

C.Φ.R.D. Biquarterly

Connexus Of Reformed Druids

An RDNA Publication

Leaf: White Oak – *Quercus alba*

November 1, 2022

1 Geimredh, 60 Y.R.

Volume 3

Issue 2

John the Verbose, editor

MNdruids@gmail.com

Samhain



Photo: Stone Circle, Oak Savannah Park, Elk River, MN

Contents

News of the Groves.....	3
The Seeker's Corkboard.....	8
Vivid Visions Gallery.....	9
Videos of Interest.....	13
The Right Rites For Rampant Ritualists.....	15
Augur's Intuition.....	18
Calendar of Events.....	19
RDNA 60 th Anniversary Beltane Gathering.....	20
☺☺☺ Pagan Pride Festivals This Fall in AZ & TX! ☺☺☺.....	21
Blogs & Social Media Links.....	22
Artisan Promo Page.....	23
Reformed Druid Resources.....	25
Newsletter Info.....	27
Contribute Content to the Next Issue!	28
Thank You!	29

Click on a line to jump to that page.

Note: Click-navigation only works if you download the PDF.

News of the Groves

Epic News from Carleton College Grove (Minnesota) (by John the Verbose)

Where do we start? After the graduation of Jo Berlage and Sam Anderson in 2021, the druids at Carleton Grove went into another interregnum period. The druids still quietly existed, but without an ordained Third Order druid to head the Grove and the Council of Dalon Ap Landu. This technically means Carleton reverted to being a *protogrove*. In the fall of 2022 a Wiccan student was approached by the Chaplain and asked to lead the druids, though the student was reluctant to take on that role. Members of the Council also reached out in writing to offer support, information, and guidance – though the letter may have in fact served to further dissuade the individual.

Oakdale Grove was also in contact with a Second Order Carleton alumnus, Edward, from the time of Anna Smith's Archdruidcy. Edward had attended Oakdale Grove's Midsummer Solstice ritual back in the summer, and we met with him again at a Zen Meditation at the chapel at Carleton College a few weeks ago. He was in contact with members of Carleton Grove and expressed interest in entering the Third Order so that he could help with mentorship since he's more local to the area. After dinner and conversation on the matter, one of the Chaplain's Associates permitted me to assess the state of the resources for the druids, since I hadn't visited since just before the pandemic began.

The chapel basement has a library in the back of the lounge, with a tall bookcase reserved for the Reformed Druids. It looked mostly the same as the last time I had seen it in late winter of 2020. It had few old printed copies of ARDA and abridged variations on the shelves, some pine cones, rocks, and oak leaves, a druid robe wrapped in someone's Third Order ribbons left behind from years ago, a stoneware chalice shaped more like a martini glass, a bin of truly random things, and a few misshelved items from other religions. You know, pretty much on par for the RDNA. Something caught my eye and left me in a sudden state of shock.

There on the second shelf from the bottom, was a wooden lockbox with a combination lock. It wasn't there in 2020. I gasped and clutched at my sigil pendant in astonishment. It was the lockbox that had been given to the provisional Arch-Druid of Carleton Grove at the 2013 reunion nine years ago. Both had vanished from the druid scene without returning contact. Aside from the fact that the lockbox, dubbed the "reliquary" had been filled with \$225 worth of druid ritual supplies, it also contained a green glass chalice of the late Norman Nelson, intended for use at the 50th anniversary ritual in 2013 and subsequent deposit into the Carleton College Archives. After losing contact with the provisional Arch-Druid in 2013 I went to the archives myself and saw that the chalice wasn't there.



Norm Nelson was one of the founders of Reformed Druidism and had a noteworthy love of ritual. Since the early days of the RDNA, Georgia pattern glass tumblers were popular ceremonial cups. They were great for druids on a college budget, and were thick and relatively durable. They're not too hard to find, widely made by Anchor-Hocking, Viking Glass, and Mosser. The third of which still makes them today. Back to the lockbox in the chapel basement. I couldn't believe the reliquary had been returned. I grabbed it by the rope handles, took it from the shelf, and set it on the reading table. I turned the combination to the number I remembered from nine years before, unlatched it, and flung the lid open. Praise be the Earth-Mother! Wrapped in green velvet cloth was Norm Nelson's



lucky chalice. The "holy grail" of RDNA myth and legend had been found!



I was ecstatic at the serendipitous discovery. For nearly a decade I had worried that everything in the reliquary might have been sold off for quick cash. Yet there it all was, except for the bottle of Bushmills Black Bush whiskey (no surprise there). The chalice might not be in the archive yet, but it's in good hands again. In fact, one of the other Chaplain's Associates speculated that they think the entire reliquary might have been in the head chaplain's office this whole time, and may have only recently been placed on the druids' bookcase. Wherever it's been – well, here it is now – and that's all that matters. I humbly apologize to the 2013 provisional Arch-Druid of Carleton Grove for accusing him of selling off the chalice and other items.

The reappearance of the reliquary was taken to be a sign. Not only was Edward already prepared to face the ordeal of the All-Night Vigil, but Hannah, one of the other Carleton druids who was also Second Order was inspired to accept the challenge as well. The evening of October 15th was going to be cold. I had spoken with Carolyn the Chaplain, and it turns out she is very enthusiastic about restoring the RDNA tradition at Carleton as well. At my request (I am not even a Carleton alumnus) Carolyn reserved the Council Ring fire pit, informed Campus Safety of our rite of passage, and asked the Arboretum Manager to supply the site with plenty of firewood. This all came to pass and we gathered around the unlit fire pit at sunset.

The fire was lit in the traditional manner, and the ordeal commenced with four initially in attendance including the two vigilers and Natalia, one of the Chaplain's Associates. As the temperature dropped rapidly, my cloak and two wool blankets became immediately useful. A number of visitors stopped by as the evening progressed. One





visitor was drawn by the light of the fire, and then felt he was intruding once he found out it was a rite of passage, but we invited him to stay because he was still interested in learning a little bit about the druids. He stayed for almost an hour. Then as he was about to leave, he asked about additional resources. I gave him an RDNA brochure, and Natalia exchanged contact information with him. After that hourlong discussion about the druids, then even Natalia expressed her interest in joining, so we held a *Common*

Order of Worship in which Natalia declared her belief in the Two Basic Tenets of Reformed Druidism and partook of the Waters-of-Life.

As the night drew on, another Third Order druid priest, Johano Sycamore Bear of Oakdale Grove, joined us to help serve as a second Vigil Warden. Other visitors stopped by for a while and left. We gazed at the stars, we gazed into the fire, we meditated in the labyrinth on Stewsie Island (by the way, it's *super* difficult to walk a meditation labyrinth in the dark), and brewed herbal tea in a kettle over the fire. Being past the Autumnal Equinox, night had drawn on for 13 hours when the sky became lighter despite the clouds. The altar was staged for dual ordinations.

Edward was first to be ordained to the Third Order. Being formally sanctioned by the RDNA to make sacrifices and to consecrate the Waters as a priest of Dalon Ap Landu, he summoned the winds to rise up from every direction. He was bestowed his ribbons that signified his attainment of the priesthood, and the time began to let it all begin to sink in.



Credit: Johano Sycamore Bear



Credit: Johano Sycamore Bear

The altar was staged a second time immediately thereafter, and the Waters poured anew for Hannah's turn. Again the winds rose up when called upon, and even a squirrel chimed in when its direction was invoked. Squirrels are always an important sign! Hannah too was bestowed with the ribbons as a token of the priesthood. She was declared to be a Reformed Druid of the Third Order, thus becoming the 143rd member of the priesthood and the 61st Arch-Druid of Carleton College Grove, thereby becoming the new Chairperson of the Council of Dalon Ap Landu!



