



Beltane Issue
Year of the Reform “LII”
April 26, 2014 c.e.
Volume 31, Issue 3

Editor’s Note: Big hopes for a revival at Carleton as we begin year 52 of the Reform. John from Oakdale Grove is working with Carleton on large festival at the Campus (details below).

Also we are at the 50th anniversary of the publishing of the Druid Chronicles (Reformed) and the first peaceful transfer of power at Carleton at the conclusion of the David Fisher Archdruidcy to Norman Nelson (for the summer of 1964) and then David Frangquist for the Fall of 1964, at which point Reformed Druidry began the process of becoming a long-term phenomenon beyond the initial cause of rebellion.

To celebrate this anniversary, I (Mike) am sponsoring a rare live, online, 5-month long collective course on the massive literary tradition of Reformed Druidism, which has over 3500 compiled pages and another 2000 pages of magazines yet to be compiled for archival use. We won’t read every page, but they’ll provide a lot of insight into how the Founder approached Reformed Druidry and how we current folk interpret their message in different ways for modern times. It’s free and being hosted on our Facebook conference, feel free to jump in (details below). Starting with Summer issue, I’ll begin releasing those ARDA dialogues and student notes, slightly redacted, which can you read on your own at a later date.



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NEWS OF THE GROVES

(Please update your grove's existence or non-existence with mikerdna@hotmail.com for a new map on www.rdna.info/wheregroves.docx)

Carleton Grove: News from Minnesota

It sounds like Carleton's scattered Druid students are beginning to coalesce under John & Anna's prompting and it is hopeful that Beltane may signal another rebirth of Druidry there.

Papyrus Grove: News from Alexandria VA & Cairo Egypt

Mike's studies of Arabic are going well. I'm a bit worried about the environment of religious toleration in Egypt, and so I am carefully contemplating ways to discuss wisdom and culture and evade sectarian discussions with the people I will encounter there. As usual, it is about finding common ground in our humanity and aspirations.

Raven's Grove: News from Quebec

What is Raven's Grove? It is a place where you can dance to the earth, play outside with every seasons, to celebrate, to share and eat great food together. Where we always cherish our connection to each other and to the sacred world around us. It is where we gather together to rekindle our own connectedness to nature, with each other sharing our own life journeys, inspirations and aspirations. Raven Grove brings sparks of joy, of transformation, a sense of deep community that we then bring back to our homes and into our every day lives.

It is a place open to old friends and brand new ones. It is a place that we gather around the great cauldron of gratitude.

It is a real group of true friends enriched by diversity, beautiful personalities that are all committed and devoted to learning, to gain knowledge and wisdom. It is a grove charged with spontaneity, creativity and joyfulness.

The Grove, is the embodiment of all the people that cross it's threshold. The bonds that bring us together, are an appreciation for, the land, its people, and for all life in general. A celebration of different cultures, and a love of the arts, but at it's heart is love for the earth, and all things that grow, the seasons, the cycles the passage of time, from the deep rooted past, to the present and forward to the future.

All of our efforts in the two years as an official grove has locally taken root, we have established a real home for our own RDNA tradition. We have joined and grown together for a common future.

Dogwood Proto-Grove: News from the Midwest

We're starting to emerge from our dormancy, just like our namesake tree does every spring. However, we emerged from dormancy transplanted to the Kansas City area, from where we started in Virginia. As we're emerging from our dormancy, we've added two new members, Robin and Joel down in Arkansas. They are a bit of a drive from us, but we are working out the logistics so we can all get together more often.

As is the way in a grove with military personnel, one of our members has been deployed to Afghanistan. So, if you are so inclined, please keep our member and all military personnel in your thoughts, prayers, supplications, askances, or preferred method of remembrance.

As we are now sprouting about, Tony and Ellen are discussing which of us is going to get the 3rd Order first and go from Proto-Grove to full grove. We are also busy with getting the materials and notes together for the next winter courses on Brehon Law while we do some renovation work and other projects.

Any other folks in the Midwest, around the confluences of the Kaw and Mighty Mo are always welcome to drop us a line to join in.

-Tony

RDG NEWS

Nemeton Imbas Grove of Panama City, Panama has completed all of the steps necessary to make the transition from Proto-Grove to a full fledged Grove. Congratulations to all of you. May you never thirst for the waters of life!

Nemeton Imbas Grove de la ciudad de Panamá, Panamá ha completado todos los pasos necesarios para hacer la transición de Proto-Grove a una completa Grove derecho. Congratulations a todos ustedes. Que nunca sed de las aguas de la vida!

Elsewhere

Mark is excited to announce that this April he had the opportunity to ordain Cassandra to 2nd Degree in the Reformed Druids of Gaia. Congratulations!



The **51st Anniversary gathering** of the Reformed Druids of North America is less than a month away. If you can, you are encouraged to make the pilgrimage to the place it all began, the Lower Arboretum at Carleton College in Northfield, Minnesota! What better place for a Reformed Druid to usher in summer!

<https://www.facebook.com/events/631721500229891>

May 3 - May 4

Starts at 11:45am · Ends at 8:00am in CDT

Carleton College Cowling Arboretum

1 North College Street, Northfield, Minnesota 55057

Since the 51st Anniversary of anything has always been an underdog among events, that's all the more reason for Reformed Druids to celebrate it!

Main gathering/ritual will be noon at the Hill of Three Oaks, closest parking will be the lot between the Recreation Center and the Carleton water tower. For first time visitors, the Hill of Three Oaks is visible directly southeast of the parking lot. It's an abrupt knoll with 3 oak trees on it. If the site is occupied, the alternate site is the Druids Circle, a circle of stones much farther south in the arboretum. Any students on the trails should be able to point the way. It is a 10 minute hike to the stone circle.



FIND DRUID GROUPS

This is a map of various Druid groups in North America that are both on the internet and meet in-person. Let me know if there are any RDG or other groups I missed.

