

# C.Φ.R.D. Biquarterly

## Connexus Of Reformed Druids

A publication for the Reformed Druids of North America – RDNA

February 1, 2024

1 Earrach, 61 Y.R.

Volume 4

Issue 4

John the Verbose, editor

MNdruids@gmail.com

*Oimele*



Photo: Council Fires Overlook at Oheyawahi, a very sacred place in Mendota Heights, Minnesota that translates to "A Hill Much Visited" in the Dakota language. In volume four of this newsletter we will gain Awareness of seven tribes who were here before us to honor their legacy.

## Contents

The Seven Council Fires of the Dakota.....	3
News of the Groves.....	6
Campfire Colloquy.....	7
The Seeker’s Corkboard.....	8
Vivid Visions Gallery.....	9
Videos of Interest.....	11
The Right Rites For Rampant Ritualists.....	12
Augur’s Intuition.....	14
The “Carletongny” Calendar.....	15
Blogs & Social Media Links.....	17
Artisan Promo Page.....	18
Reformed Druid Resources.....	20
Newsletter Info.....	22
Contribute Content to the Next Issue! .....	23
Thank You! .....	24

Click on a line to jump to that page.

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

# The Seven Council Fires of the Dakota

## Honoring those who were here before us.

This section of the newsletter was added after great deliberation. In the previous three volumes of this newsletter, three different stone circles have featured on the front cover: The Druid's Circle at Carleton College, the Meditation Garden at Springbrook Nature Center in Fridley, and a stone circle in dedication to Oak Savanna Park in Elk River – all in Minnesota where the newsletter editor lives. My greatest concern was cultural appropriation of a modern Native American stone circle for use as a cover image on a *druidic* publication.

I am in fact, part Native American. It shows rather prominently in my multiethnic appearance, but my indigenous ancestry does not include any local tribes, and I'm positively certain of that. A key factor is that my family is disconnected from their ancestral traditions, which are still living traditions today. Therefore I can't just start exploring or practicing them unless I was first invited to do so from within those communities. My ancestors had their indigenous identity stripped away when they assimilated into American culture and religion generations ago. Their cultural erasure was likely the only way to survive, but I digress.

The stone circle on the newsletter cover page is located in Mendota Heights at a sacred place called *Oheyawahi*, meaning "A Hill Much Visited" in the Dakota language. It overlooks the confluence of the Minnesota and Mississippi Rivers, which they call *Bdote*. In their oral traditions, that is at the tip of *Wita Tanka*, or "Big Island" (which is marked as Pike Island on our maps) where the ancestors of the Dakota descended from the sky. Bdote and Mendota both linguistically refer to the confluence of the rivers, with Mendota either as a dialectical difference or a spelling variation that stuck after it was first transcribed into writing.

Over four months of meditating on *not* choosing that site as a cover feature, I sought out the input of local indigenous voices. I also found various resources provided from their perspective. I learned more about my own state's history, including re-learning about the Dakota War of 1862, which I never would have learned about *at all* except after taking an elective course on Minnesota history back when I was in college. In the end, I decided there *is* a culturally sensitive way to include this stone circle as a feature of volume four of this newsletter.

The Dakota people *want* more people to learn about this place, about their history, about their voices. From our perspective as druids, we understand the importance of sacred landscapes. We have our own ways of expressing reverence for the land, and particularly places of power. As a druid however, I am **not** going to perform druid rituals at their stone circle. That *would* be culturally appropriative. It is far better to show you this sacred space so that it can be inwardly appreciated, so that we can all learn something from it, even if we are thousands of miles apart, and so that we can therefore honor the

legacy of those who have called this land their ancestral home, long before us. The Seven Council Fires stone circle is actually a ring of limestone benches. All are invited to sit there when they are not in use. All are invited to Oheyawahi for reflection and learning.