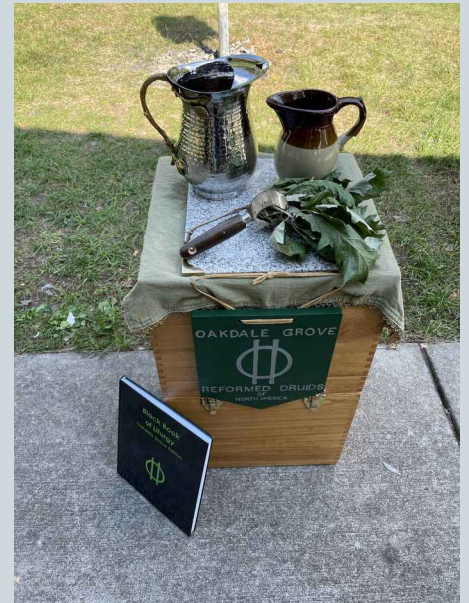
Credit: Johano Sycamore Bear

News from Oakdale Grove (Minnesota)

On our Autumnal Equinox ritual, we started with our annual elections for the Grove officers of Arch-Druid, Preceptor, Server, and the unofficial office of Bard. This event had a slightly lower turnout compared to the rites over the course of the summer half of the year, but luckily we had a minimum quorum in attendance, meaning the voting was permitted to commence. Long story short, everyone retained their incumbency! Our ballot also had five legislative questions for our Grove, all of which passed as well. We voted:

- To apply for affiliation with the *Druid Alliance of North America* (DANA) as a Seedling Grove (we shall first and foremost remain an RDNA Grove, as DANA is an alliance, not an order)
- To amend our constitution to formally add the office of Bard
- To amend our constitution to indicate members must attend at least 3 Grove events in the year prior to, and/or including, the Autumnal Equinox elections to be eligible to vote, meaning that if their third event *is* the election, they would be eligible as of that moment
- To amend our constitution that candidates for Grove Offices must attend a majority of the Wheel-of-the-Year high-day rituals (five-eighths or more) in order to be eligible to run for office
- To amend our constitution to indicate that tie-votes for any office shall be adjudicated by Bardic Duels: nonviolent performance art wherein the spectating members cheer most emphatically for the apparent winner if neither candidate concedes

Next year will be the 10th anniversary for Oakdale Grove. I suspect there shall be better turnout, and then there will be cake.



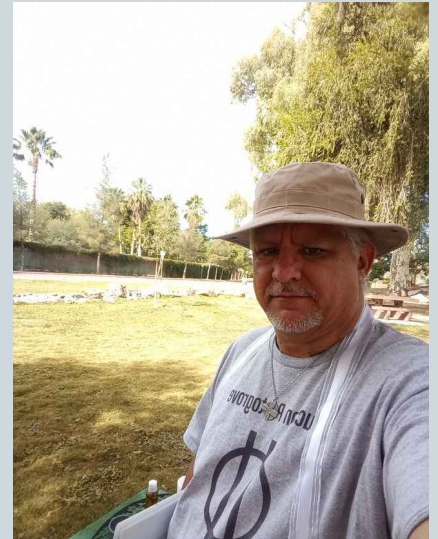
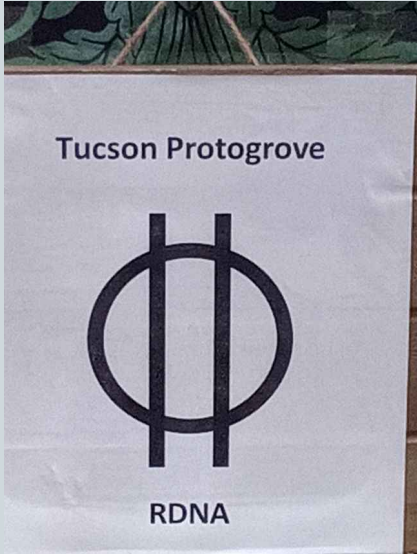
In early October we had a second tree walk at Locke County Park in Fridley, with seven attendees. The wildflowers were harder to identify because most of them had died back. Somehow I could not find any Amur Maples this time (which is an invasive ornamental species and supposed to be bright red this time of year). Maybe they had been removed. Everything else went well though, and even I learned a few new details about some of the trees from several of the attendees. The weather was great, perhaps a bit chilly on the wind, but I had brought a portable coffee decanter from Caribou Coffee and mulled cider to help influence the fall mood. For as nice of an autumn day it was in a busy suburb, I was still surprised at how empty the park was that day. All the more tranquil it was for us druids I suppose!

News from Tucson Protogrove (Arizona)

Tucson Protogrove celebrated Samhain on Sunday, October 30th, with 2 Protogrove members present (Meirneal and Ms. G). We used the usual Protogrove Liturgy, but included an offering to the ancestors. The occasion was not all routine, though... we assisted during a medical

emergency. A little girl slipped on the rocks by a small canal and hurt her back. Fortunately she didn't hit her head. Tucson Fire responded quickly and took care of the situation. Until next time, Brightest Blessings.

Meirneal
Tucson Protogrove



The Seeker's Corkboard

Overview

This is the place where you can state that you are seeking other druids to form a protogrove. Long has it been said, something to the tune of *in the proper way, at the proper time, at the proper place, may another druid cross your path*. Well, here is a little nudge to help this happen sooner! These bulletins will be cumulative on each issue of C.O.R.D. until you send a stop request. They will be arranged alphabetically by country, then by state/province/region, then by town name.

To submit a Seeker's Corkboard request, email the editor and **provide your preferred name, location, and an email address** that you check at least weekly. Just remember that any contact information you submit to this section does become public. Your email address in the newsletter will be split apart and we will use different characters (& and /) instead of @ and '.' to prevent or mitigate roving address harvester bots from scanning them for spam.

