

C.Φ.R.D. Biquarterly

Connexus Of Reformed Druids

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Samhain



Photo: Oakdale Grove's Druid Sigil-inscribed stone, moved from our oak grove to the paved trail around 2020 during prairie restoration, probably because it had a mysterious carving on it.

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News of the Groves

News from the Reformed Druids of Bryn Mawr Bridge Protogrove (Louisiana)

There is a new protogrove in Louisiana! And as far as we know, that's the first RDNA fellowship within the state of Louisiana, too! The Reformed Druids of Bryn Mawr Bridge Protogrove took their first formative steps on September 26, 2024, and is open to exploring and growing in Reformed Druidry with others in the vicinity of Alexandria, Louisiana. We have added their details, contact information, and a copy of their protogrove constitution onto the Grove Finder map and [page](#) on the website. They're off to a great start!

News from Tucson Grove (Arizona)

Report on Tucson Grove, RDNA Ritual—Samhain 2024

Tucson Grove celebrated Samhain on Saturday, November 2nd, with Grove Preceptor David as Presiding Priest. There were two Grove members, and five visitors present. We used the Samhain ritual from the Black Book of Liturgy, with only a few changes.

[Editor's Note: See *The Right Rites for Rampant Ritualists* section for an excerpt they sent in!]

Respectfully Submitted,
Adam Grose (Meirneal), ODAL
Archdruid
Tucson Grove, RDNA



News from Emerald Grove (Washington) by Jenny H.

Emerald Grove celebrated Samhain with a dumb feast, as is our tradition. Eight of us gathered to remember loved ones who have crossed the Veil and to have a potluck dinner in silence. Afterward, we held our circle and used the "meditation" portion of the RDNA liturgy to request, generate, and distribute healing energy, as is also our tradition. It was, as usual, a sociable and "chillaxing" event, as one of our members described it. :)

Bright blessings to all for a beautiful and solemn Samhain season from Emerald Grove!

News from Oakdale Grove (Minnesota)

October was a busy month that went by too quickly for Oakdale Grove. Early in the month we had our tree identification hike in a city park rich in biodiversity with six people in attendance. The weather was warm and dry, much like all of October. Many of the trees were still green, when we had scheduled the event for a period when we're typically close to peak fall color. Photo courtesy of *I Talk To The Trees*.



We had a second casual hangout in mid-late October; usually we only have one casual event per month, but the weather was right for it, and we had another rock painting session for the Anoka Kindness Rock Garden, with eight people turning out for it. The one drawback to the day was that there were so many ladybugs flying around. Most were landing on us, but a few also landed in the acrylic paint or right on our wet rocks, making tiny little ladybug footprints across a couple of our works-in-progress.



Lastly, our Samhain ritual was on the last Saturday of the month. The wind stopped entirely when we made our sacrifice. It was very befitting of the ritual script that says "The four winds are silent; the Earth-Mother sleeps!" Casting our libations of pomegranate juice inadvertently caused a plume of acrid steam and smoke, so we took note to consider something else for the Waters-of-Sleep in the future, or dodge the steam plume. Photo courtesy of Jax K.

"Stories, Myths & Legends" contributed by Ellen Evert Hopman

The Lament of the Old Woman of Beare

ANONYMOUS (10th century), a poem about the Cailleach who in some Celtic areas is considered the Goddess of Winter.

In this version from Ancient Irish Poetry Kuno Meyer has left out twelve quatrains. "The reason why she was called the Old Woman of Beare was that she had fifty foster-children in Beare. She, had seven periods of youth one after the other, so that every man who had lived with her came to die of old age, and her grandsons and great-grandsons were tribes and races. For a hundred years she wore the veil which Cumine had blessed upon her head. Thereupon old age and infirmity came to her."