One other note of importance is some terminology worth learning. This sentence is the only place you will see me use the word *Sioux* to refer to these tribal nations. Most people aren't aware that it is a disparaging term, and not even a word in the Dakota language. It is an Ojibwe word meaning *Snakes*. Dakota, and the dialectical variations Lakota and Nakota mean *Friends* or *Allies*. This section of the newsletter may sometimes collectively use Dakota since it is the most common dialectical variation, though there is another term that some of today's tribal nations are pushing for people to learn and use: *Oceti Sakowin Oyate*, or *Seven Council Fires People*. (Source: [Lakota Times](#))

### **This article's featured Oceti Sakowin Nation: Wahpekute**

The Wahpekute name translates to "Shooters Among the Leaves," being a tribal nation who migrated within areas we call the "Big Woods" today. They were one of the smaller nations of the Seven Council Fires. Their lands overlapped with the Mdewakanton nation, from around the vicinity of today's Twin Cities in Minnesota, and extended well into south central Minnesota. The heart of their territory includes the Cannon River valley, which flows through Northfield where Carleton College exists today. Most of the Dakota nations tended to live in the plains, but the Wahpekute preferred to live among the hardwood forests, alternating between using tipis and ash bark lodges.



The Wahpekute became something of a scapegoat in the 1800s, resulting from fragmented leadership and increased dependency on white settlers. They developed an unfair reputation as combative with the Sauk and Fox tribes, largely due to their dependency to the settlers from trade debts. The settlers were manipulating the Wahpekute into proxy wars with the other tribes; the settlers demanded compensation for trade goods with more furs. The Wahpekute lands were already over-hunted, so they went into Sauk and Fox territory where hunting and trapping were better. This inevitably led to inter-tribal warfare. As a result, the white settlers got some furs while they pitted the tribes against each other, thereby distracting from some of the westward expansion.

After the 1851 Treaty of Traverse Des Sioux, tensions were rising because the white traders were intercepting the annuity payments and provisions promised to the Dakota peoples. At that point the tribes had been forbidden to hunt, while hunting had already widely become scarce. They had been told they had to begin farming the land, but they were given land with poor soil, weren't accustomed to large-scale farming, and they weren't even receiving their owed provisions. They were literally starving from a humanitarian disaster.

The Wahpekute among other nations of the Oceti Sakowin participated in attacks on settlers and raided provisions warehouses to take some of the supplies that were due to them according to the treaty. These raids and counter attacks became known as the Dakota War of 1862, beginning on August 18. The American Civil War was raging on in the east, and there were not many soldiers that could be diverted from fighting the Confederates. Minnesota governor Alexander Ramsey unabashedly called for genocide against the Dakota, declaring in the state legislature, "The Sioux Indians of Minnesota must be exterminated, or driven forever beyond the borders of the state." Chief Little Crow of the Mdewakanton nation was opposed to fighting, but as the war began to ramp up, he told his people of the capabilities and the numbers of the white people from a time when he had visited Washington DC. He knew that fighting would likely mean the end of his people.

Given that his people were already starving, Little Crow could no longer do nothing, and stated that if he and his people were doomed to die, that he would die a warrior. He was one of the leaders of the Dakota nations that became embroiled in warfare that lasted for over a month. The Dakota lost an estimated 100 warriors during the conflict. Over 600 civilian pioneers and 77 soldiers were killed, and the Dakota had captured 269 hostages who were taken to western Minnesota. On September 26, 1862 the Dakota War ended, and the hostages were freed at what was thereafter called Camp Release. The warriors as well as noncombatants of the Oceti Sakowin were taken as prisoners, where conditions would become worse...

Sources:

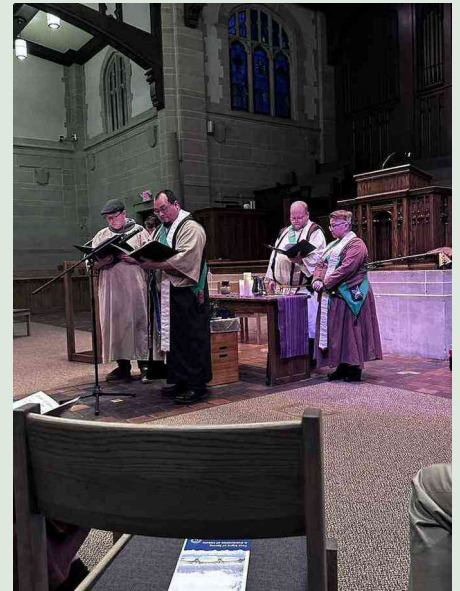
- [Mni Sota Makoce – The Land of the Dakota](#), Westerman & White, 2012
- [History of the Wahpekute: A collaboration between the Rice County Historical Society & students enrolled in HIST200: at Carleton College](#)
- Minnesota Historical Society [[1](#), [2](#)]

