

# C.Φ.R.D. Biquarterly

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19 Samradh, 61 Y.R.

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John the Verbose, editor

MNdruids@gmail.com

## Connexus Of Reformed Druids – Special Edition

An RDNA Publication

Leaf: White Oak – *Quercus alba*

# Beltane – 60<sup>th</sup> Anniversary



Photo: Hill of Three Oaks at dawn in light mist, Carleton College Arboretum, Northfield, MN.  
Courtesy of Oriana

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# News of the 60<sup>th</sup> Anniversary Beltane Gathering

## News from Cinco De Mayo Grove (Minnesota)

First thing first: we didn't make "Cinco De Mayo Grove" official with a vote on officers or a Grove Constitution or charter. In the pre-planning stages of getting ready for the 60<sup>th</sup> anniversary gathering, some members of the Council of Dalon Ap Landu liked the idea of establishing a temporary Grove and deciding who would be the Arch-Druid, Preceptor, and Server. One of the old RDNA customs was to create new temporary Groves when traveling to events away from wherever your "home grove" may be. It wasn't until we were at the Friday evening bonfire that I mentioned the idea again, and we got as far as proposing a couple names. I think Mike said "Cinco De Mayo Grove" and we all got a laugh out of it. We still didn't formalize anything, so technically the temporary Grove thing just didn't really happen. In any case, we all had a sense of unity just by being there together, and that's the feeling inside that is most sincere and meaningful.

At the evening bonfire we had 14 attendees present, or was it 15 if we count the beaver? There were s'mores and cookies, followed by a druid



service in the classic script of the Common Order of Worship, complete with a First Order consecration. There was a bit of light rain which should always be counted as a blessing from Taranis, and our fire blazed away until it was time to extinguish it. The ceremonial pitcher and Lyman Lakes were quite handy to accomplish this task, now that the pitcher had served its purpose for the evening. I just made sure to hand-wash it when I got back to the hotel that night.



Saturday morning after first breakfast, a portion of the druids assembled at the Sayles-Hill campus center cafe for second breakfast, coffee, conversation and a bit of planning. The morning flew by and it quickly became time to prepare the site. There was a soccer match next to the Hill of Three Oaks, and it had already been reserved for the spectators that day, so the much beloved and iconic preferred ceremonial location was *out of bounds* for team Druid.

The druids amassed on the green just past the bridge between Upper and Lower Lyman Lakes. It is a suitable liminal space that marks the transitional area between the main campus and the Arboretum. The ritual site at the Council Ring was prepared, and Jeffrey Battleraven expertly constructed and lit the ceremonial pyre after the group set off a little late toward Monument Hill at 12:45 PM for a very brief history lesson of the first druid rituals that took place there near the obelisk. Except the "brief" tour ended up taking over 45 minutes.

The ritual was supposed to have started at 1:00 PM, and a storm was lining up to arrive at exactly

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2:00 PM. I went to Monument Hill to hurry the tour to its conclusion and lead the procession to the Council Ring, but nobody was at Monument Hill. I had my carnyx (a very tall Celtic war horn) and issued three blaring blasts from the beast into the direction of the woods as to call the druids to the ceremony. As it turns out, the brief tour to *just* Monument Hill had turned into an extended pilgrimage to *every* major druid site in the Upper Arboretum. After the fact, I heard it was a great pilgrimage, and I am sad to have missed it. Either way I've been to the arboretum over a dozen times, plus it's hard to coordinate an event in *tourist mode*. A few attendees had stayed behind near the bridge to wait for the tour group to return and to greet any latecomers at the rally point. I spoke with them for a few minutes, then lo and behold, the tour procession was coming down the path from the arb!

With a few more blasts from the carnyx, I signaled the start of the procession to the Council Ring. That was the cue for Jeffrey Battleraven to get a photo of the back of the procession (an anniversary tradition that now spans three decades). Golden plastic ceremonial cups were distributed to those who did not have a chalice with them. The carnyx bellowed in the four directions as the 22 attendees filled in around the Council Ring fire pit. The rain arrived right at the start, but that is always considered a blessing in the RDNA. Taranis started to let loose peals of thunder at the end of some of my key lines. Wearing my black chimere over my robe, I felt a bit like The Count from Sesame Street, but I resisted the urge to laugh maniacally. I probably should have done it.