Standard Safety Disclaimer

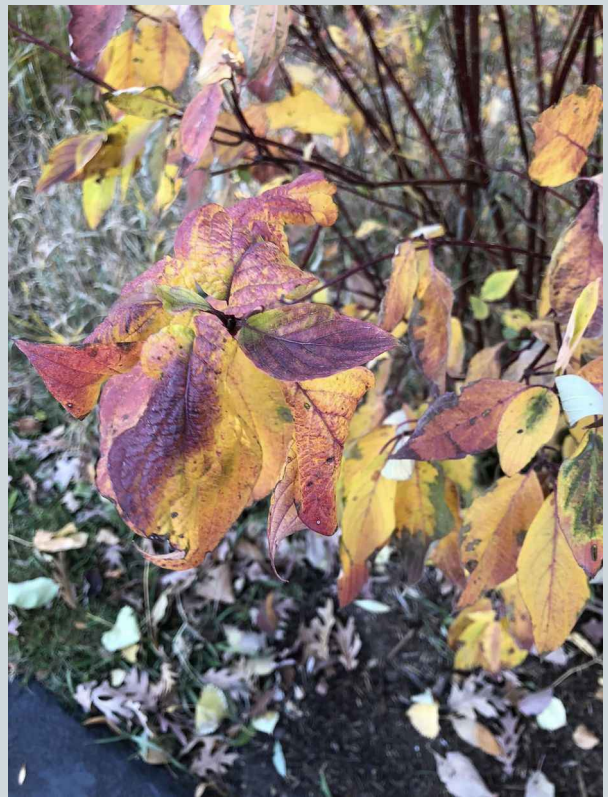
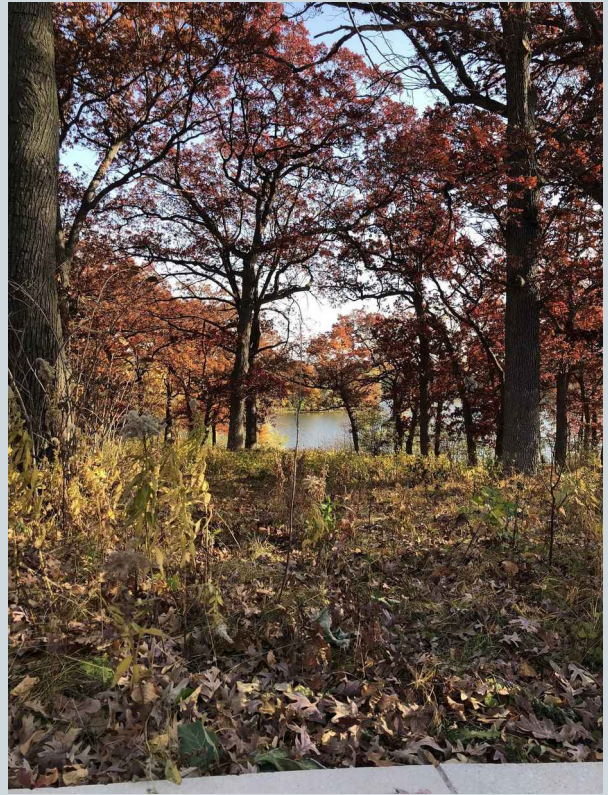
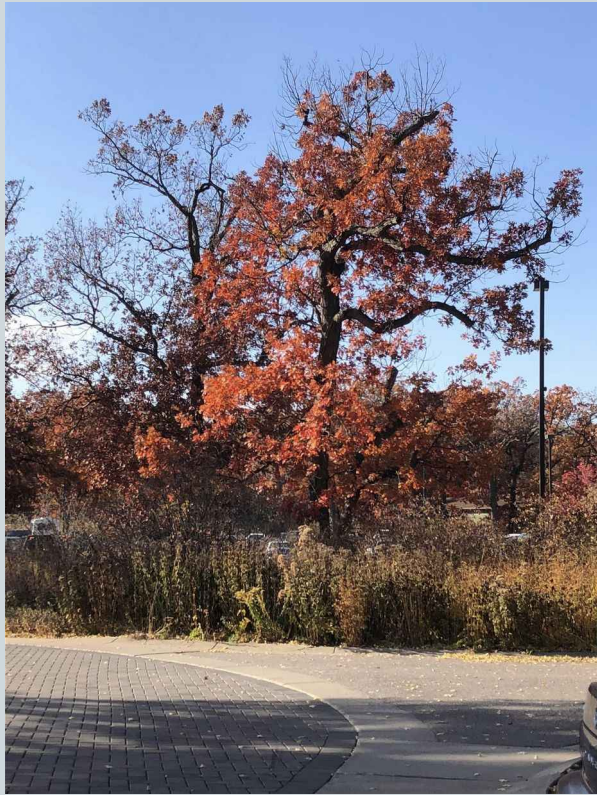
I advise Googling *safety tips for meeting people from the Internet* or something to that effect. Furthermore, this is not intended as a section for personals ads or soliciting hookups.

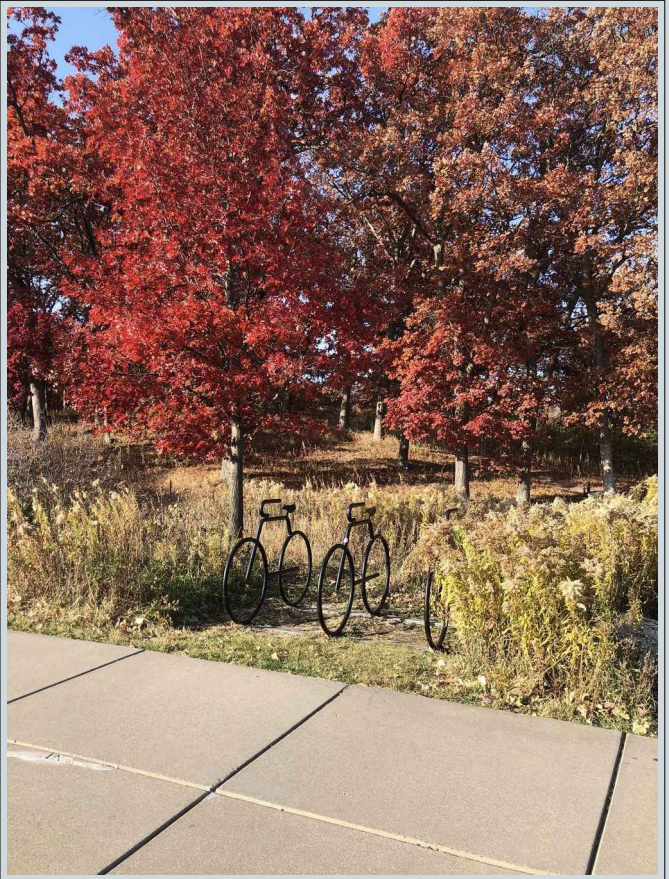
Bulletins

USA: District of Columbia: Tyler Vanice on behalf of *Potomac Protogrove* in Washington DC. If interested, please reach out. Email [tyler.vanice&gmail/com](mailto:tyler.vanice@gmail.com).

Vivid Visions Gallery

Contributions from *I Talk To The Trees* — Silverwood Park, Saint Anthony, Minnesota





Contributions from John the Verbose



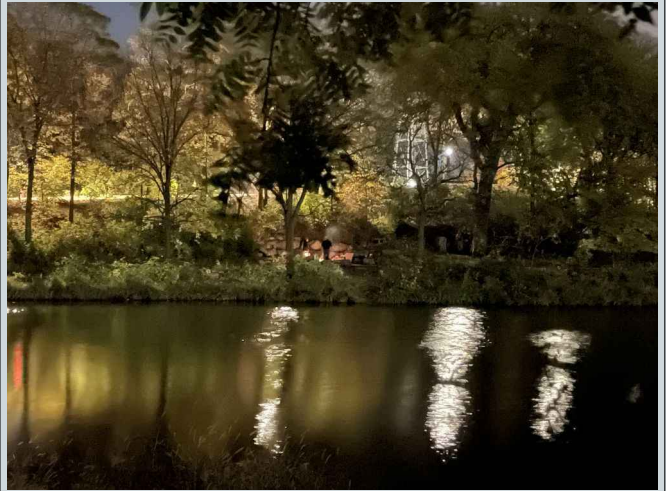
Log bridge over Rush Creek, Maple Grove, MN