Follow the link to go to the interactive map:

<http://danaan.net/druidry/druid-groups-map/>



2014 ARDA Course
Step Zero - late April
Preparatory Orientation

- * Course Goals
- * Course Outline
- * Locating the Texts
- * Reading "intro" Texts
- * Beginning a journal

ARDA STUDY COURSE 2014

Welcome to the marathon ARDA Study Course from April 2014-November 2014. Interested students (no registration required) please download and print out the STEP ZERO syllabus for the April 20-April 31st preparatory phase of the course. The file is in our FB conference here

[:https://www.facebook.com/groups/2455316244/10152155661191245/](https://www.facebook.com/groups/2455316244/10152155661191245/)

OVERALL PURPOSE OF THE COURSE

Over the next 5 months, I wish to acquaint you with an overview of the styles and purpose of the RDNA literature, the most prominent Druidical previous Druids after they graduated. Those collections provided a more lasting sense of community, discussion & training than could be maintained at the high-turn-over of a college environment. While open to all, it was the custom of the AD to share these with Druids who had greater interest in the debates, especially those who might wish to enter the priesthood and/or found a grove.

Unfortunately, ARDA 2 has grown so enormous; it is possibly outside the ability of an averagely motivated Druid to figure out where the gold nuggets are buried in the mountain of material.

This brief 5 month course will hopefully will give you a rough idea of what is in here, why it is in here, and provide the foundation for later, deeper, studies on your own, at your own pace. Perhaps, when you finish, you will be motivated to add your own materials someday.

Timeline and Outline of the Course

STEP 0: Late April -- PREPARATORY PHASE

STEP 1. Early May -- WHAT WAS REFORMED DRUIDISM IN THE BEGINNING AT CARLETON?

STEP 2 Late May -- THE EARLY APOCRYPHAL TRADITION, 1964-1969

STEP 3 Early June -- Eclectic Interests of Druids in Early Reform

STEP 4 Late June -- Learning those Strange terms, rules & organizational trivia

STEP 5 Early July -- EARLY CARLETON SERVICES

STEP 6 Late July -- AFFAIRS OF THE SHELTON ARCHDRUIDCY 1970-1974

STEP 7 Early August -- THE GREAT DEBATES OF EARLY ISAAC AFFAIR, 1974-1976

STEP 8 Middle August -- BRANCHING OF REFORM -- MIDDLE ISAAC AFFAIR, Making DC(E), CDC 1976-1978

STEP 9 Late August -- CONCLUSION OF ISAAC AFFAIR -- START OF ADF 1978-1983

Step 10: Early September -- Review of History of Reformed Druidism

Step 11: Mid September -- The Live Oak Heritage 1982-1996, Druidism after Isaac

Step 12: Late September -- The Carleton Revival, Making of ARDA 1 -- 1985-1996

Step 13: Early October -- History 1996-2005 Transition to Digital, ARDA 2 efforts.

Step 14: Late October -- History 2005-2015 TechnoDruidism and RDG Schism

Step 15: Early November -- Class Predictions, Presentations, Problems and Projects

Step 16: Middle November -- Commencement ceremony

First Preparatory Assignment

A – Make sure your computer can read and open either MS Word or Adobe PDF files. Then download all the files for ARDA 2 for MS Word or PDF onto your computer. (15 min)

B – Open Part Zero file of ARDA 2 (<http://orgs.carleton.edu/Druids/ARDA2/doc/2part0.doc>) and read the following texts:

1. Read “10 Important Notices” pg V
2. Read Preface 2003 by Mike pg VI
3. Read Preface 1996 by Mike pg VIII
4. Read Introduction 1996 by Robert Larson pg VIII
5. View the “Simple Table of Contents” and look at basic structure of ARDA 2 on pg X
6. Spend 10 minutes - casually going line by line, pg X-XXIII, of the “Full Table of Contents” to get an appreciation of the breadth of contents in each section.
 - a. Optional - see [Green Book Volume table of contents](#),
 - b. Optional – see [Magazines volume table of contents](#)
7. Skim through XXIII and XXIV introduction to the old ARDA study course.
8. Skip the Step 1-Step 12 descriptions of Study Course, they are outdated.
9. I don't think XXX-XXXIII are very important to 2014 Course students.

After reading that syllabus and the class readings in it, please post below the following in the COMMENT SECTION of the Facebook group topic <https://www.facebook.com/groups/2455316244/> :

C – Each student is encouraged to make a single post in the Comment Section with the following information about themselves for the benefit of their classmates:

1. How long you've been a Druid and/or with the Reform.
2. If you are ordained in any faith, or in the Reform
3. If you have formally or informally have studied any religion in great depth
4. Why you were motivated to take this course? Have you read much of the Reformed literature already? If so, why?

D – The Class will discuss [on Facebook in the comment section] the flowchart graphic of various collections of Reformed literature, included at the start of Step Zero syllabus.

E – Teacher will explain in broad strokes the reason for the division of ARDA 2 into three main volumes, and the reasons for dividing the material into Parts 1-14 of ARDA 2.

F – Teacher will pedantically reiterate his expectations for the timeline, and his desire that students of the 6 month course post their thoughts to 1-3 of the questions (at the end of each Step's worksheet) in the Facebook comment section.

DRUID POETRY

PLANETS

I searched the Planets
for ideas and wonders
my tentacles touched
on every corner of the Zodiac
but the Moon stayed ever with me
this threefold loving light
miracles in every of her states
cycles within cycles
ebbs and flows of workings
oh, how the Moon moves me

(Hennie)

GIFTS

Druid, oh druid, dear druid
we need some magic to do it
please dream us a dream
where things are more than they seem
bring joy and hopefulness to it
Ovate, dear ovate, oh ovate
your work is a bit late
give us a drink
that makes us think
how to overcome hate
Bard, little bard, brave bard
keep up your work of the art
give us a word
never before heard
that brings peace to our very heart
(Hennie)

TreePeople

we are tree-people
tea-people
free-people
we are dealing-women
feeling-women
healing-women
we are foods-men
hoods-men
woods-men
we are living-ones
giving-ones
we are all one
we are Love
(Hennie)

Other Persons

the other persons
sang me to sleep
unworldly harmonies
flowing into dreams
of tomorrow and next year
the other persons
lead me to woods
unearthly of beauty
running to a sea
of forgetting and promises
the other persons
told me the tales
unheard nursery rhymes
bringing me the peace
of the dance, the song, and the giving
(Hennie)