*EBB TIDE to me as of the sea!
Old age causes me reproach.
Though I may grieve thereat –
Happiness comes out of fat.
I am the Old Woman of Beare,
An ever-new smock I used to wear:
Today – such is my mean estate –
I wear not even a cast-off shift.
It is riches
Ye love, it is not men:
In the time when we lived
It was men.
Swift chariots,
And steeds that carried off the prize, –
Their day of plenty has been,
A blessing on the King who lent them!*

*My body with bitterness has dropt
Towards the abode we know:*

*My arms when they are seen
Now are bony and thin:
Once they would fondle and caress
The bodies of glorious kings.
When my arms are seen,
And they bony and thin,
They are not fit, I declare,
To be raised over comely men.*

*The maidens rejoice
When May-day comes to them:
For me, sorrow the share;
I am wretched, I am an old hag.
I hold no sweet converse.
No wethers are killed for my wedding-feast,
My hair is all but grey,
The mean veil over it is no pity.
I do not deem it ill
That a white veil be on my head;
Time was when cloths of every hue
Bedecked my head as we drank good ale.*

*The Stone of the Kings on Femen,
The Chair of Ronan in Bregon,
Long since storms have reached them:
The slabs of their tombs are old and decayed.*

*The wave of the great sea talks aloud,
Winter has arisen:
Fermuid the son of Mugh today
I do not expect on a visit.*

*I know what they are doing:
They row and row across
The reeds of the Ford of Alma –
Cold is the place where they sleep.*

*To me today, whatever will come of it,
I must cover myself even in the sun:
The time is at hand that shall renew me.*

*Youth's summer in which we were
I have spent with its autumn:
Winter-age which overwhelms all men,
To me has come its beginning.
Amen! Woe is me!
Every acorn has to drop
After feasting by shining candles
To be in the gloom of a prayer-house!*

*I had my day with kings
Drinking mead and wine:
To-day I drink whey-water
Among shriveled old hags.
I see upon my cloak the hair of old age,
My reason has beguiled me:
Grey is the hair that grows through my skin –
'Tis thus! I am an old woman.
The flood-wave And the second ebb tide –
They have reached me,
I know them well.*

*The flood wave
Will not reach the silence of my kitchen:*

*Though many are my company in darkness,
A hand has been laid upon them all.
O happy the isle of the great sea
Which the flood reaches after the ebb!
As for me, I do not expect
Flood after ebb to come to me.
There is scarce a little place today
That I can recognize:
What was on flood
Is all on ebb.*

Translated by Kuno Meyer

Campfire Colloquy

Overview

An open forum for news of solo Druids, letters to the editor, druidic gossip, philosophical thoughts, etc.

A Treatise on the Iconic Glass Chalices in the RDNA by John the Verbose

In past issues of the newsletter, we've occasionally written about altar items and especially chalices. In Reformed Druidism, not everyone is a ceremonialist and that's perfectly valid. You don't *need* an altar or anything that might go *on* an altar. You can practice Reformed Druidism in any way that works for you, providing that it fits within your own interpretation of the Two Basic Tenets. We've discussed that for those of us who do lean ceremonialist, ritual accouterments are still optional.

Just about every single RDNA ritual back to the foundation consecrates some sort of sacramental beverage. This means at a minimum, a ceremonialist Reformed Druid might want a chalice. What kind of chalice should it be? You can designate anything as a ceremonial cup, whether it's a travel mug, shot glass, or goblet. Does it have to be fancy? No, *nothing* ever *needs* to be fancy in the RDNA. Can

it be a paper cup? Well, yes, but if we're also going to keep to our ecological roots, the more reusable it is, the better.



An early photo of Nelson, Fisher, and Frangquist with the first altar, Hill of Three Oaks, 1964

The Druids who founded the RDNA were on a student budget, but they found something pragmatic yet stylish (for its time): Georgian pattern glass tumblers. The style had existed for decades... technically since the time of King George III, but there was a manufacturing boom with the mass production of mold-pressed glass, particularly during and after the Great Depression (vintage pressed glasses are sometimes lumped together as "Depression Glass," even if they were made later).

A set of a dozen Georgian glass tumblers could sell for under \$4 in the 1960s. There are at least five of these tumblers in the photo here. The availability of these started a trend that became an informal tradition in the RDNA.