# News of the Groves

## News from Carleton College Grove (MN)

Carleton College Chaplain Schuyler Vogel has coordinated a Druidic Sunday Evening Service in collaboration with Carleton and Oakdale Groves. This was a very special occasion, perhaps the first time in Carleton history that the Druids were asked to lead an official religious service in the chapel sanctuary! Initially the plan was to use Richard Shelton's "Yet Another Service for Oimelc" script, but then the ceremony would have been over in as little as four minutes. We had 45-60 minutes to keep to, so the script was hybridized into Oakdale Grove's seasonal version of about 20 minutes long.

This meant we had to stretch it out with some RDNA history, a backstory of Richard Shelton's script, and some extra speeches and a rite of passage. Three new members were initiated into the RDNA, joining the Order of the Acorn: Two for Carleton Grove, and one for Oakdale Grove. The service went very well, and we stayed within the allotted time. The spirit of cooperation between all involved helped make this a successful event!



*Photo courtesy Schuyler Vogel*

## News from Oakdale Grove (MN)

At Oakdale Grove's January meetup we had two big items on the agenda. First we covered our plans for the big Imbolc ritual at the Carleton College chapel. Then we covered the current state of development of Oakdale Grove's RDNA Druid Training Program and the new *Order of Bradán Feasa* for those who complete the two main units of the course. The draft for Unit 1 is nearly complete. There's one pretty important section that somehow got left out entirely, so we'll add that in soon. In the next few months we will be refining the draft and figuring out if any content from Unit 1 needs to be moved to Unit 3.

We held a rehearsal of the big Oimelc ritual (I think this was the first time we really rehearsed *anything* in the Grove) in order to see how well it would fit into the time slot. Our rehearsal was in a conference room we reserved in a Caribou Coffee. We had a bit of an audience through the side window; a couple who had a date at the table outside of the room. They could tell we were rehearsing something, but they couldn't tell what it was for, speculating that it looked like some kind of church service. They were pretty darn close! This Saturday we'll be having our annual casual hangout at the Como Park Conservatory to enjoy the flowers and tropical plants: life in the midst of a seemingly dead world (though lately our weather is more typical of early April).

# Campfire Colloquy

## Imbolc Chocolate Beet Cake by Jenny

I can no longer find the source for this recipe (which I've adapted to make gluten-free and dairy-free), but it was described as being appropriate for Imbolc because of the beets. Early spring is a good time to plant beets and to eat up the remaining beets from last fall's harvest. In any case, I treat myself to this cake every year at this time. It's not too sweet, and it makes only one layer, so it's not too much, either :)

Preheat the oven to 350°F and grease a 9" round cake pan.

In a blender or food processor, blend together:

- 1/2 pound cooked beets
- 3 eggs
- 1/2 cup olive oil or other vegetable oil

Pour mixture into a mixing bowl and stir in:

- 1/2 cup honey
- 1 scant cup of gluten-free all-purpose baking flour
- 1/2 cup cocoa powder
- 1 teaspoon baking powder
- 1/4 teaspoon baking soda
- 1/2 teaspoon salt
- 1/2 teaspoon EACH: cinnamon, nutmeg, powdered ginger, vanilla

Pour batter into the pan and bake 35-40 minutes. Let cool 10 minutes, and then turn the cake out of the pan to cool completely. Frost with chocolate frosting (my recipe is below, but use whatever recipe you like).

Easy Chocolate Frosting:

Melt and cool 2 cups of chocolate chips (one 12-ounce bag). Mix in 2/3 cup of mayonnaise. (I know it sounds weird, but it's truly nice and doesn't taste of mayonnaise.) Spread over cooled cake.

# 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).

**USA: Georgia: Savannah:** Hey this is a PSA. There are druids in your area seeking other druids (like, at least three, and I don't think it's the same person), we just don't have names or contact info. I can't even remember where I've been seeing references to this (Probably somewhere on Discord), but hey, reach out to us if you wanna put in a bulletin here. Contact the newsletter editor!