The Wind Brushes

the wind brushes your breast
skin contracts, tiny hairs arise
in the light of the midday-sun
just to see this happening
nature reacting to nature
laziness getting charged with desire
what love of living happiness
can describe the happenings
of of a body, really, really ready?
(Hennie)

Seb's spring invocation to Cailleach

Oh great woman of age,
Who's beauty was once revered.
You have been the wise and the well
knowing
You have protected nature,
You have given us a unforgettable long
season
You have given nature its much needed rest
You have pushed by yourself the large
wheel so bravely
Throughout ice, snow and through the long
winter nights
We have seen you age with grace
You have become impressive with age.
We have learn to respect you
Our great elder and mentor
We know that you are now tired and
weakened
That you will soon rest again
May you permit yourself to leave
To change your body into lush and fertile
soil
May you fall into a graceful death
And bring peace and a beautiful fragrance to
the land
Let nature awaken and rise again
We have honored you and respected you
May you bring spring to us again.
(Ravens Grove)

PETIT PRINTEMPS

Petit printemps, bien cacher
sort donc, sort donc et viens jouer
Je m'ennuie de ta douceur
Je m'inquiete de ton humeur
Petit printemps, bien heureux
coup donc cette fois t'es paresseux?
demele toi de ton banc de neige
Je te promet ce n'est pas un piege
Tendre ami, Petit printemps
viens visiter, ca fait trop longtemps
Pousse les feuilles longtemps parties
et les Perce Neiges bien enfouits
Petit printemps, bien merite
arrive vite avant l'ete
craque la glace devenue molle
souffle le vent en farandoles
Petit printemps soit bienvenue
fond la neige en plein la vue
souverain de belles couleurs
prometteur de bonne humeur
Petit printemps, tend bien l'oreille
chant de Merle et danse de Corneilles
Petit printemp, vite! Allons-y
il est temps que le froid s'enfuit.
~j.anglehart mars 2014~

"Man must be made conscious of his origin
as a child of Nature. Brought into right
relationship with the wilderness he would
see that he was not a separate entity
endowed with a divine right to subdue his
fellow creatures and destroy the common
heritage, but rather an integral part of a
harmonious whole. He would see that his
appropriation of earth's resources beyond his
personal needs would only bring imbalance
and beget ultimate loss and poverty for all.
- by Linnie Marsh Wolfe, describing Muir's
remedy for human misery in her book, *Son
of the Wilderness: The Life of John Muir*
(1945) page 188.
From Anonymous

Acts of Kindness

:

"The smallest good deed is better than the grandest intention." – Unknown

It might be presumptuous of me but i would like to share a thought. A number of years ago it became popular to talk about and practice "random acts of kindness" or "Pay it forward"

That is still an excellent focus of attention. It is especially true if you are someone who is caught up in your own world so much that you seldom see the opportunities that exist around you for lending just a little touch of kindness. Your actions can be so simple; give the cashier eye-contact and genuinely say thank you, hold the door open for the elderly person with a cane, carry something for someone whose hands are full or thank the people you live with for doing their share of the mechanics of living.

Think back to a random act of kindness someone did for you and how good it felt. If you are someone who prides yourself on being self-sufficient, the next time someone offers you a random act of kindness, receive it. You will be giving both of you a gift.

Notice all the times you have opportunities to bestow a kind act on someone and listen to the reasons you don't do it. Some of the most common excuses are being too busy, not wanting to interfere or be intrusive, or not knowing what to say or do. There are no right or wrong ways to be kind. Dare to push your limits a bit and take the first step.

Today practice a random act of kindness and tell no one about it.

"Character building begins in our infancy and continues until death."

- Eleanor Roosevelt

(Contributed by Rhudd)

Every Day

Every day is Earth Day,
When you are the Earth Mother;
Reflexive,
Repeating,
Renewed

Every day is Earth Day,
When you are her children;
Replanting,
Reusing,
Renewed

Every day is Earth Day,
When you are the spirits
That inhabit this realm;
Alert,
Alive,
Allied.

Every day is Earth Day,
As we touch the ground
And feel Her heartbeat,
Along with ours.
In silence,
In wonder,
In reverence,
We journey through
Our days,
With Her,
Our fates forever
Intertwined

By Jon D

STARFISH

A young man is walking along the ocean and sees a beach on which thousands and thousands of starfish have washed ashore. Further along he sees an old man, walking slowly and stooping often, picking up one starfish after another and tossing each one gently into the ocean.

"Why are you throwing starfish into the ocean?" he asks.

"Because the sun is up and the tide is going out and if I don't throw them further in they will die."

"But, old man, don't you realize there are miles and miles of beach and starfish all along it! You can't possibly save them all, you can't even save one-tenth of them. In fact, even if you work all day, your efforts won't make any difference at all."

The old man listened calmly and then bent down to pick up another starfish and threw it into the sea. "It made a difference to that one."

DRUID VIDEOS



Yesterday was 50 years to the day that David, who was a Fisher, wrote the "Book of Faith." I had been hoping to post this sooner, but for the last few weeks I was under the impression that this was written much later in the month. Happy Belated Anniversary, Book of Faith!

<https://www.youtube.com/watch?v=VH4HZIfvbgU> By John



The Oakdale Grove Carnyx, a bardic debut.
<https://www.facebook.com/photo.php?v=718910212458>



<http://youtu.be/2Zf6LE0HcFo>

What is the Oldest Tree in the World?



<http://youtu.be/i5uTRXm9hZY>

Anam Cara - Gaelic for Spirit Friend.
(Contributed by Penny)



What is it you most desire? (from Mary)

<https://www.youtube.com/watch?v=We31YkgWEh0>



BBC Pagans 2 Magic Moments

<https://www.youtube.com/watch?v=VlcIZZu0-ag>



Can Science be a Religion?

https://www.youtube.com/watch?v=No7_fPhMWxc



Will the internet kill religion?