One of Norman Nelson's chalices (pictured at right) is nestled gently in a reliquary at Carleton College. There's no maker's mark on the bottom of the chalice. That's not uncommon for many mid-century glass companies for a few reasons, which we'll get to further along. Many companies have their own distinctive variant shapes for Georgian glass, and sometimes they'll have their maker's mark on the bottom. On the next page, we'll take a glance at a range of the varieties available, now mostly from antique stores.



The Iconic Georgian Tumblers

Anchor Hocking



Libbey



Hazel Atlas



Cambridge



Viking (likely)



Fenton (likely)



Shape Variants



The underside of Norman Nelson's chalice just has a thin raised ring embossed by the molding process. Today, antiques dealers will readily assume that most glasses like this one are either Viking Glass or Anchor Hocking. Depending on who actually manufactured the glass, sometimes their incorrect assumption could technically be true. Glass makers would go out of business and others would buy up their glass molds. Because of this, molds with a logo embosser meant lower a resale value for company equipment, and many companies preferred to put small foil stickers with their brand name on the glasses instead.



Viking, who seemingly has so many variants of the Georgian "honeycomb" handled tumblers, went out of business after a fire in 1983. Cambridge Glass went defunct in 1958. Mosser Glass was founded in 1971, and managed to acquire some of Viking's glass molds as well as some of Cambridge's. Although Mosser Glass and Libbey Glass are still in business, Mosser is probably the only company that still makes [new Georgian pattern glass tumblers](#). The [Vermont Country Store](#) also sells them.

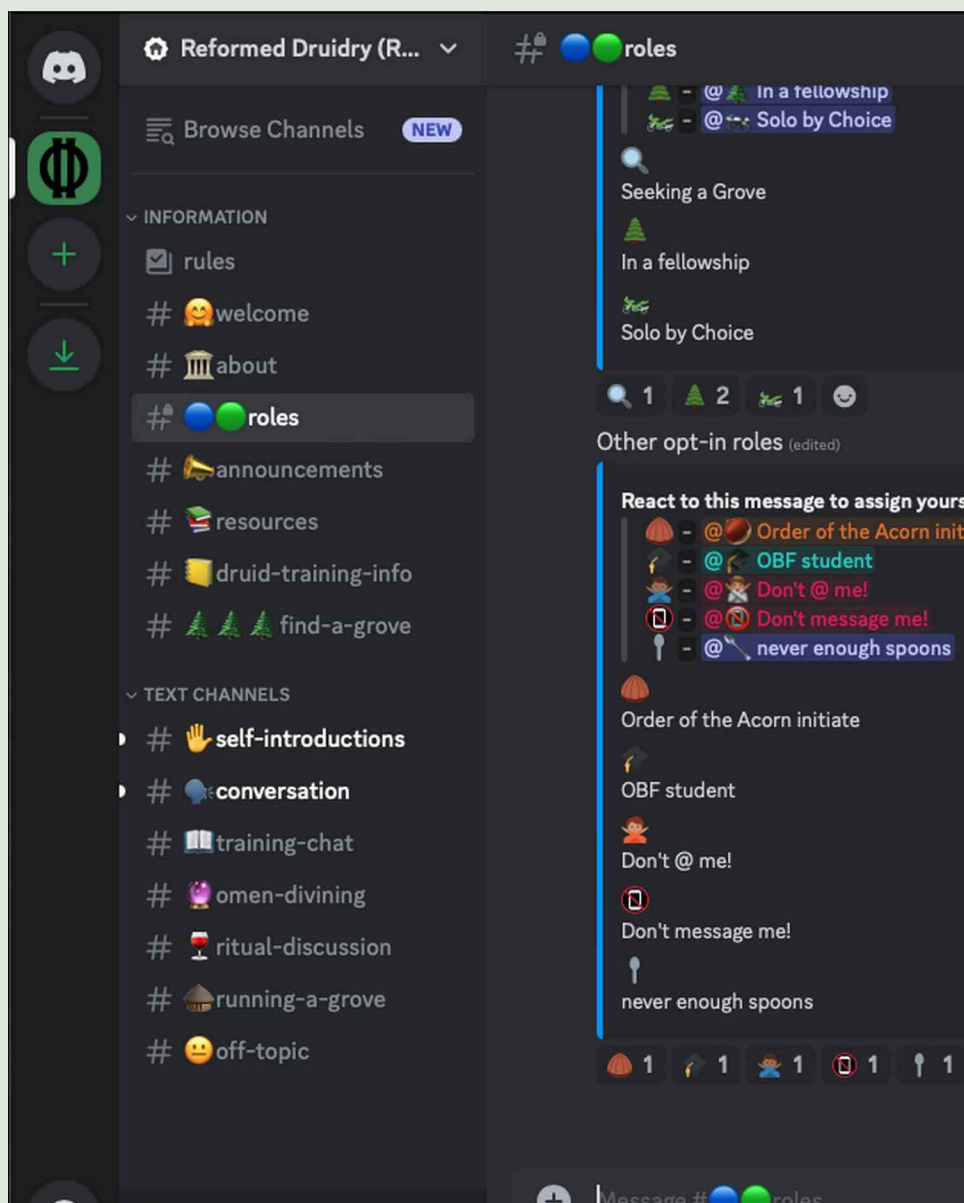
Feeling inspired to seek out one of these (very dated) designs to use as a ceremonial cup? They're common enough in antique stores, but you can also find them all over eBay, Etsy, and elsewhere online. Sometimes they're in even more rare and exotic colors. The following is a list of known past and present manufacturers of Georgian glass tumblers, listed by how common they are.