# Vivid Visions Gallery

## Contributions from Schuyler Vogel: Carleton & Oakdale Grove's Imbolc Service



History of Reformed Druidism Oration



Imbolc/Oimeic, & Candlemas Oration



The consecration of the Waters-of-Awakening



Initiation to the Order of the Acorn

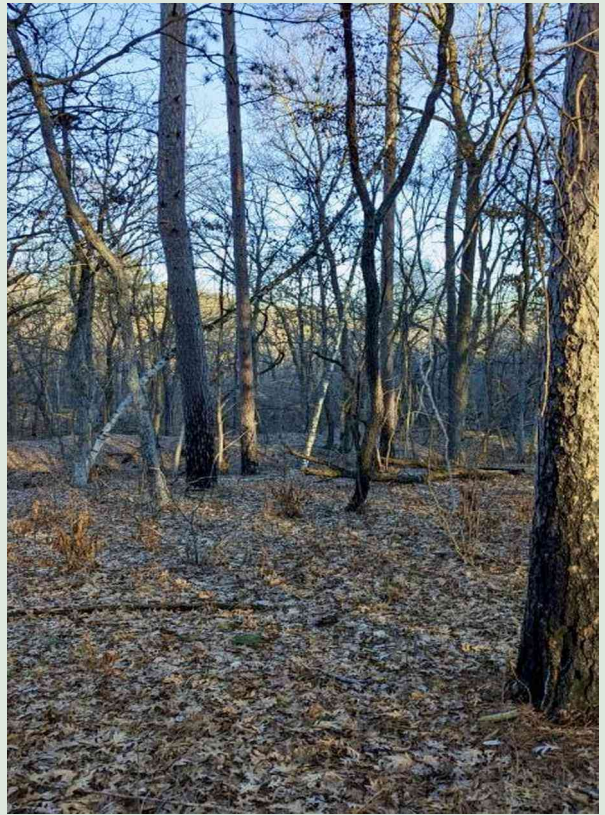
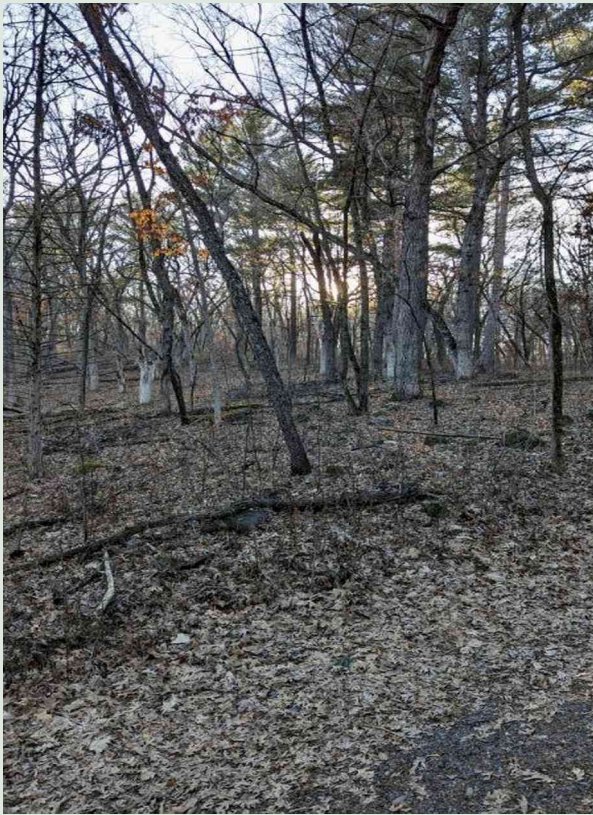
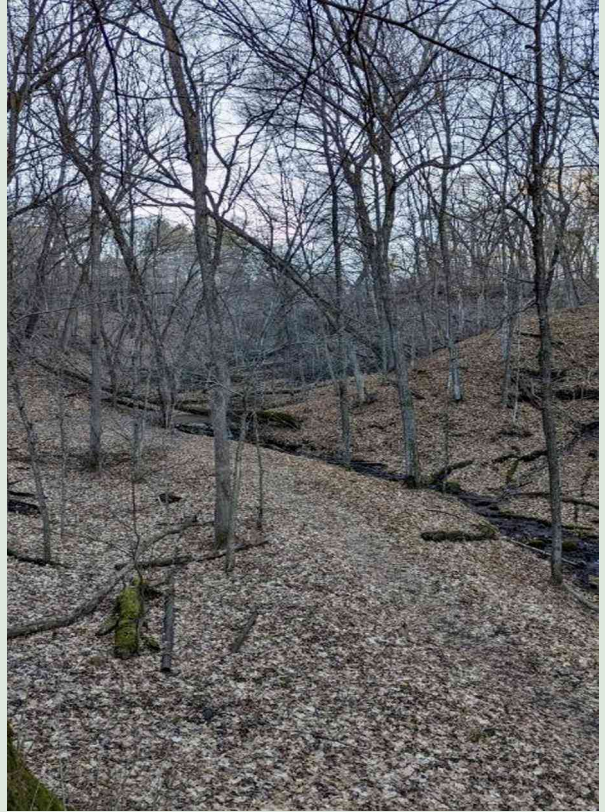