<https://www.youtube.com/watch?v=04jjBv6QR8k>



The Legend of Two Wolves

<https://www.youtube.com/watch?v=N67Yu7uHECk>

Druidcast - The Druid Podcast Episode 85

<http://druidcast.libsyn.com/druidcast-a-druid-podcast-episode->



As Beltane approaches enjoy my animation the Beltane Blessing;

<https://www.youtube.com/watch?v=VEIZSplpxQc>

[85?utm_content=buffer042e7&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer](https://www.youtube.com/watch?v=85?utm_content=buffer042e7&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer)

Celtic Myth Podcast #39 on Druidry

http://www.celticmythpodshow.com/files/podcasts/CMP_Special_39_Druid_Special_1.mp3

In a ground-breaking show for us, we bring you the first part of an interview with the Head of the **British Druid Order**, Philip Shallcross, aka Greywolf. He talks about Druidry, the Order, how he discovered his Path and he even tells us how he got the name 'Greywolf'. The show also contains 4 fantastic pieces of music, including one by Philip himself which re-tells his encounter with the Anglo-Saxon God, Woden. An interview not to be missed! The second half of this interview will be in our next Special show, SP40 Druid Special #2 - due out in a couple of weeks!



World largest xylophone –gravity powered in a forest –

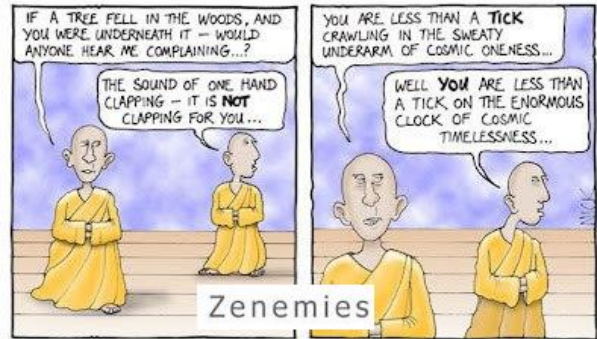
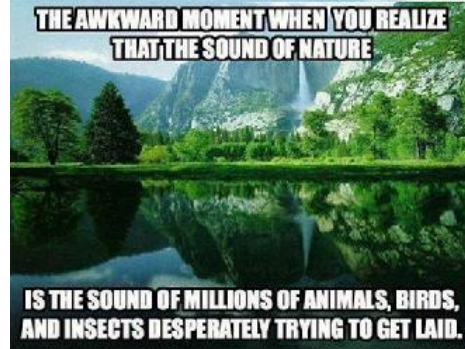
<https://www.youtube.com/watch?v=SpuwD3oY1fo&feature=youtu.be>



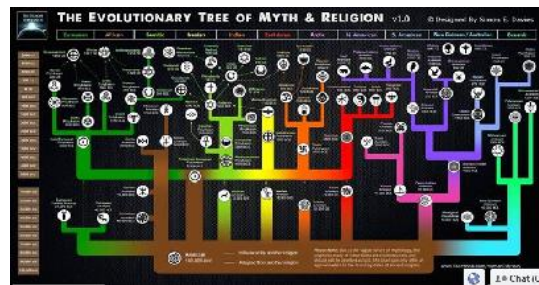
<https://www.facebook.com/photo.php?v=1656629129682>

This incredible short film shares an Indigenous Native American Prophecy that links all of life and the future of our planet. From Cerridwen

DRUID PICTURES



From Penny

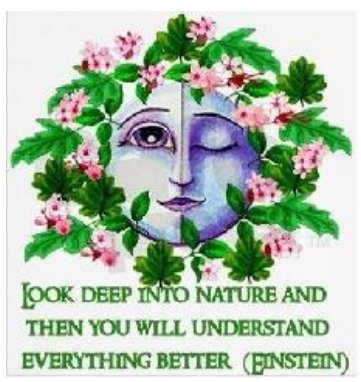
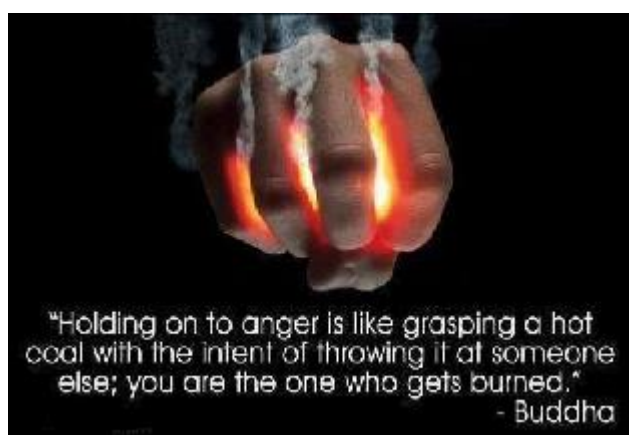
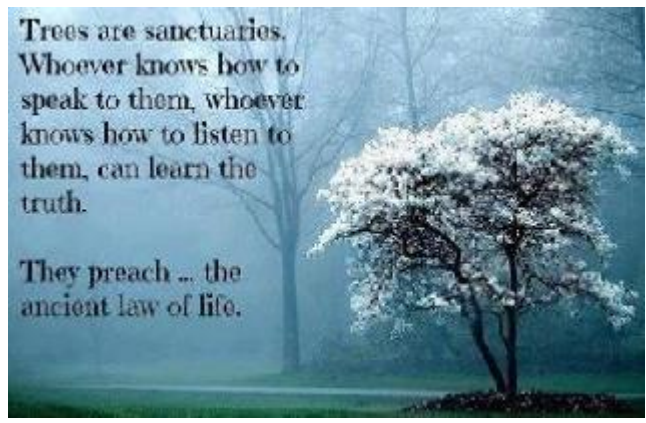


From Geert, fullsize at

https://www.facebook.com/photo.php?fbid=10202861565012101&set=gm.10152046759418483&type=1&relevant_count=1



The truth is that male religious leaders have had - and still have - an option to interpret holy teachings either to exalt or subjugate women. They have, for their own selfish ends, overwhelmingly chosen the latter. Their continuing choice provides the foundation or justification for much of the pervasive persecution and abuse of women throughout the world.



By Rhiannon

The reason old souls
enjoy spending time alone,
is because they never really are.

© www.tut.com ®



You can't
force someone
to respect you,
But you can
refuse to be
disrespected.

I'll support your religious beliefs
only to the extent that they help
you to be compassionate and
humane.

But I also have to wonder why
you need a religion to teach
you to do that.

NO- I do not respect your religious beliefs.

I respect your right to have them.

I respect your right to **express** them.

I respect you so long as you respect me.