- Libbey
- Viking
- Hazel Atlas
 - Perhaps one of the only companies to make tumblers in uranium glass that glows under UV light (and it's safer than an X-Ray; just don't eat broken pieces of glass!)
- Anchor Hocking
- Fenton
 - Tend to have smoother, thicker bottoms (if antique dealers are labeling them correctly)
- Mosser
 - Still made in green, red, and blue
- Indiana
- Cambridge
 - Upper half of glass has graceful rounded curves, bases are ground silky smooth and have a concave molded dome. These are rare beauties, good luck!
- Duncan & Miller

Find Us On Discord!

The Reformed Druids Have a Discord Server!

Do you use Discord? There's a new [Reformed Druidry server](#) out there! It was actually created in 2021, but sat unlisted until very recently since it was being built out very, VERY slowly. Since it went live (and should be discoverable on [Disboard](#) – if not we probably just need someone to bump it again), we've had a couple members join, but we expect some very *silent* growing pains because so many of us are introverts. For perspective, lots of bigger *general Druidry* servers are also rather quiet, too. Check us out there and start some conversations so that there's not so much awkward silence for the newbies!

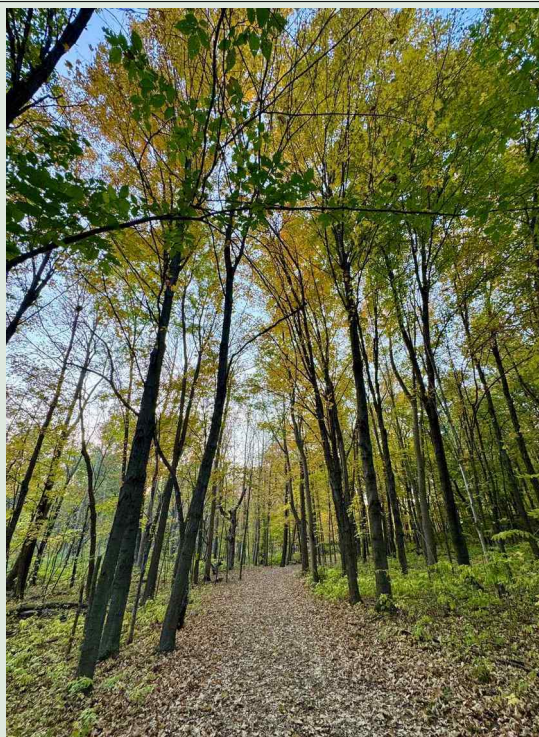


Vivid Visions Gallery

Contributions from John the Verbose



Eastman Nature Center, Maple Grove, MN



Eastman Nature Center, Maple Grove, MN



Illinois River, Peoria, Illinois



Mississippi River, Hidden Falls Park, St. Paul, MN

The Right Rites For Rampant Ritualists

Overview

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

Ancestors Invocation/Offering (Samhain)