*Courtesy of Jeffrey Battleraven*

The sacrifice was accepted, and the Third Order Druids changed their white ribbons for their red ones, marking the transition into the Season of Life. The Waters-of-Life were consecrated and passed among the gathered ones. After that, two attendees were consecrated to the First Order of the RDNA by attesting their agreement with the Two Basic Tenets. By this time it was pouring rain, and we prepared the special chalices again for a pair of Second Order consecrations! Then we cast our libations to the fire, and great Beltane fireballs shot up from the burning logs, indicating the Waters-of-Life were indeed mixed strongly, as is customary for the opening of the season.

We wound down the ceremony with a traditional open meditation of the five senses, so that we might

all live in the moment, experiencing Nature as she presents herself to us. I raised my face to feel the rain. Despite the day being cool, the rain wasn't particularly cold. I gazed at the leaves on the trees that had only recently started budding. I watched the cascading circles on the surface of the water as raindrops became the lake. After the moment of meditation, we gave the closing blessing and ended the ceremony, and we got a couple of group photos taken.

When I picked up my chalice to put it away, it had already partially filled with rainwater. The other cups as well as the serving pitchers were also being refilled by Taranis. The fire was still merrily blazing away, so I used the pitchers to extinguish the fire with water from the lake. Then it stopped raining. Who knew Taranis had such a sense of humor?

After returning to my hotel to put on dry clothes and iron my robes dry (I never iron my robes, but this was faster than line drying in front of the fan), we met for food and social time at the Tanzenwald Brewing Company, where the rain started up again. It was getting close to time to prepare for the All Night Vigils for Adam and Oriana. Knowing that the firewood provided by the arboretum staff was in low supply and thoroughly soaked, several of us had acquired more firewood; in one case from home, and in two cases bought at the nearby gas station, where it was dry under the roof overhang.



Several of us members of the Council of Dalon Ap Landu convened in Skinner Memorial Chapel so that they could see Norman Nelson's chalice. Norm was one of the founders of Reformed Druidism who had a love of ceremony, and was fond of the druid-famous Georgian pattern glass tumblers. He passed away in 2009, and this chalice was passed along to Mike. Mike and I had a brief debate that he still had Norm's chalice at home until we opened that reliquary, but I also have the record of Mike mailing it *to me* back in early 2013 in advance of the 50<sup>th</sup> anniversary gathering since he couldn't attend it. I do remember him mentioning in 2014 that he has a considerable collection of these glasses, and that he had several that were previously owned by one or two druids at least, but I digress. We opted to keep his chalice safe, leaving it in the chapel's druid reliquary instead of using it.



We ventured out to the Council Ring where the vigil was to be held, and started setting the place up while it was still light out. Mike had mentioned that Oriana was going to vigil under a bridge, and we thought he was joking, but when she arrived she confirmed that it was true. There is an arched bridge over a narrow tributary of Spring Creek (that becomes Lyman Lakes on its way to the Cannon River), and has sufficient dry ground underneath it to sit on and be sheltered from the rain. I let her take one of my lanterns that holds a taper candle, and Mike gave her a bag of tea lights to use. It wasn't necessary for the vigilers to be split apart, but it also ensures they have their own unique experiences.

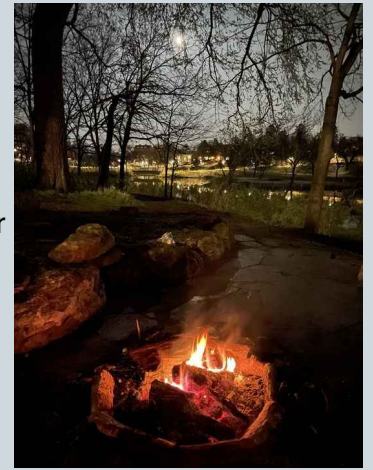
A few Carleton students arrived at the Council Ring who were unable to attend the main event earlier that day. Hannah the Carleton Grove Arch-Druid had let me know that she'd be directing a few prospective druids to find us. Although Hannah has the authority to consecrate people to the First, Second, and Third Orders, these new attendees were hoping to enter the First Order from us who were conducting the Vigil. It all worked out anyway, because on this 60<sup>th</sup> anniversary we had the unusual duty to conduct several extra ordinations to higher orders of the RDNA priesthood, anyway.