I do not respect your "right" to tell me I am an **evil** person.

I do not respect your "right" to tell me I am going to **hell**.

I do not respect your "right" to impose your beliefs on me.

I do not respect ignorance.

I do not respect brainwashing.

I do not respect cults.

I do not respect *hatred, bigotry, misogyny, sexism, or tyranny.*

I do not respect your religion. And I don't have to.



Think Outside

**NO BOX
REQUIRED**





Silence doesn't always mean yes. Sometimes it means, I'm tired of explaining to people who don't even care to understand.



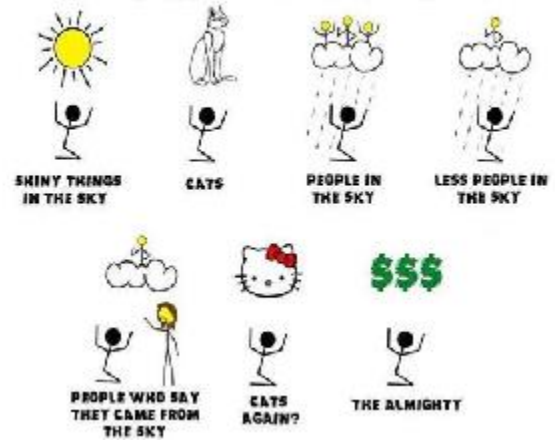
"A lie doesn't become truth, wrong doesn't become right & evil doesn't become good, just because it's accepted by a majority."

Life has no meaning. Each of us has meaning and we bring it to life. It is a waste to be asking the question when you are the answer. -Joseph Campbell



When life presents you obstacles, there are usually workaround solutions.

THE EVOLUTION OF RELIGION



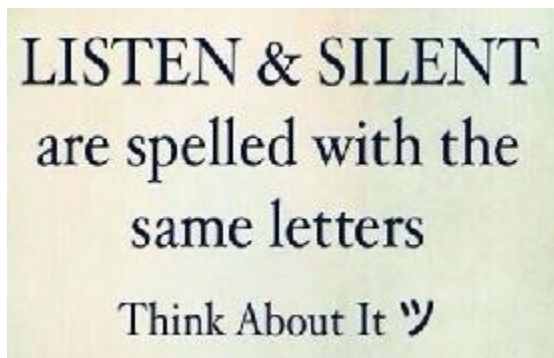
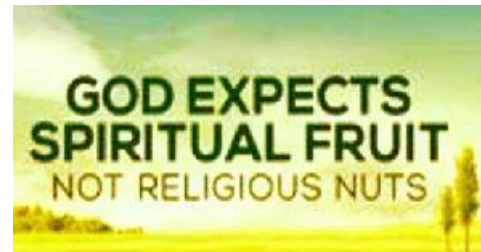
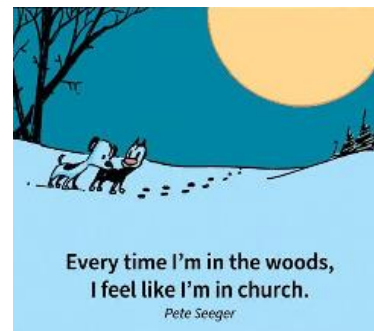
Whether one believes in a religion or not, and whether one believes in rebirth or not, there isn't anyone who doesn't appreciate kindness and compassion.
-Dalai Lama



From Julie



New Age Bullshit Generator
(courtesy of Helga)
<http://sebpearce.com/bullshit/>



DRUID DEBATES



DEBATE #1: Funerals in Druidism

INITIAL BLOG BY GEORGE

Perhaps the Hardest time to wear the Robes and Chains of Druid is when Summer-Lands calls a Soul home. That was loved by those you serve or seek comfort in their time of agony and fear.

Often not of our tuntas (tribe) or even of our Ways and Leys. Yet attracted to us like moth to the Candle, as our Psychic Aura burns bright. And most feel somehow we know the secrets of the Dark Forever Night.

<http://thedruidking.blogspot.com/2014/04/death-only-hurts-living-tdk.html>

Now this can be taken as sure you have to be living to feel Death. With as far as the moment before transition is true.

But is not the purpose or intended meaning of this Sommerland's Truth.

The Soul passing from Mortal Coil (body) may feel many things related to its time living. Separation from Family being able to see it or know it is still Alive and here (for the moment or returning often).

Regrets or unfinished Business and desires. Longing for that special Lust and Danger Life has.

But Pain no, it may even carry the Crippling wounds of its old life till it learns that by simple though its Astral Body is Whole and as beautiful as it wishes,

So this saying ig to aid the Living, after the shock and pain of losing a Loved One has dulled enough for them to really thing about it.

Also to help reassure them that Life after Life goes on. When they feel your love and conviction as you share it in their time of sorrow.

A Bit of others poem that touch my broken Heart.

<http://hoodoo-vodou-druido-grove.blogspot.com/2014/04/summerlands-crossing-funeral-ritual.html>

Moon Rising

Babel Risen

RESULTING DISCUSSION

Aoife For all who have lost loved ones know there is no pain physically after you leave the body and most who make that journey at that time have chosen to go as in death for most of us there is that moment of choice to stay or continue the journey.

Mike TheFool As a Druid, I must admit I bear a lot of chains, but hopefully not as much as Jacob Marley...

George Chains of Duty, Chains of Rank Chains of Society Chains of Faith Chains of Love and Hate and Chains of Psychic self-control. Druids need to stay out of the bogs. LOL

George Yet Druid Mike do you not feel that Comforting the living at the time of a Death is one of the very important duties a Druii has to service?
Summerland in most cases takes good care of the Dead for us.

Mike TheFool It is rare even in the most faithful societies to see the Passage to the afterlife as a joyous event of progression, because funerals and a near death bring out feelings of our loss rather than the deceased's gain. Two very opposite feelings (assuming...See More

Mike TheFool One must give them the space they need, but without making them feel alone and abandoned, one cannot over-crowd them either. And they may not know what they need for the next step, especially if it is the first time through the process.