Mound in the woods, Maple Grove, MN



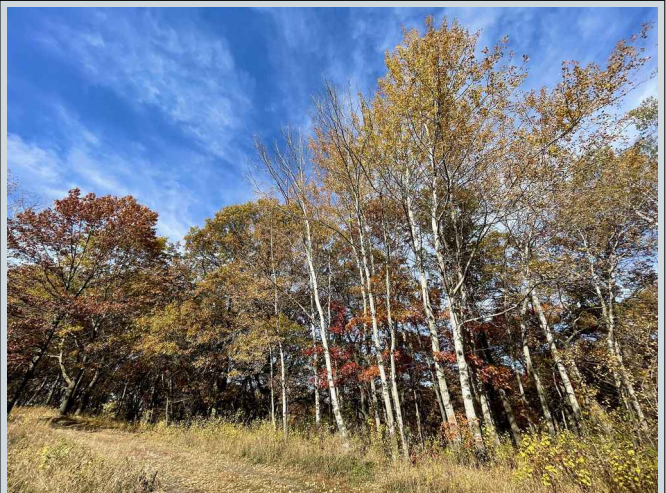
Stewsie Island Labyrinth, Carleton College



Vigil fire seen from Stewsie Island

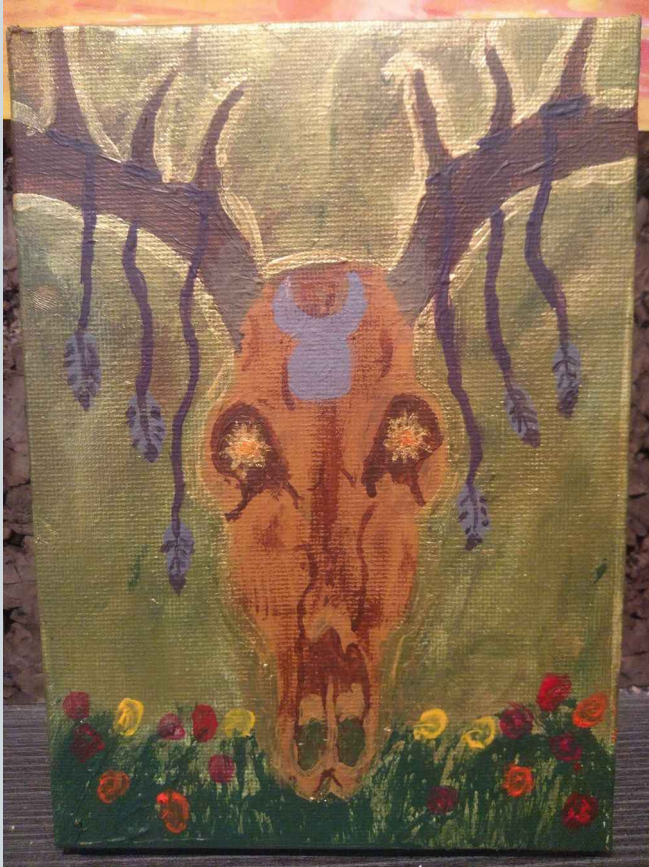


Oakdale Nature Preserve, Oakdale, MN

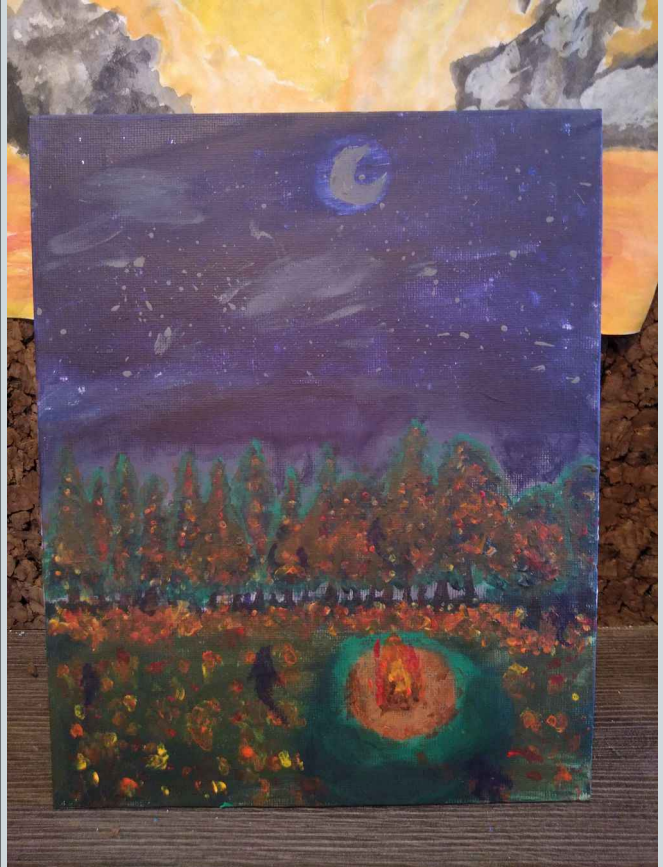


Oakdale Nature Preserve, Oakdale, MN

Contributions from Kory H



Artwork by Kory, a representation of Cernunnos



Artwork by Kory, a Samhain landscape

Videos of Interest

The Science Behind The Crisp Smell Of Fall



Link sent in by Johano Sycamore Bear

Sentience



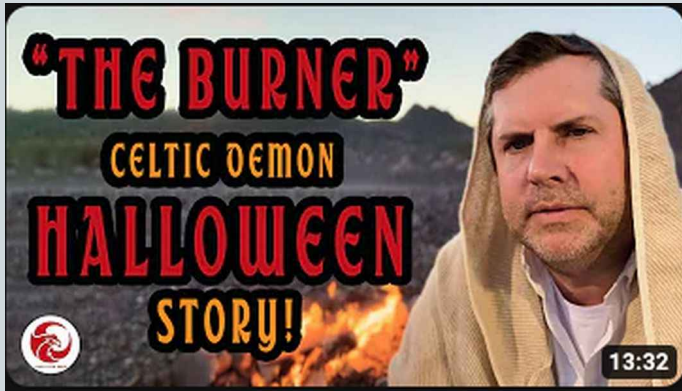
With a quote from Penny Billington's book [How to Stop the Rain](#)

Lake Superior's Gales of October (12 October, 2018 – near Castle Danger, MN)



Lake Superior regularly demonstrates her might every October-November

The Burner of Tara



A Celtic Fire-Breathing Demon Halloween Tale by *Eagle Claw Druid*

The Right Rites For Rampant Ritualists

Overview

This section is for sharing rituals, devotionals, meditations, or other liturgical contributions.

Musings on a Tradition Exclusive to Reformed Druidism at Samhain (and Beltane)

It's always summer in the tropics. For the most part, it's a constant Season of Life. Climatological winter will just be absent. The ground cannot freeze, thus all sacrifices will return to her no matter the month. Plants will have their own dormancy cycle connected neither to Samhain nor to Beltane. I've often wondered how a Reformed Druid Grove in the tropics would observe the two biggest transitional high days of the year. At Samhain the winds whisper the truth of the end of summer, and we switch to the Waters-of-Sleep: spring water without spirits.

I started to question why we *need* to switch to spring water in the winter months. It's not an uncommon question, and the short answer that gets thrown around is "it's tradition." If there's ever a need for using the Waters-of-Life in the winter months (tongue in cheek referred to as a "druid emergency") we're simply told to wear our red ribbons and go ahead and consecrate the Waters-of-Life out of season. I needed to know what the precedent was for such a tradition, and I didn't have to look far at all; the answers are all in *ARDA*.

Without the Waters-of-Life, there cannot be consecrations to the first three Orders of Reformed Druidism. Carleton College was a dry campus in the 1960s, but the partiers knew that the rules really weren't enforced in the Arboretum. The druids went out there to take advantage of the lack of rule enforcement. Though the druids *weren't* going out to the woods for the sake of partying or getting drunk. Heck, the Waters-of-Life are almost always diluted – but it was a safe place to not get in trouble with whiskey.

