we know that with the coming of Midsummer the days will begin to shorten, all the Mother's activities will begin slowing for the winter period, and the eve of Samhain shall come upon us.

**WE SHALL MOURN AS THE SUN SINKS DAILY LOWER, BUT STILL YET BE GLAD FOR WHAT THE MOTHER DOES STILL GIVE US TO LIVE WITH.**

We know, Mother, that as there is Bealtainé there must be Samhain, and as there is Samhain there must be Bealtainé.

**WE KNOW, BELENOS, THAT AS THERE IS MIDWINTER THERE MUST BE MIDSUMMER, AND AS THERE IS MIDSUMMER THERE MUST BE AGAIN MIDWINTER.**

As the sun began to climb, it must now begin to sink.

**AS IT NOW BEGINS TO SINK, IT MUST CLIMB AGAIN.**

All that comes must pass away. We praise thee, our Mother.

**ALL THAT PASSES AWAY MUST COME YET AGAIN. PRAISE BE TO THEE, BELENOS.**

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<sup>86</sup> In the original Edition this ritual was not typeset. There was a note in the intended corrections to typeset. I have based this layout on the other rituals in this section.