The Sharing of the Waters-of-Awakening



The Sharing of the Waters-of-Awakening

**Contributions from Johano Sycamore Bear: Arcola Bluffs Trail, Stillwater, MN**



## Videos of Interest

### How a Bulgarian Village Dances Evil Spirits Away: Kukeri



Once a year, the Bulgarian tradition of Kukeri unites a small village as residents wear intricate masks and costumes and dance at night.

# The Right Rites For Rampant Ritualists

## Overview

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

### Yet Another Service for Oimeic

This ritual script was written by Richard Shelton in 1971 intended for use in an indoor ritual. In fact, this ritual was performed in the computer lab at Carleton College. Imagine you are a college geek in an old computer lab full of mainframes and behemoth consoles, feeding cardstock punch cards into computers. The cards have programming information and data. None of the computers in the lab contain microchips yet.

A bunch of robed Druids suddenly burst into the lab with an evergreen bough and a chalice of milk. One Druid sits down in front of an IBM 1620: a computer that looks like a console from the bridge of the original Enterprise. It has large buttons for programming, and rows of lights to indicate the type of calculations being used. He quickly runs a program (perhaps saved on a stack of punch cards). The other Druids encircle the 1620, chanting "*Hallow this altar!*" seven times. Another Druid turns on a transistor radio to a frequency with light AM static. The computer begins calculations on a loop.

The IBM 1620 has a side effect of giving off short range electromagnetic (EM) waves in the kilohertz band when running programs. Each calculation creates a different EM pitch that can be picked up as *sound* by an AM radio. In primitive electronic tones, the Hymn to the Earth-Mother plays on a loop over the static. The Druids recite the lines from their ritual script, glorifying sheep's milk and sacrificing a pine branch on the altar, while the slightly off-key Hymn keeps playing. The Druids finish the ritual script, stop the machine, and take their transistor radio out with them. The whole fiasco lasts about four minutes, and the computer geeks in the lab are left in bewildered relative silence. The whirring mechanisms of the computers do nothing to pull them back from their daze. What the hell just happened? The Druids happened. Carleton College, Oimeic, 1971.

### I. The Invocation

O Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee but here;

Thou art without form, but we honor these forms

Thou art that which we take to give in dedication, yet we so take and give.

O Lord, overlook these three errors that are due to our human limitations.

### II. Chant, then Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life.

Accept it, we pray thee, and acknowledge for us thy presence here.

*(Here shall the priest place a branch of evergreen upon the altar.)*

The four winds are silent, neither does the Mother answer. Thus has it been before; yet thrice since Samhain has the moon gone before us in his full glory and thrice has he fully hid his glory from us. We know that as the sun hid her last light from us this day, the time of Geimredh has come to its end, and as the serpent swallows his tail, so moves the world on. But around us all seems barren and cold.

### **III. The Response**

CHORUS: THE EARTH IS A MOTHER THAT SLEEPS BUT NEVER DIES.

Has she given of this a sign?

OF THIS THE EVERGREEN IS A CONSTANT SIGN.

Does the Mother give us any sign on this day of Oimelc to remind us that though the winds answer not, she shall yet return and awake?

OF THIS AT OIMELC WE ARE GIVEN TO KNOW BY THE LACTATING OF THE EWE.

It is written, "Take now, and drink of this milk, in assurance that life will reawaken in the world."