Lydia - Do we actually have any examples of a funeral amongst us? My dad wants a Druid funeral, and as far as I know RDNA doesn't have one. I could probably make something up, if I can manage to cat-herd the grove into assisting, but if there's a template, or somewhere to start from it would help. -Lydia

George This Author is quite nice, perhaps gives some idea?
<http://www.seanet.com/~inisglas/memorial1.html>

The Preserving Shrine - Erynn Rowan Laurie

www.seanet.com

The ritual can include a potluck feast in honor of the dead if you wish, or food...See More

George Not canned but ADF offers a very good primer set of notes on Rituals in general.

<https://www.adf.org/rituals/explanations/index.html>

Explanations of ADF Ritual | ADF

www.adf.org

Neopagan Druids - ADF is an international organization devoted to creating a public tradition of Neopagan Druidry.

George Summerlands Crossing Poems.

<https://www.facebook.com/HeartCenteredRebalancing/photos/a.217885331558613.65072.217354048278408/458786134135197/?type=1&theater>

Favorites for reading that I like at such a Happy and Sad Time.

I stood by your bed last night, I came to have a peep.
I could see that you were crying, You found it hard to sleep.
I whined to you softly as you brushed away a tear,
"It's me, I haven't left you, I'm well, I'm fine, I'm here."

I was close to you at breakfast, I watched you pour the tea,

You were thinking of the many times, your hands reached down to me.
I was with you at the shops today, Your arms were getting sore.
I longed to take your parcels, I wish I could do more.

I was with you at my grave today, You tend it with such care.
I want to re-assure you, that I'm not lying there.
I walked with you towards the house, as you fumbled for your key.
I gently put my paw on you, I smiled and said " it's me."

You looked so very tired, and sank into a chair.
I tried so hard to let you know, that I was standing there.
It's possible for me, to be so near you everyday.
To say to you with certainty, "I never went away."
You sat there very quietly, then smiled, I think you knew...
In the stillness of that evening, I was very close to you.

The day is over... I smile and watch you yawning
and say "good-night, God bless, I'll see you in the morning."
And when the time is right for you to cross the brief divide,
I'll rush across to greet you and we'll stand, side by side.
I have so many things to show you, there is so much for you to see.

Be patient, live your journey out...then come home to be with me.

Author ~ unknown

Do not stand at my grave and weep,
I am not there; I do not sleep.
I am a thousand winds that blow,
I am the diamond glints on the snow,
I am the sunlight on ripened grain,
I am the gentle autumn rain.
When you awaken in the morning's hush
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the soft stars that shine at night.
Do not stand at my grave and cry,
I am not there; I did not die.
poem written in 1932 by Mary Elizabeth Fry

<https://www.facebook.com/HeartCenteredRebalancing/photos/a.217885331558613.65072.217354048278408/458786134135197/?type=1&theater>

I stood by your bed last night, I came to have a peep.
I could see that you were...See More
By: Heart Centered Rebalancing

George Found the one I was looking for.

<https://www.adf.org/rituals/celtic/general/funeralrite.html>

Summerlands Funeral Rite | ADF

www.adf.org

Neopagan Druids - ADF is an international organization devoted to creating a public tradition of

Mike TheFool In Part 3 of ARDA there is one funeral outline by Isaac from 1970s and informally the 10th Order service is an optional format for a memorial service for grove members who have passed over, regardless of their order at the time of their death.

Mike TheFool "We return this portion to thee, O Earthmother, even as we too must return to thee" is the central theme.

Stacey J. A grove member passed a few years back and requested a druid funeral. I took the Order of Common Worship and adapted it for her funeral.

Lydia Thanks everyone for the information and links. Especially thank you, Mike TheFool for the memory jog on the location of the outline by Isaac. I think it's past time to fully lay out the instructions for his funeral, and make certain they make sense/are legible for someone else to follow. I suspect I'll be in no fit state to lead a service when he goes, and at his age that could be disturbingly soon.

Mike TheFool there is a difference between a wake, a funeral, a burial and a memorial service. As most Reformed Druids often belong simultaneously to a main-stream faith (or their closest relatives do), the funeral or wake (with the body) is possibly going to be a non-possibility in the family's opinion. So a memorial in absentia, or near the grave at a later holiday (such as Samhain) is perhaps more reasonable. If there is a grave scattering decision after cremation, I think it would be nice if the grove could have some of the ashes to fertilize a specially selected tree by the family. Just some ideas.

Lydia I could certainly work up a memorial service for those with family that make a funeral or wake a non-possibility, but I intend (perhaps selfishly) to deal with a service for my dad first.

Mike TheFool Usually most eulogies are specific to a deceased, and might be too private to share with us, but if you have a general structure to the memorial with (insert x, y, z) formula for modification, please share it with us.

Helgaleena ARDA doesn't cover this because the Founders didn't expect the religion to outlive them. I have conducted memorials for Grove members but each was unique to the one being remembered. I burned quite a lot of incense and spoke extemporaneously from the heart. What you formalize might be useful for others but I didn't really have anything other than inserting the thing into the Order of Worship at the spot where such things are inserted.

Mike TheFool That is true, the general format of the C.O.W. allows insertion of eulogies, songs, poems, processions, dances, and other events depending on the creativity of the the liturgist.

Such insertions might actually overwhelm the visibility of the structure. If it gets too lengthy, it might be nice to have a visible symbol for each step to allow people to know how close to the end it is progressing, like lighting a candle at each section or hanging a symbol on a branch. That way a feeling of continuation will be apparent to those not familiar with the liturgy.

Mike TheFool I hope I get an old fashioned Irish wake when I go with barrels of porter and whiskey, a fiddler, dance hall, and general chaotic outpouring of joy and grief. I think we ought to put the "fun" back in "fun"eral!

Aonarach just make it up as you go along (hmm where have I heard that before :))

Stacey J. Have you ever officiated at a funeral Aonarach? You can't make it up as you go along. It's like giving a speech. It takes planning and organization. Even experienced priests, ministers, rabbis, monks etc do that.

George And a well focused Eye on the emotions of the Family or love ones, if you are Good at the calling of Summerland. This is not a Fox News Moment.

Aonarach Hmmm didn't mean literally making it up as you go along (as in at the time of doing the ceremony) but rather taking bits and pieces of what you have experienced and adapting that to your 'prepared' ritual as opposed to opening up a book and reading a script.