Samhain in Minnesota is usually a time when the winds have already blown down all the autumn leaves. Here we've usually already had a few frosts (and sometimes a snowfall that melted). Carleton College, as a prestigious academic institution, draws a lot of students from beyond Minnesota, more likely from places warmer where their definition of *winter* is perhaps vastly different. Let's say a student is from Florida. Minnesota at Samhain is already colder than a Florida winter.

At Samhain 1963, according to RDNA lore, it was just a bit too cold for any of the druids to really want to venture out to the arboretum. They preferred to have their ritual on the main campus where alcohol wasn't allowed. So what did they do? They decided to leave out the whiskey and rename it the *Waters-of-Sleep*. The *ritual* excuse was that the Earth-Mother *sleeps*. The ground is cold: offerings won't be accepted or decay and return to the Earth-Mother until spring. The moisture in the first 5-6 feet of Minnesotan soil actually does turn to ice, sometimes not thawing until April, but I digress.

Then the ritual custom at Samhain (before the consecration of the Waters-of-Sleep) is that the priests who are ordained to the Order of Dalon Ap Landu remove their red liturgical ribbons and put on their white ones. The white ribbons are then worn for every winter service, even into the Beltane ritual until the sacrifice is accepted. In celebration they will then take off their white ribbons and put on their red ones before consecrating the Waters-of-Life.

So it's *tradition*. What if you're sacrificing to a fire? Whatever doesn't turn to ash will turn to gases and float off into the atmosphere. This too is the Earth-Mother. Carleton is no longer a dry campus though. *Well, it's tradition*. Most Reformed Druids are beyond the bounds of Carleton College and have no restrictions on alcohol. So could that custom change? Sure. Are priests bound by oath to switch to the Waters-of-Sleep in the winter? No. They can do what they want in that regard. This of course is when the dismissive phrase "Grove autonomy" gets thrown around in the RDNA. Take it or leave it.

The *Reformed Druids of Gaia* (an order that is not as much an offshoot as it is just merely *inspired* by the RDNA with a bunch of extra sci-fi stuff wedged in) likes to say "it's the season of life somewhere" as a play on "it's five o'clock somewhere" as an excuse to drink whiskey in rituals year-round. It's also worth pointing out that the priesthood of the Reformed Druids of Gaia do not have an ordination lineage to David Fisher of the RDNA, and they also don't have the custom of wearing white ribbons in the season of sleep (as far as I can tell. I'd have to double check the RDG Second Degree training materials I purchased from them a few years back).

In Oakdale Grove we'll still meet outside in winter. Without the alcohol there is the legitimate concern that (back when we shared a pewter chalice) our lips would freeze to the rim, or the water would ice over. In fact in the Polar Vortex of 2014 when the high temperature was -7°F (-22°C) at Oimelc, our chalice of heavy whipping cream did form a crust of ice on top by the time we got to the consecration on the *short* version of the winter ritual. It made me wonder if it would still be proper tradition if we just used whiskey year-round. I felt then we'd *have to* call it the Waters-of-Life, even with the leaves being dead under the snow and the trees definitely sleeping.

But no – that would not be proper tradition. This seasonal switch with the ribbons and the whiskey is completely unique to Reformed Druidism. It may not *define* us the way the Two Basic Tenets do. It's not dogma (it wouldn't be dogma anyway, as dogma solely refers to orthodoxy, or "correct belief"), nor is it tied to an oath. It is merely a fundamental iconic custom. If anything it's an uncodified *de facto* expression of Reformed Druid orthopraxy (*correct practice*). There's also the *feelings* conveyed at those moments in the ritual. In the spiral of time, this is how we mark the changes of the seasons. We mourn at Samhain for the time of silence we are entering. We rejoice at Beltane as the Earth-Mother bursts forth with life.

This is not a custom I would want to break away from. Perhaps if we ever get RDNA priests

establishing Groves in Hawaii (or just in places without a *wintery* winter), I might propose a hybrid alternative. Yes, switch to your white ribbons at Samhain. If we overlook the seasonal aspect of the high day, there is still the custom that it is a time of the year when we remember those who have passed in some way. Consecrate the Waters-of-Sleep at least on that occasion. If your sacrifice is accepted then on other ritual times such as the Midwinter Solstice, start the ritual in your white ribbons. Act surprised for the Earth-Mother's sake if the offerings are accepted and switch to your red ribbon. Celebrate with whiskey, then switch back to white after the libation. Repeat as necessary until Beltane, then just stick to the red ribbons for the rest of the season. Or if you're in a milder climate and your winter really seems to end as early as Oimelc – it's the time of the first signs of spring anyway – I suppose you could switch back to the Waters-of-Life then. Just celebrate harder at Beltane. Such "endorsements" feel really odd coming from me, but blah blah blah Grove autonomy something something.

There's just something special about the switch between ribbons. It's that excited elation we feel when we switch to the red ribbons. Despite the cyclical and inevitable return of the seasons, there's still a sense of haunting finality when switching to the white ribbons.



On a psychological level, it's even helped me acknowledge that I am powerless to resist the onset of winter. Obviously winter is not my favorite season, and it's rude to pick favorites besides. I've since been able to more evenly accept and coexist with each season, knowing that in good old Minnesota, even spring will return in another eight or nine months.



"Minnesota in Early Summer"
from the Liturgies section of ARDA II

Augur's Intuition

Overview

Reader-submitted divinations, premonitions, soothsaying, prophecies, omens, etc.

Submission by John the Verbose

Methodology: "Druid Sticks" and a Geomantic Mound

Meanings

Laetitia – Joy

Fortuna Major – Greater Fortune

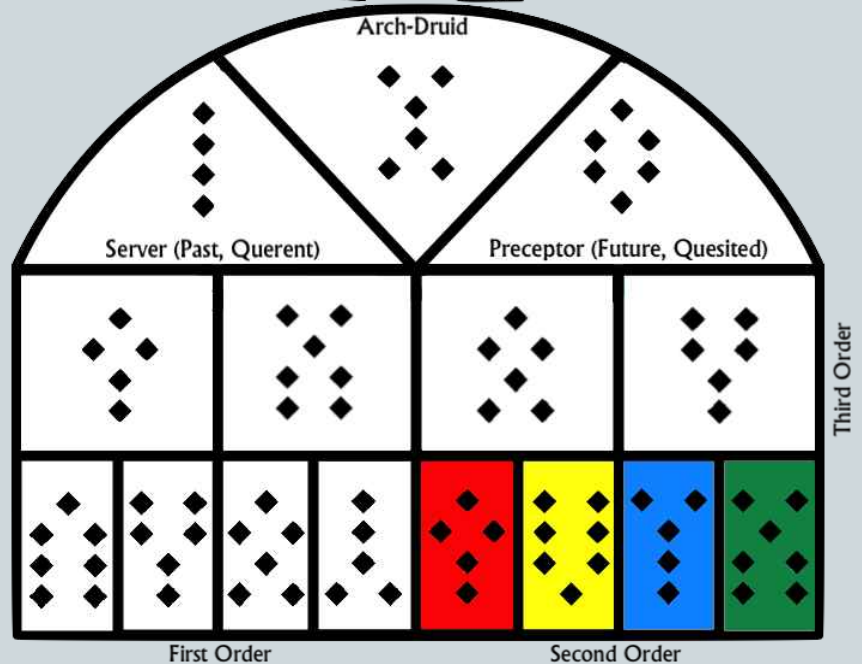
Amissio – Loss

Cauda Draconis – Dragon's Tail

Interpretation

In a time where our desires may be just to go with the flow, our mood is low or perhaps depressed. Our emotional state fluctuates with anything else that changes, and it distracts with how we interpret things, and we focus on the wrong parts. Despite this we still want to go with the flow, perhaps out of habit. Our own negativity is preventing us from seeing what is right in front of us, and we're just not taking it at face-value. This is impacting our social life negatively as well; we're missing out or experiencing a loss somewhere in the work-life balance. You need your friends in a time like this; try to see their optimism in how they embrace the good things. Their wealth of spirit is their strength.