WE DRINK TOGETHER IN THIS ACT OF FAITH.

*(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice)*

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 thy sign of eternal life.

*(Here shall the server pass the milk among the assembled grove)*

### **I. The Reading**

#### **II. The Benediction**

Go forth into the world of men, with faith that the Spirit of the World remains alive, and dwelleth within the hearts, aye, and moves the hearts of all men, and that that Spirit hears our plea. May the peace of the Mother find each of you.

# Augur's Intuition

## Overview

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

## Submission by John the Verbose

### Methodology: Lorraine Anderson's Gratitude Deck of Appreciation

## About this deck

Lorraine asks that you allow this deck to shift your perspective. This isn't an oracle deck, nor a form of divination. Nevertheless, meditate on these cards as a form of guidance. Do they feel intuitively relevant? Are you experiencing any synchronicity regarding what the cards say? Above all, are they helping you and/or others to have a more fulfilling life? Each card has unique imagery on the back. The text from each one will be transcribed here, with the imagery shown on the right.

## Cards drawn

- Positive reviews. Your reviews support the livelihoods of a business and its employees.
- Choose happiness. You can always decide to focus on the good over the bad.
- Go ahead and brag. Be someone's biggest fan, you will both feel amazing.



# The "Carletongny" Calendar

## Overview

Did you know Reformed Druidism has its own calendar system? There are different ways of calculating RDNA time, but here is the method that this newsletter uses. Carleton Grove called 1963 the *First Year of the Reform* (Y.R.) which for them began at Beltane. They had no year zero. That's why 2023 was Y.R. 61 at Beltane for the 60<sup>th</sup> anniversary, not year 60. Beltane (May 1) is when **summer** begins, or **Samradh** (SAU-rah) which lasts 92 days. Lughnasadh (August 1) is when **autumn** begins, or **Foghamhar** (FOE-war), lasting 92 days. Samhain (November 1) is when **winter** begins, or **Geimredh** (GEV-rah), lasting 92 days. Oimelc (February 1) is when **spring** begins, or **Earrach** (ARE-rock), lasting 89-90 days. The term "Carletongny" Calendar is merely a play on words from the *Coligny* Calendar, an archaeological discovery of a fragmented Celtic calendar.

C.E. (Beltane)	Y.R.	C.E. (Beltane)	Y.R.	C.E. (Beltane)	Y.R.	C.E. (Beltane)	Y.R.
1963	1	1993	31	2023	61	2053	91
1964	2	1994	32	2024	62	2054	92
1965	3	1995	33	2025	63	2055	93
1966	4	1996	34	2026	64	2056	94
1967	5	1997	35	2027	65	2057	95
1968	6	1998	36	2028	66	2058	96
1969	7	1999	37	2029	67	2059	97
1970	8	2000	38	2030	68	2060	98
1971	9	2001	39	2031	69	2061	99
1972	10	2002	40	2032	70	2062	100
1973	11	2003	41	2033	71	2063	101
1974	12	2004	42	2034	72	2064	102
1975	13	2005	43	2035	73	2065	103
1976	14	2006	44	2036	74	2066	104
1977	15	2007	45	2037	75	2067	105
1978	16	2008	46	2038	76	2068	106
1979	17	2009	47	2039	77	2069	107
1980	18	2010	48	2040	78	2070	108
1981	19	2011	49	2041	79	2071	109
1982	20	2012	50	2042	80	2072	110
1983	21	2013	51	2043	81	2073	111
1984	22	2014	52	2044	82	2074	112
1985	23	2015	53	2045	83	2075	113
1986	24	2016	54	2046	84	2076	114
1987	25	2017	55	2047	85	2077	115
1988	26	2018	56	2048	86	2078	116
1989	27	2019	57	2049	87	2079	117
1990	28	2020	58	2050	88	2080	118
1991	29	2021	59	2051	89	2081	119
1992	30	2022	60	2052	90	2082	120