Lydia I'll be worrying at this particular nut off and on this year as I have the free time, and will certainly share the results.

Mike TheFool No doubt they'll be plenty of unexpected moments at a funeral, with people extemporaneously breaking down. Oddly enough, people don't hire professional mourners anymore to break the ice at wakes or processions. Nobody wants to be the first to bawl and wail, you know. Having a plan is good, and then allow flexibility if something good comes up to slide in.

Mike TheFool Also, if you do a particularly eloquent eulogy or item, people will inevitably ask for a written copy afterwards, so don't forget to either slip a recorder into your pocket, or write the speech in advance. It's a little keepsake. Usually ministers fish for material from the family in advance to paint the picture of the person's life, what they accomplished, what they wanted us to continue on their behalf, and some soothing notes about what a great place they are going to on our behalf and tell them to marshal their own time on this world accordingly.

Mike TheFool There's a whole industry of books and materials for holding weddings, funerals and other life-cycle events. One has to prep in advance, because they tend to surprise you and then logistics will take away all your time to be creative. Several ministers have their fall-back script for various events if called with less than a few hours warning....

Marsha I'd ask Domi to see if she has a ritual she uses. She's active clergy.

George <https://www.adf.org/rituals/videos/isaac-memorial>

Sébastien I would go with the needs and desires of your Dad. Build a liturgy and a services with him. It will be special to him and you!

Mike TheFool It is good that your father wants to address the way he will be remembered and honored. All too often, people avoid the subject of their own mortality until it is too late to do very much. Using one's last likely years to best profit is also part of "afterlife" planning, including funerals. One discards what is trivial for truly important things at that point and this can be richly rewarding if done early enough.

Mike TheFool I've heard that a few people who purposely or accidentally faked their own death and then examined how their funeral and mourning went, were rather shocked and educated by the results. A few people have pre-emptive funerals with all their friends while still in full possession of their faculties and such. One professor told me and the class to write our eulogy as we wished to be remembered, it sharpened my focus a bit, to say the least.

George eulogy : Often the last Lie of a Life.

Mike TheFool We all package reality in various ways. No word can capture fully what is. The senses cannot perceive all that is happening. One's own consciousness is like living in a box that blinds us to the universe we are a part of. But a eulogy is an exercise of summation, just a highlight reel, and often just the good parts. Few criticize the dead at a funeral.

George LOL

George King Speak not ill of the Dead>
For soon with them all will be Wed.



Reflections on the Seven Pointed Star

By Alan Moonbear of RDG

<http://www.alanmoonbear.com/reflections-on-the-seven-pointed-star>

This particular image has a long and varied history within the annals of magick.

A Star with Seven Points – a Septagram as opposed to the familiar Pentagram.

The number seven itself has long had ‘mystical’ connotations. The seventh-son of a seventh son and of course The Seventh Day is the day following creative actions which created the cosmos.

Nachmanides (a 12th century Spanish Occultist) explores the number 7 in kabbalistic terms.

Seven is the number of the natural world. There are 7 days in the week, 7 notes on the musical scale and 7 directions (left, right, up, down, forward, back and center). “Seven” – represented by the 7 days of Sukkot, is the world of nature whilst “Eight“, represented by Shemini Atzeret, is that which is beyond nature.

There are seven aspects of physicality - Height , Width, Depth , Top and bottom (limits height) , Front and back (limits width), Left and right (limits depth)

and seven which connects the previous six. Seven then is the final number in a series which represents the physical/material world.



SeptagramPythagoras, a ‘numbers geek’ if ever there was one, believed that numbers were ‘sacred’ and that to understand the universe all we needed to do was to understand the numbers which represented it. Many Cosmologists and Mathematicians of today seem to have a similar attitude.

In classical times there were seven planets, which, according to Pythagoras, generated the ‘music of the spheres’. It is easy to see how notions of seven planes of existence developed, We could find ourselves in Seventh Heaven, if we avoided the Seven Deadly Sins and adhered to the Seven ‘vital’ Virtues, whilst aligning our Seven Chakra centres to the energies of the Seven Heavenly bodies which influenced life on this planet.

Apologies if that sounded a little flippant, it wasn’t really meant to.

The Kabbalistic Text Sefer Yetzira highlights the number seven and its multiples in the creation story of Bereshit (Genesis):

- 35 times God (Elohim) is found.
- 7 times “On the Earth (Hebrew only)” is found.
- 21 times “Earth, earth, or land” are found.
- 7 times “heaven(s), sky (excluding “heavenly sky”)” are found.
- 7 times “Good” is found.
- 7 times “Water(s) (beneath the heavens)” are found.
- 7 times “flying, fly, or birds” are found.
- 7 times “crawls, walks, land animals” are found.
- 14 times “day or days” are found.

Rabbi Dr. Hillel ben David on his website (The Significance of the Number 7) presents 49 ‘sacred’ reasons for the number 7 to be important and it’s not without significance that 49 is 7 x 7!

Make of that what you will, but it is all very interesting.

The Seven Pointed star could be seen as a representation of synthesis as it brings together the four directions and the three worlds. (see earlier thoughts on The Four Directions and The Triads). It is in this guise that perhaps much of the recent neo-pagan, reconstructionist magicks apply. In Kabbalistic terms Netzach is the seventh Sefiroth - it is “endurance,” the fortitude, and patience to follow through on your passions.

This star is also known as the Faery or Elven Star

Seven Pointed Stars, called “Faerie or Elven Stars” represent a gift from Faerie to humans to bridge the understanding between the Mortal human realm and that of Faerieland. – or so claim those versed in Faerie Lore (this by the way is a subject to which I am sure we will return). However, for now let’s look at what else is said ..

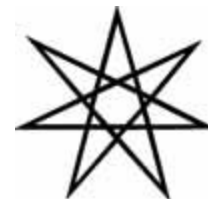
The 7 pointed star is known as a gateway symbol, a Gate or entrance between our world and that of Faery, the Otherworld. Each point on the star represents a gateway or path of the Higher Self to prepare one for entrance into Faery.

Power, Personal Will, Determination, Prosperity, Justice, the Gate.
Unconditional Love, Wisdom, Growth, Friendship, Healing.
Knowledge, Intelligence, Creativity, Sexuality, Awakening.
Harmony, Tranquility, Blessings, Love.
Powers of Mind and Science, Balance, Dexterity.
Devotion, Honesty, justice, Healing.
Magick, Success, the Gaian Hypothesis.