submitted by Adam Grose (Meirneal), ODAL, Archdruid, Tucson Grove, RDNA

*This should be inserted into the service between
the Consecration of the Waters and the Libation.*

It goes without saying that anyone is welcome to take this, adapt it, and use it.

AD or Preceptor: “Samhain is a time when the veil between the worlds is at its thinnest. At this time, it is appropriate to honor our Ancestors, and to thank them for their contributions to our lives.”

(Holds offering up and says the following)

“Ancestors all, beloved dead. Ancestors of Blood, of Spirit, of Choice. Those who taught us, loved us, were loved by us and guided us on our paths. We honor you this day/night of Samhain and thank you for your many contributions to our lives and to who we are. We make this offering of _____. Ancestors all, please accept this offering!”

(Pour out offering or place it on the fire, if there is one.)

(Continue on to the Libation in the Order of Worship.)

Augur's Intuition

Overview

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

Submission by John the Verbose

Methodology: Tarot of Druids

About this deck

This isn't your typical Tarot deck, as the major and minor arcana are different, and you need to keep them as separate stacks. Cards 1 & 2 at the left and right are always from the major arcana deck, and the five cards in the middle need to be from the minor arcana deck. Cards on the left of the minor arcana are of lesser influence, the minor on the right have a stronger influence.



Cards drawn (the Beltane spread)

	3		4	
1		7		2
	5		6	

1. **Mood:** Nuadu – Bracing for tough times ahead, test of integrity
2. **Your Influences:** Lug – Achievements, holding true to ideals

External Influences:

3. Nine of Chalices – Conflicts coming to an end, satisfaction
4. Four of Mistletoe – Unexpected opportunities
5. Five of Anguinum – Mysteries of the past still nagging
6. Six of Swords – Troubles, such as burnout, repression, or delays
7. Seven of Wands – Alliances formed

Interpretation

Issues in the past feel insignificant compared to what lies ahead. Coming together in solidarity will help carry the burdens through any tough times.

Other 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](#) (not updated as much, but still a repository of druidic content)
- TheMageiboLine's [Tumblr](#)

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 [Facebook page](#)
- Tribe of the Oak Celtic Reconstructionist (non-RDNA) Druid Grove [website](#)
- White Rabbit Grove's [Facebook page](#)
- Oakdale Grove's [Instagram](#)
- RDNA on [Discord](#)

Other Media

- Podcast: [Druid Dad Podcast](#)

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, but 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 Listing](#) on Oakdale Grove's website. 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 2024, the 62nd Year of the Reform (Y.R.) began on the first day of Samradh, which is one day after the 90th day of Earrach. It simply counts the days of each season as well.

- [RDNA Gregorian/Year of the Reform Conversion spreadsheet](#) can be a helpful tool.

Oakdale Grove's RDNA Druid Training Program

We've created a [free training program](#) for the RDNA, and for those who complete the program, an honor society within the RDNA called the *Order of Bradán Feasa* (pronounced *bra-DON FOSS-ah*), named after the Salmon of Knowledge in Irish mythology.

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)

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 it was difficult to communicate with the Council 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 developing the new RDNA style Druid training program, and established an honor society for those who complete it called the Order of Bradán Feasa.

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.



Photo courtesy
of I Talk To The Trees

Peace, peace, peace! ☸

Contribute Content to the Next Issue!

Submission Process

Issues will be released on the day 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
- Propose a topic; you can help make this newsletter be a success!

The *Thank You* Photo!

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



One of the numerous log houses at Lincoln's New Salem State Historic Site in Illinois