The afternoon thunderstorm had underhandedly made us keep the main ceremony short, and with one of the higher order consecrations being to the Order of Belenos, I felt that the moment of sunset would be rather fitting for it, and the Order of Sirona consecration would be appropriate after sunset, as Sirona has some etymological connections as a star goddess as well. A chalice was only needed for the First Order consecrations. Of those half-dozen students who had arrived, only two: Jonah and Jackson, were seeking the First Order. Since the higher order consecrations didn't require a chalice, I had left mine and the spares in the car. Chris volunteered his chalice for the Carleton students if they were comfortable sharing a chalice (the *pre-pandemic* way in the RDNA, anyway). I cleaned it quickly with a couple isopropyl alcohol wipes and prepared the Waters.

Being Second Order, Adam who was vigiling that evening (as of the rapidly approaching sunset), served as the Preceptor and helped with the call and response (from memory and several years of practice!) before I consecrated the Waters-of-Life. Jonah and Jackson entered the First Order. Behind the overcast skies it was apparent that the sun had just set and that dusk was setting in. To keep up the momentum, as a priest of Belenos, I ordained Stacey to the Sixth Order of the RDNA while she faced towards sunset at the clouded horizon. As a priest of Sirona, I then ordained Stacey to the Seventh Order of the RDNA as well, aided by Mike to help in the anointing by waters of Spring Creek. I wanted it to be less dangerous than my own anointing and Gary Zempel's before me, and Mike helped make it very effective and somewhat comical by asperging the candidate with a large *thwap* of water from an oversized sprig of soaked and leafing tree branches. We then also consecrated Stacey to the Order of Ogmios, a side-order of the RDNA dedicated to educators, mentors, tutors, and masters of the printed or spoken word, and thus was very relevant to her profession.



After this, Jonah, Jackson, and the other Carleton students departed for the evening. Not long thereafter, yet another prospective druid named Tyler arrived at the bonfire. We cleaned the chalice again, and then he entered the First Order as well. As the Council Ring quieted down, and people filtered out, the waning full moon came out from behind the veil of clouds. Three of us took turns in the meditation labyrinth on Stewsie Island, guided by light from one of my other candle lanterns.



After the meditations in the labyrinth, I retired to my hotel to sleep for a while, returning around 4:00 AM, and started going through the inventory on site running through my mental checklist of items needed for the ordination ceremony at dawn. The robins were already singing their crumpled up songs (I much prefer the more dulcet song of the robin's cousin, the wood thrush), and the sky began to be faintly

illuminated by the pre-dawn twilight. I picked up *I Talk To The Trees* at her hotel and we returned to the Council Ring. I donned my robe and vestments, made sure I had collected the last few items for the morning ceremonies, and carried them from my car to the fire pit.

Stacey, Mike, and Oriana arrived. It is more suitable for each candidate to go through the ceremony individually, even when there are multiple vigilers. Adam was selected to undergo the rite of passage first, so Oriana was asked to step out of earshot, and that we would summon her with the carnyx when it was her appointed time. Adam was ordained to the Third Order in the time-honored tradition of the Reformed Druids of North America. There was *much* rejoicing, and I sounded the carnyx both in celebration, and to summon Oriana to the Council Ring.

She in turn had also successfully completed the rite of passage, and was duly ordained to the priesthood of the Third Order. Again I blasted celebratory notes from the carnyx, even louder as the morning sun was already rising higher. They received their red and white ribbons as a symbol of their office and were also given their Druid Sigil pendants in remembrance of the occasion. Between the sleep deprivation and the pride I have for the candidates, I tend to get a bit emotional at these pivotal moments in a druid's journey as they enter into the service of the Earth-Mother. The tears of joy proved my honest feelings in those moments (though I don't cry at weddings... no sleep deprivation there?), and I'm fine expressing that candor.