Our journey has been one of change which is an understandable source of our uncertainties. At the current pace, we're setting ourselves up for failure. Perhaps it comes as continued delays, more setbacks ahead, or things that have us stuck in a holding pattern. There's still time to adjust our attitudes and actions so that if we do get stuck in the mud, we can get stuck with a few better circumstances. It truly comes down to perspective. If we look for the good in things, we'll find it. If we look for the bad, it will find us. Break the cycle, or the cycle with break us.



Calendar of Events

Overview

Contributors may add any gatherings they wish to announce publicly. This is also an almanac of full and new moon dates, the next Wheel of the Year high day, and any applicable minor holidays of the Schismatic Druids of North America (SDNA).

High Days & Moon Phases

1 Geimredh (November 1) Samhain

8 Geimredh (November 8) Full Moon, Lunar Eclipse (visible from South Pacific)

23 Geimredh (November 23) New Moon

38 Geimredh (December 8) Full Moon

51 Geimredh (December 21) Midwinter Solstice

Shared Open to Public events

Minnesota: Oakdale Grove Samhain Ritual – 1:00 PM Sunday November 5, 2022, Roseville Central Park, fire pit to the right of Jaycees Pavilion (from Lexington Avenue parking lot). If you would like to participate, please bring your own chalice or ceremonial cup and a plant-based offering.

Upcoming minor holidays of the SDNA (non-canonical) calendar

- 10-11 Geimredh (November 10-11) Druid Thanksgiving – honor the gods of the hunt, harvest, and bounty. Have a feast with your Grove or local spiritual community
- 22 Geimredh (November 22) Feast of Oberon – celebrate your Grove's bard
- 30 Geimredh (November 30) Crossroads Feast – dedicated to beings who guard the path between this world and the otherworld
- 38-39 Geimredh (December 8-9) Earth-Mother Conception Festival – Meditate on the immaculate conception of primordial life over 3 billion years ago. Sculpt a clay figure of the Mother out of clay or stone.
- 43 Geimredh (December 13) Feast of Belisama – celebrate the goddess of light and wisdom

RDNA 60th Anniversary Beltane Gathering

Overview

6 Samradh, 61 Y.R. (**Saturday, May 6, 2023**) is the day of the 60th anniversary gathering of the foundation of the Reformed Druids of North America **at Carleton College in Northfield, Minnesota!** Watch this space as details will be refined as we approach Beltane. This event is being coordinated by John the Verbose of Oakdale Grove.

Update as of October 17, 2022: Oakdale Grove mailed a formal letter to the *pro-tempore* Arch-Druid of Carleton Grove. We explained Oakdale Grove's mission statement to assist other fellowships when called upon. We indicated that Oakdale Grove is coordinating the 60th anniversary gathering in the Arboretum at Carleton, and indicated that many members of the RDNA worldwide look up to Carleton Grove as the seat and spiritual home of Reformed Druidism (with no pressure). We also kindly asked that the *pro-tempore* Arch-Druid share the letter with other members of Carleton Grove in case anyone is interested in collaborating. We are optimistically hoping for affirmative responses.

Envoys & Delegations Attending From the Following Fellowships:

- Carleton College Grove
- Oakdale Grove
- Potomac Protogrove
- Tucson Protogrove
- *[Your Grove/Protogrove name here!]*

Lodging Information

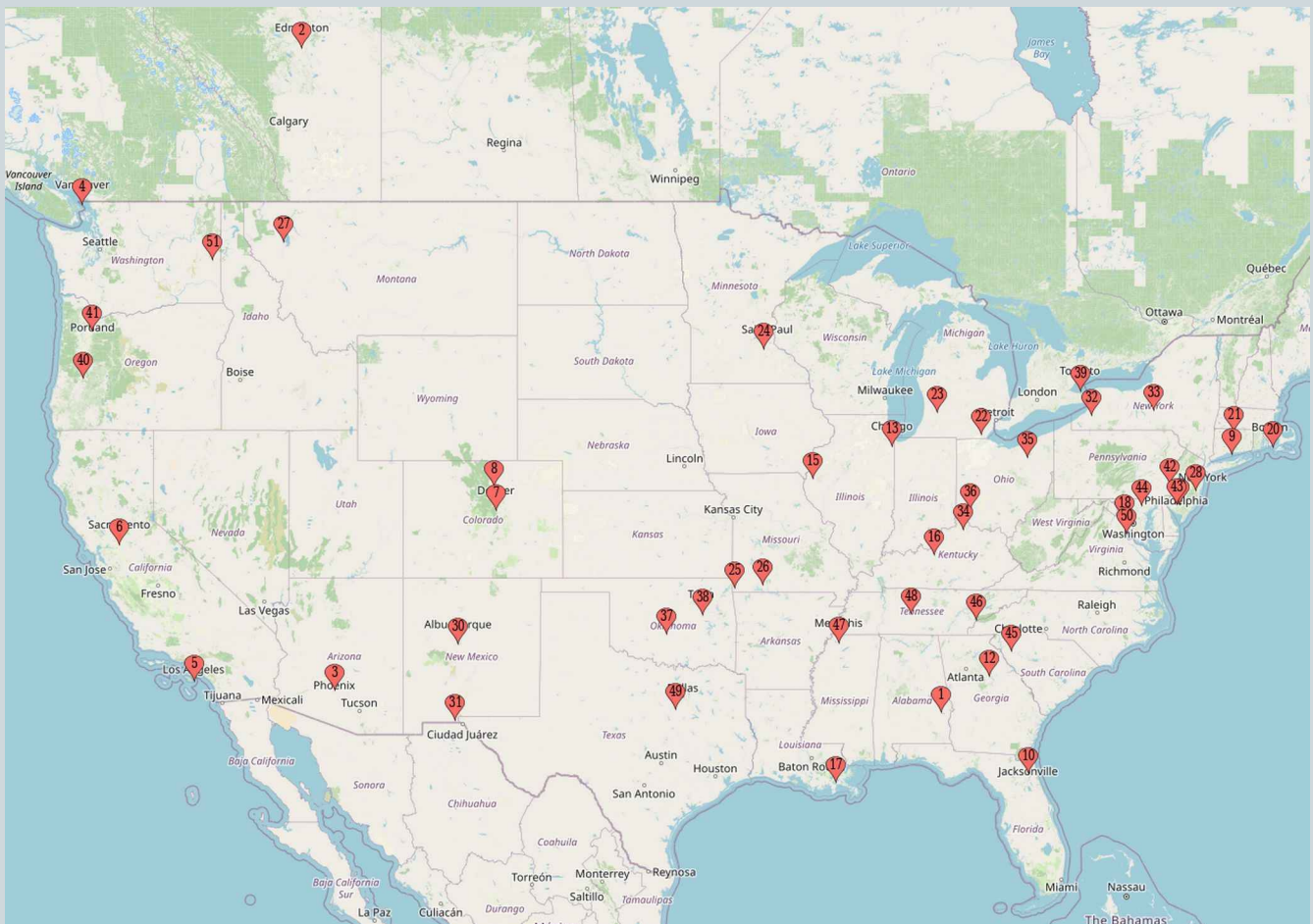
Don't bother trying to book at the **Archer House Inn** anymore. They bulldozed the ruins last year after the 2020 fire. It was an iconic building and a block away from the edge of the Carleton College campus. It was a great haunt for the druids, and had superb restaurants in it. Now only the ghosts can float above the bricks.