## Foghamhar Y.R. 61 Date Conversion Chart

<b>Earrach</b>	<b>Spring</b>	<b>Earrach</b>	<b>Spring</b>
1	Thu, Feb 1, 2024	46	Sun, Mar 17, 2024
2	Fri, Feb 2, 2024	47	Mon, Mar 18, 2024
3	Sat, Feb 3, 2024	48	Tue, Mar 19, 2024
4	Sun, Feb 4, 2024	49	Wed, Mar 20, 2024
5	Mon, Feb 5, 2024	50	Thu, Mar 21, 2024
6	Tue, Feb 6, 2024	51	Fri, Mar 22, 2024
7	Wed, Feb 7, 2024	52	Sat, Mar 23, 2024
8	Thu, Feb 8, 2024	53	Sun, Mar 24, 2024
9	Fri, Feb 9, 2024	54	Mon, Mar 25, 2024
10	Sat, Feb 10, 2024	55	Tue, Mar 26, 2024
11	Sun, Feb 11, 2024	56	Wed, Mar 27, 2024
12	Mon, Feb 12, 2024	57	Thu, Mar 28, 2024
13	Tue, Feb 13, 2024	58	Fri, Mar 29, 2024
14	Wed, Feb 14, 2024	59	Sat, Mar 30, 2024
15	Thu, Feb 15, 2024	60	Sun, Mar 31, 2024
16	Fri, Feb 16, 2024	61	Mon, Apr 1, 2024
17	Sat, Feb 17, 2024	62	Tue, Apr 2, 2024
18	Sun, Feb 18, 2024	63	Wed, Apr 3, 2024
19	Mon, Feb 19, 2024	64	Thu, Apr 4, 2024
20	Tue, Feb 20, 2024	65	Fri, Apr 5, 2024
21	Wed, Feb 21, 2024	66	Sat, Apr 6, 2024
22	Thu, Feb 22, 2024	67	Sun, Apr 7, 2024
23	Fri, Feb 23, 2024	68	Mon, Apr 8, 2024
24	Sat, Feb 24, 2024	69	Tue, Apr 9, 2024
25	Sun, Feb 25, 2024	70	Wed, Apr 10, 2024
26	Mon, Feb 26, 2024	71	Thu, Apr 11, 2024
27	Tue, Feb 27, 2024	72	Fri, Apr 12, 2024
28	Wed, Feb 28, 2024	73	Sat, Apr 13, 2024
29	Thu, Feb 29, 2024	74	Sun, Apr 14, 2024
30	Fri, Mar 1, 2024	75	Mon, Apr 15, 2024
31	Sat, Mar 2, 2024	76	Tue, Apr 16, 2024
32	Sun, Mar 3, 2024	77	Wed, Apr 17, 2024
33	Mon, Mar 4, 2024	78	Thu, Apr 18, 2024
34	Tue, Mar 5, 2024	79	Fri, Apr 19, 2024
35	Wed, Mar 6, 2024	80	Sat, Apr 20, 2024
36	Thu, Mar 7, 2024	81	Sun, Apr 21, 2024
37	Fri, Mar 8, 2024	82	Mon, Apr 22, 2024
38	Sat, Mar 9, 2024	83	Tue, Apr 23, 2024
39	Sun, Mar 10, 2024	84	Wed, Apr 24, 2024
40	Mon, Mar 11, 2024	85	Thu, Apr 25, 2024
41	Tue, Mar 12, 2024	86	Fri, Apr 26, 2024
42	Wed, Mar 13, 2024	87	Sat, Apr 27, 2024
43	Thu, Mar 14, 2024	88	Sun, Apr 28, 2024
44	Fri, Mar 15, 2024	89	Mon, Apr 29, 2024
45	Sat, Mar 16, 2024	90	Tue, Apr 30, 2024



# Blogs & Social Media Links

## Blogs Curated By Druids (accumulative each issue)

- *I Talk To The Trees*'s blog [Corey Adventures](#)
- Ellen Evert Hopman's blog [A Druid's Blog](#)
- John the Verbose's [Tumblr](#)
- TheMageiboLine's [Tumblr](#)
- Druid Dad's blog [A Modern Druid Journey](#)

## Social Media

- C.O.R.D. Biquarterly'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](#)
- Oakdale Grove's [Instagram](#)
- [Druid Dad Discord Server](#)

## Other Media

- Podcast: [Druid Dad Podcast](#)

# 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.

### 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 questions that really invoke critical thinking in my responses that keeps me on my toes!



### 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](http://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 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)

# 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!



Sirona's waters flow out from Amik's Pond, Wild River State Park, Amador, MN