Though we weren't done yet! We had other consecrations to complete that we had rescheduled from the day before on account of rain. Both Stacey and *I Talk To The Trees* were consecrated to the order of Grannos. One of my concerns about having additional consecrations in the morning was that I was troubled that it might take focus away from the Third Order Ordinations. Though the new ordainees

were well aware that this occasion of the 60<sup>th</sup> anniversary was very much a once in a decade opportunity. Besides, the Third Order Ordinations got the best blasts from the carnyx anyway!

As we started to take down the altar, pack up ceremonial accouterments, clean up the Council Ring, and as I was extinguishing the fire, Mike got our attention with the announcement of, "There is one more consecration," he turned and pointed at me and said, "yours." I stood up from leaning over the steaming charred logs with a pitcher of lake water. I was more than a bit astonished, and appealing for clarification I asked "What? *Me?*" I set down the emptied pitcher and we all formed a circle in the Council Ring. Mike announced a new *side order* in the Reformed Druids of North America, and for all the organizing, journeying, and sharing a wealth of druidism that I have done, he ordained me to the Order of Epona, and presented me with a beautifully crafted bronze replica of a La Tène or Hallstatt style horse figurine as a badge of office.



Epona was a popular Gaulish goddess revered even among the Romans. She was the protector of horses as well as a provider of abundance. I was grateful to receive the Order of Epona. I gave a very brief acceptance speech about how I had actually found comfort in meditating on Epona in the first year of the pandemic, and she got me through a particularly tough time while others could not. Mike had also referred to my previous car being barely the size of a chariot, and how I was able to pack a whole bunch of druid supplies into it. That car was a Chevrolet Spark, Chevy's smallest model. I commented that I had even named it *Karbantos*, a Gaulish word for a horse-drawn chariot. I have a larger Kia Soul now, and can therefore pack more druid stuff. It needs a name and a druidic road trip so that I can uphold my newly appointed office, but I digress. In addition to providing an abundance of druidism and traveling to others by horseless carriage in the greater community, I would assume that it would also be a very suitable order for equestrians.

We forgot to get a set of group photos at the end when the site was cleaned up. We had settled on breakfast at Perkins. During breakfast I reminded everyone that we needed to get a group photo before we all parted ways, but by the time we were out the door it had slipped all our minds again. Vigils are exhausting for the candidates and for the Vigil Wardens, even if I had been drinking coffee almost exclusively for 20 hours! Thus, the group photo can only exist within our imaginations. That, or if we decide to photoshop a collage of us together someday.

Hopefully we can all meet again, and before the 70<sup>th</sup> anniversary – there are nine more anniversaries before then!





# 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

- 19 Samhradh (May 19) New Moon
- 35 Samradh (June 4) Full Moon
- 48 Samhradh (June 17) 60<sup>th</sup> Anniversary Gathering part 2 at Carleton College Alumni Reunion
- 49 Samradh (June 18) New Moon
- 52 Samradh (June 21) Midsummer

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

- 24 Samradh (May 24) **Feast of the Dark Goddess** – Celebrate Babh, the Morrigan, Macha, and other divine feminine foe-slayers, meditating upon their beauty.
- 25 Samradh (May 25) **Feast of the Two Ladies** – Celebrate the maiden and the mother, meditate on your feminine side and your concepts of womanhood.
- 44 Samradh (June 13) **Feast of Epona** – Go horseback riding and spend the day appreciating your equine friends. Give your kids ponies or horse books.
- 49 Samradh (June 18) **Festival of Bards** – Hold a big bardic revel with as much song and dance as possible.

# RDNA 60<sup>th</sup> Anniversary Midsummer Gathering

## Overview

52 Samradh, 61 Y.R. (**Saturday, June 17, 2023**) from **Noon to 2:00 PM** is "Part 2" of the 60<sup>th</sup> anniversary gathering of the foundation of the Reformed Druids of North America **at Carleton College in Northfield, Minnesota!** This event is being coordinated by John the Verbose of Oakdale Grove. This Midsummer gathering also coincides with the annual Carleton College Alumni Reunion, so that Carleton druid alumni can attend.