Now the closest lodging is an extra block away: **Fairfield Inn & Suites** with prices hovering around \$150 per night (has pool). If you want a good balance of relative proximity and price, I would recommend the **Country Inn & Suites** with prices hovering around \$140 per night (has pool). If you plan on having your own car or a rental vehicle, you could drive the extra mile to the **AmericInn** with prices under \$100 per night (has pool). Lastly and a bit farther there is Coratel Inn & Suites with prices under \$75 per night (no pool).

☺ ☺ ☺ Pagan Pride Festivals This Fall in AZ & TX! ☺ ☺ ☺

Overview

Right, so the Reformed Druid movement was not intended to become a pagan religion. However these days it sure looks like one. For some druids it is, for others it really just isn't. However, disclaimers aside, Pagan Pride events are a surefire way to potentially meet other druids in their myriad of philosophies! Across North America, Pagan Pride events are beginning to make a comeback. Want to create an RDNA Protogrove? Ask around for druids at your closest Pagan Pride event, exchange email addresses, print personal business cards, wear a Druid Sigil. Remember we don't *try* to recruit. We try to discover others and make ourselves discoverable. We can ask if people have been trying to find other druids. If so, we answer the calling that had already been put out there.



Map of 2022 Pagan Pride Day Locations

Listing of Known Pagan Pride Events for 2022 (Please Verify For Yourselves!)

- Arizona: Phoenix: Steele Indian School Park: November 5, 9 AM to 5 PM
- Texas: Dallas-Fort Worth: Arlington UU Church: November 6, 10 AM to 5 PM

Blogs & Social Media Links

Blogs Curated By Druids (accumulative each issue)

- Courtney's blog [Corey Adventures](#)
- Ellen Evert Hopman's blog [A Druid's Blog](#)
- John the Verbose's [Tumblr](#)
- TheMageiboLine's [Tumblr](#)

Social Media

- C.O.R.D. Biweekly's [Facebook page](#)
- "Official" Reformed Druids of North America (RDNA) [Facebook group](#)
- [*Editor's note: if you request to join there are four vetting questions. Please answer all four; they're really easy.*]
- New Reformed Druids of North America (NRDNA) [Facebook group](#)
- Ron Stonemage's [Instagram](#)
- Oakdale Grove's [Twitter](#)
- Oakdale Grove's [Facebook page](#)
- Oakdale Grove's RDNA Druid Training Program Development [Facebook page](#)
- Tribe of the Oak Celtic Reconstructionist (non-RDNA) Druid Grove [website](#)
- White Rabbit Grove's [Facebook page](#)

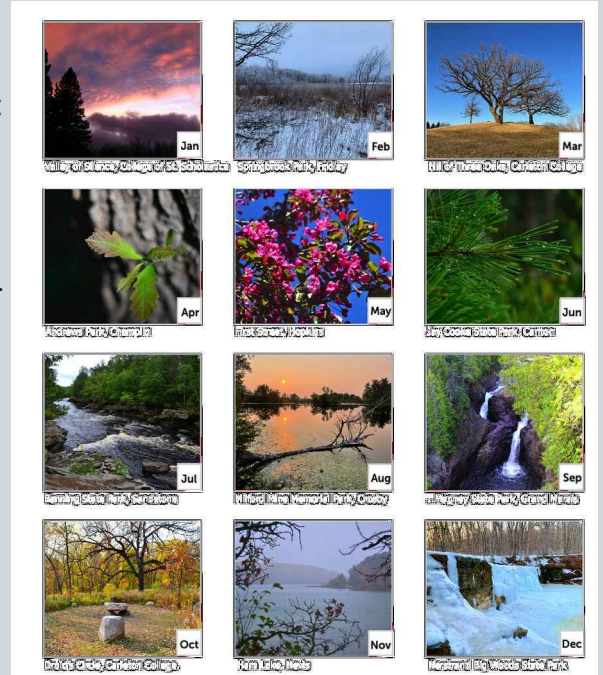
Artisan Promo Page

Overview

Each article of *C.O.R.D.* will contain up to two pages of featured artists, craftspersons, or small online storefronts that may be of interest to the druid community in some way. There is no cost involved; anyone can request that their content be promoted here on a first-come-first-served basis.

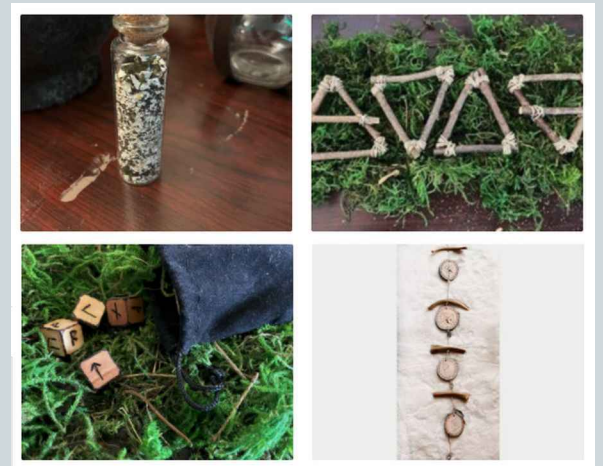
[2023 Minnesota Nature Calendar](#)

This is a specialty calendar for 2023 with moonrise & moonset times for the Twin Cities, Minnesota geographic region. If you live beyond the Twin Cities but you still want the calendar, just ignore the rising & setting times, and the rest of the calendar does its job just fine. The photography is by John the Verbose.



[Hazel Oak and Yew Handcrafted Spiritual Goods](#)

Hello and welcome to Hazel Oak and Yew, my space to share my love of witchcraft and my pagan practice with you all. Here I share my handcrafted goods for practicing along with sets of things for you to learn to practice on your own, in your own way. This Etsy shop offers altar supplies, handmade décor, divination tools, and grimoire materials. Custom orders are available!



Ron Stonemage's [wire art and wrapped stones](#)

I think we originally discovered each other's Tumblr blogs about a year and a half ago. Not only is the wearable artwork intricate and beautiful, but Ron often has a lot of thought provoking

23 [Back to Contents](#)



Reannag Teine Pottery

Historically Inspired Pottery: Islamic, Greek, or Italian Renaissance... skulls, squashed fairies, or Viking kitties, we are devoted to creating unique pieces of historically inspired ceramic art--a touch of the unique you can use all the time. Hand-thrown and hand-painted yet safe for food, dishwasher, microwave, and oven. Reannag Teine, Gaelic for “star fire,” is a mother-daughter team with six degrees and a myriad of art awards between them... and a healthy amount of humor to bring it all together. Find us on Facebook, YouTube, Twitch, Instagram—and of course at www.ReannagTeine.com!



Book Reviews for Works by Author Ellen Evert Hopman

Once Around the Sun at [The Hearth & Hedge](#) and at [Pagan Pages](#)

Priestess of the Forest at [Portland Jones](#)

Reformed Druid Resources

Overview

The Reformed Druids of North America is probably one of the few major druid orders that provides all resources for learning about our style of druidism at no cost. We might not have all the answers, and unfortunately we don't have a mentorship or official training program (yet), however there is something major in the works on an unofficial capacity. For now, here is a list of resources we *do* have.