- Bring a chalice or ceremonial cup
- Wear sunscreen and/or a wide-brimmed hat if you like hats
- Bug spray may come in handy
- Bring water to stay hydrated

**New Rally Point: Arb Kiosk** in the plaza in front of the Recreation Center (slightly different from the Beltane rally point).

**POINT OF CONTACT: JOHN THE VERBOSE – GMAIL ADDRESS IS "MNDRUIDS"** ...if we know each other already I can give you my phone number and we can communicate quickly.

**Update as of May 19, 2022:** Oakdale Grove's **Facebook** page has created a public [event listing](#) for the Midsummer gathering. It may be updated and refined as the event approaches, but feel free to select *Interested* or *Going* if you want to keep tabs on the updates and not miss out.

**Update as of March 15, 2022:** Oakdale Grove's **website** has an [event page](#) with more details for the 60<sup>th</sup> Anniversary Gathering.

## Envoys & Delegations Attending From the Following Fellowships:

- Carleton College Grove (members emeriti)
- Oakdale Grove
- *Others?*

## Lodging Information

Lodging within Northfield, sorted nearest to farthest from Carleton College:

- [Fairfield Inn & Suites](#) = **BOOKED FULL**
- [Country Inn & Suites](#) ≈ \$279/night and up (has pool)
- [AmericInn](#) ≈ \$207/night (has pool) **EIGHT ROOMS LEFT**
- [Coratel Inn & Suites](#) \$95/night (no pool) "PRM10OFF" for 10% off **BOOKED FULL ON 6/16**
  - **At least 4 rooms available for night of 6/17**



# Carleton College Campus & Upper Arb Map, and Schedule



## Midsummer Solstice Schedule

Saturday June 17, 2023

- 12:00 PM – Rally near Arb Kiosk in front of Recreation Center, meet & greet
- 12:30 PM – Group hike to Monument Hill for history of the Reformed Druid movement
- 1:00 PM – Procession to one of the vacant fire pits (TBA day-of) for the Midsummer ritual
- 1:45 PM – Conclusion of ceremony, site cleanup, Q&A, guestbook signing
- 2:00 PM – Optional pilgrimage to other sacred sites in Arboretum

# Major Pilgrimage Sites of the Upper Arboretum

- **Monument Hill**
  - A log house stood on this knoll, at which were held the first sermon and first wedding in Northfield in 1855.
  - The first RDNA service was held here as well in 1963; the altar and fires were several paces north of the obelisk.
  - The Druids hope that someday the blank (north) face of the obelisk will mention the first RDNA Service here.
  - It is customary to trace the Druid Sigil with your fingers on the blank side of the stone.
- **Druid's Den (formerly The Little Grove)**
  - This was the site of more esoteric rites of the Reformed Druids. Molybdomancy and other forms of divination were carried out here on Samhain of 1963, in which the JFK assassination was predicted with eerie accuracy, which came to pass less than a month later.
  - Heat-scorched rocks nicknamed "dragon eggs" can be found in the woods nearby that were used in sweat lodge rites.
- **The Hill of Three Oaks (Formerly The Hill of the Three Oaks)**
  - In the spring of 1964, concerned that Monument Hill was too close to the campus for rituals, the Reformed Druids decided to go the larger hill nearby, and dub the trees *honorary oaks*. When they realized the trees were indeed oaks, it was taken to be a very good sign.
  - The Druid Sigil was carved into the altar stone on the hill, and the site became the spiritual home of Reformed Druidism.
- **The Druid's Circle**
  - A small stone circle once stood near the soccer fields. (Not to be confused with the 2008 Shelby Boardman Memorial) In the 1990s the stone circle was subjected to repeated vandalism.
  - In 1999 the stone circle was moved and upgraded to its current location.

# 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 59<sup>th</sup> 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](#), 2<sup>nd</sup> 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.