Grove Finder

Everyone wants to know: is there an RDNA or NRDNA Grove in _____? Well, the most current source of truth is the [Grove Listings](#) on Oakdale Grove's website. It's been updated *en masse* in January 2019 & 2020, but it can be updated any time on an ad-hoc basis. It tracks Reformed Druid, New Reformed Druid, and Reformed Druidic Wicca (MOCC) Groves & Protogroves.

RDNA Year Conversion Chart & Calendar

The RDNA Calendar began at Year of the Reform 1 on Beltane (May 1) 1963. It's unapologetically half a year off from the Celtic New Year. As of Beltane 2021, the 59th Year of the Reform (Y.R.) began.

- [RDNA Gregorian/Year of the Reform Conversion spreadsheet](#) can be a helpful tool.
- [RDNA calendar \(FREE PDF\)](#) current through April 30, 2024 can help you learn what day of the four seasons it is, because you'll see the RDNA calendar system is all over this publication.

Oakdale Grove's RDNA Druid Training Program

This is a work in progress. So far the draft is 114 pages long, and I'm only half way into adding the *basic* content I want to put in it. I am not an educator, so I'm concerned about its flow and efficacy. If anyone wants to help develop it with me, I would greatly appreciate the assistance.

Books From the Reformed Druids of North America

- [A Reformed Druid Anthology](#), 2nd ed (also known as ARDA-2) – this is a monumental collection (almost a thousand pages long), and it comes in various forms and formats due to its sheer size. **The PDF versions are always FREE**, but hardcover prints are available from Lulu Print-On-Demand.
 - [ARDA-2](#) complete (**FREE PDF**) (Volumes 0-10, excluding vol 6)
 - [ARDA-2](#) complete ePub format from Lulu (99¢)
 - [ARDA-2 Volumes 0, 1, & 2](#) in one tome (hardcover purchase from Lulu)
 - [ARDA-2 Volume 3](#) in one tome (hardcover purchase from Lulu)
 - [ARDA-2 Volumes 4, 5, 7, 8, 9, & 10](#) in one tome (hardcover purchase from Lulu)
 - [ARDA-2 Volume 6: Green Books of Meditation \(FREE PDF\)](#) – this alone is almost a thousand pages long and intentionally set apart from the other volumes. The Green Books are only available in PDF and contain inspirational writings from all religions.

ARDA Derivative, Condensed, or Adapted Works

- [Unofficial Welcome Pamphlet \(FREE PDF\)](#) is the original 22 pages of the main written works plus introductory info on the RDNA and how to start your own protogrove
- [Black Book of Liturgy \(FREE PDF\)](#) is Oakdale Grove's recommended readings from [ARDA-2](#) plus many scripts of RDNA ritual variations and rites of passage)
 - [Black Book of Liturgy](#) (hardcover purchase from Lulu)

Top recommended books by authors in other druid orders

- [The Druidry Handbook: Spiritual Practice Rooted in the Living Earth](#) by John Michael Greer (Ancient Order of Druids in America – AODA)
- [The Rebirth of Druidry](#) by Philip Carr-Gomm (Order of Bards, Ovates, & Druids – OBOD)
- [A Legacy of Druids: Conversations With Druid Leaders Of Britain, The USA And Canada, Past And Present](#) by Ellen Evert Hopman (Tribe of the Oak)

Books on ancient druids (scholarly quality)

- [Druids: A Very Short Introduction](#) by Barry Cunliffe
- [The Druids](#) by Stuart Piggott
- [The Druids](#) by Peter Berresford Ellis
- [The World of the Druids](#) by Miranda J. Green

Books to Avoid

- [The 21 Lessons of Merlyn: A Study in Druid Magic and Lore](#) by Douglas Monroe (fraudulent sources, numerous inaccuracies passed off as historical facts, and other junk wrapped in a shiny literary bowtie)
- Just everything from Douglas Monroe, really.

Newsletter Info

About *C.O.R.D.*

Connexus of Reformed Druids – C.O.R.D. Biquarterly is a free and publicly available newsletter for the Reformed Druids of North America, its branches, and for anyone else who might be interested. It follows in the footsteps of prior publications such as *A Druid Missal-Any* and *Druid Inquirer*. *Connexus* is an homage to the late Emmon Bodfish, who petitioned the Council of Dalon Ap Landu to update RDNA liturgical nomenclature to make it less churchlike and more unique. *Connexus* is Latin for *connection* (not exactly druidic, but I'm not complaining). Emmon's petition never gained traction (plus the Council had lost its ability to gain a voting quorum and it had no chairperson at the time) but it seemed fitting to adopt this word for a publication that connects druids around the world.

Past Articles

[Click here](#) to access all prior *C.O.R.D. Biquarterly* articles and the content contribution forms.

Meet the Editor

Greetings! I'm John "The Verbose." I've practiced generic forms of druidry since I spent a semester in Ireland in 2004. I began interacting with the RDNA in 2011, and in 2013 I was ordained as a priest of Dalon Ap Landu and formed Oakdale Grove in Minnesota with 5 other grovemates. In 2015 I had the rare opportunity to become a priest of Belenos and in 2017 the even rarer honor of becoming a priest of Sirona, as well as the new curator of her Order. In January 2020 I began work on developing an RDNA style druid training program, and as of now that is still a work in progress.

I am absolutely committed to my oath of Service and wish to help others explore Reformed Druidry by a diverse array of means. That includes assembling and issuing these newsletters. Anything in this publication that doesn't have an attribution and is written in the first person is pretty much me sharing my opinions and experiences. That's where your help and contributions are so helpful; we have a newsletter with crowd-sourced content to appeal to a broader druidic audience. I sincerely hope you find this periodical to be a worthwhile investment of your time. I always welcome constructive criticism and suggestions or other feedback.

Peace, peace, peace! ☪



Contribute Content to the Next Issue!

Submission Process

Issues will be released within a day or two of the RDNA Wheel of the Year high days. That's more or less the deadline if you wanted to submit any content for the forthcoming article. Anything received a bit late might end up on the draft of the next article thereafter.

Gmail Users Can Use Our Full-Feature Google Form to Contribute!

We have a [convenient form](#) that allows Gmail users to enter text-based contribs as well as attach files or photos! A Google account is only required for sending attachments through the form.

Non-Gmail Users Have Two Ways to Contribute

There is a [lite version of the same form](#) for those who don't have a Gmail account, which allows anyone to submit text-based contributions only.

What Does C.O.R.D. Look For? Content that is PG-13 or tamer in the following categories:

- News of Reformed Druidry Groves, Protogroves, & Solo Druids
- Poetry and Short Stories
- Druidic projects, tutorials, arts, crafts you are making
- Personal milestones, editorials, druidic book or product reviews, critiques
- Seeker Bulletins like "Solo druid looking for other druids in _____"
- Your own photography
- Links to videos of druidic interest (need not be your own) or druidry-related memes
- Links to your druid blogs or social media
- Divinations and their summaries
- Events you're willing to announce publicly
- Do you have a druid-oriented Etsy shop or similar online store? One page of the newsletter will be reserved for artisan promo space
- Propose a topic; you can help make this newsletter be a success!

Thank You!

A very special *thank you* photograph dedicated to everyone who contributed to this article!



Sugar maples, Elm Creek Park Reserve, Maple Grove, Minnesota.