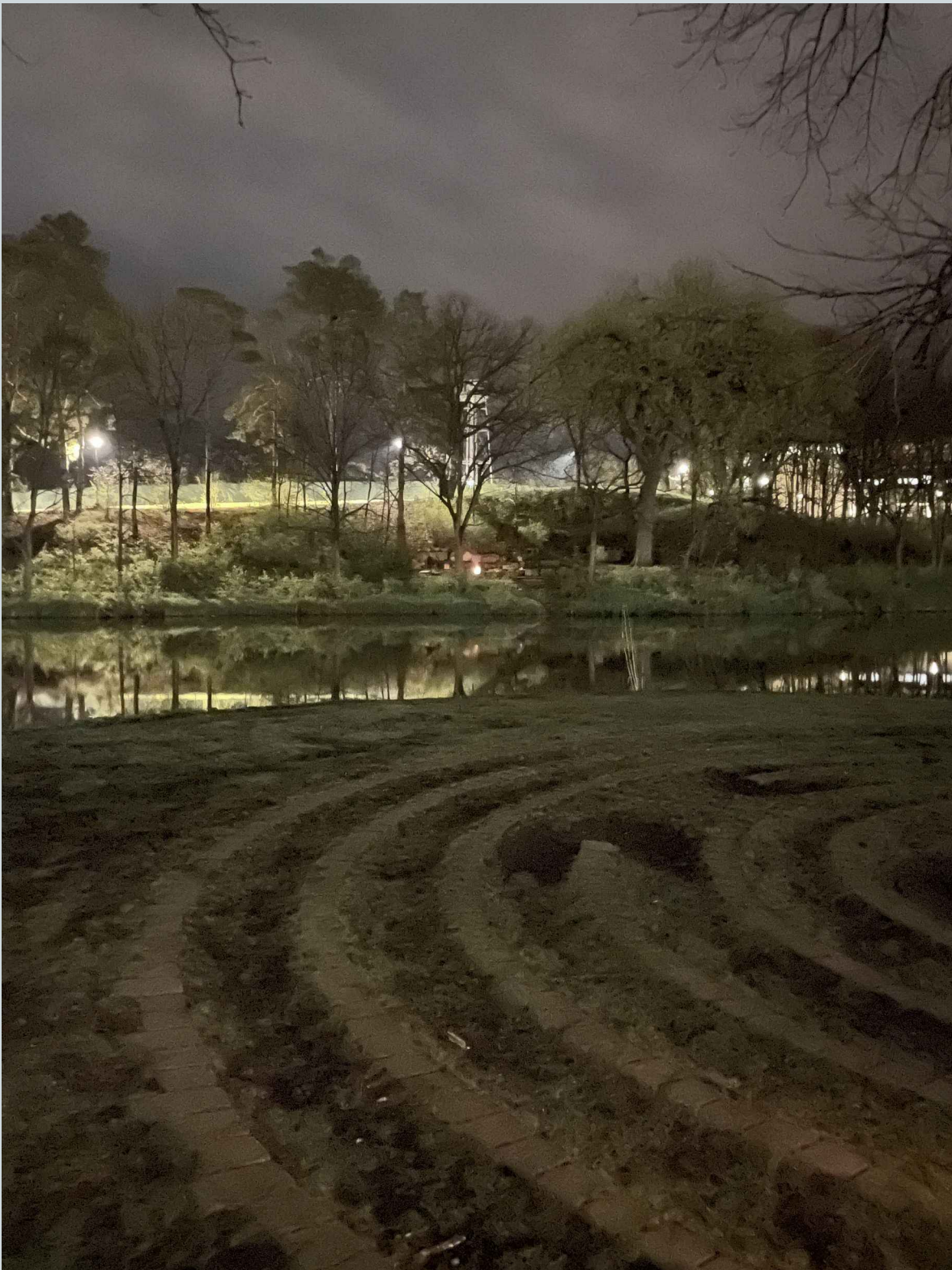
## What Does C.O.R.D. Look For? Content that is PG-13 or tamer in the following categories:

- 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!



Vigil fire seen from Stewsie Island Meditation Labyrinth, Carleton College, Northfield, MN