There is little in this ‘pathway’ that I would disagree with or challenge since each of the ‘steps’ are worthy of study, practice and attainment. Indeed the Second Age of the Reformed Druid (RDG) have adopted this as their symbol for 2nd degree practitioners of Druidry. They list each of the points as representing the seven attributes of a Druid...

Wisdom
Compassion
Liberal
Abundance
Non-Conformity
Learning
Idealist

Again attributes which are worth of our attention and aspiration.



How we explore these values and attitudes as we walk upon the Earth is the spiritual quest.

Alan /\



Thoughts from Mike

Miscellaneous postings over the last 6 weeks on various topics. My own opinions, at that time, subject to change and correction. ☺

Comedy's root is based on the discrepancies of what life should be and what it actually is. This disjointment of reality, the pain confusion and inconsistency is why there is no humor in the perfection of heaven, and why the devil is always the more interesting drinking partner. Comedy and tragedy are two masks of theater, but are two sides of the same coin, depending on how one interprets the same event.

When one accepts the inevitably transience of growing, one will be less distraught when the autumn winds eventually scatter one's druids like the leaves of autumn. Some acorns also fell with those leaves and will inevitably grow new acorns that will console your grief with new life. Every summer has its winter. :)

People can interpret their faith's writing towards what empowers just their own position, or what is going to help their community the most, and empowering the weak or minorities is the wiser of the two courses in the long run, even if it puts you behind in the short run.

"The first one to throw a punch loses the argument" -Irish Proverb

Beauty is in the eye of the beholder, if there is no beauty inside the beholder than she can see no beauty outsider herself either

One can rectify a bad situation without anger, if something needs to be done because it is the right course of action, then just do it calmly and carefully. Anger is like anaerobic sprinting, it may power a short-term burst, but cannot fuel a long term course of action. Many a hasty act done in anger is later regretted in leisure when the true situation is no longer blurred by a red haze. Another quote I had was that anger is like drinking poison yourself and hoping someone else will die

I think people apply "happiness" to Zen mistakenly in translation. Buddhism doesn't espouse happiness, as that is an emotion that leads to further pain. Americans want to be happy. "Acceptance" or "contentment" or "enlightenment" is probably more appropriate here.

It is painful indeed Carolyn to see one's ideas questioned, but it is worse to hold onto mistaken ideas from lack of challenges within (or without) and lose the time one could have been closer to the Truth.

A falsely pious person will fervently believe whatever nonsense they are taught by an authority figure, and when that authority changes the story, they'll obsequiously adjust their beliefs accordingly.

Yes, it's hard to burst the omnipotence myth bubble and explain that limited forms of gods exist to assist our efforts in the world, not to do all the heavy lifting of changing our societies. Besides just keeping natural processes like rain, fertility, gravity and other items going is worthy itself of praise and admiration, even if they can't make my bank account grow exponentially every day or make us live a million years long. :D

One easily overlooks the frequency of criminal actions caused by criminals who most resemble us. I think that's because we inherently think we are less criminalistic than people who are not like us. It is rare to find a person who will fess up quickly to their own mistakes, but most will readily remember the mistakes of others... especially people they don't like or fear in some way. It may be one source of how prejudice develops by tarring people we don't like with negative information when encountered and tightly believing generalities of one exemplary person apply to a group that we do like.

--- Examples, if a racist WASP sees a black person steal, he is more likely to believe blacks steal a lot, if he sees a white person steal, he assumes it is an exception. When a racist WASP sees a white Genius or hero, he says white people are great (and himself too), but when he sees a black hero/genius he assumes it is an aberration. That matrix seems to be fair, no? That now totally makes more sense to me! Sometimes I convince myself!

Sometimes people will point out your mistakes and say you are wrong, but sometimes they will point out your truths and say you are wrong too. And vice versa (brain flip). In summary, when people evaluate you, you then have to evaluate the accuracy of their evaluation (ouch, my brain hurts)... Time to go, I'm getting philosophical..

It's a matter of who controls who. Most people want to mold and shape their gods into less threatening images that mirror themselves comfortably, affirming their own prejudices and opinions.

Terms do change with time, but the point is that we must reconsider opinions when circumstances or facts are shown to be different. If we stay with opinions merely for preference sake, then we risk being alienated from the possibly well-founded original reasons for a position at the time. In some matter, style and fashion mean one can believe what one will, but in public matters, one should be more open to discussion, collaboration and working for the greater good, while protecting the rights of the majority, to the best means possible --- not just one's own status.

One can spend a lifetime searching for Ancient Druids, ancient liturgies and ancient texts (which may no longer exist), and during all this search one may pay a high opportunity cost of not just "doing something". I've seen a handful of people spend years trying to learn to swim on the kitchen floor and never dip a toe in the shallow end of the swimming pool for fear of not getting it all correct at the start... so to speak...

Aside from the Mistletoe fragment and back-constructions from surviving folk-customs, we know remarkably little on the liturgy of the ancient Druids, although many sites, implements and scraps of magical/religious lore have been unearthed, it would be hard for any two modern researchers to assemble the same puzzle from the same puzzle pieces. Modern Druids have been making liturgies over 400 years now, though, is that ancient enough for you? The moon, stars, and mountains are millions of years old and speak to us if we but listen and whisper ways to celebrate with them. Go to them and follow their instructions.

The moon shines equally upon the palace of the king and the peasant. The moon shines upon the muddy pond and yet the moon does not become dirty, but the pond is lit by the moon.

As the others have mentioned, karma, 3 fold path and other blocks on aggressive magic are known to modern druidry, but are not institutionalized. That said, many druids i know try to be "nice" from a PR position, although you'll see mainstream faiths spewing venomous prayers once in a while. i am not worried about boomerang karma and such, but i myself would prefer to pray for positive trends to overcome negative processes rather than direct negativity into enemies - i fear poisoning my soul with hate, but that's me

There is no one more lonely than those who still feel alone in a crowd. I think a lot of us seek entertainment, interaction with others, and diversions in order to avoid uncomfortable time by oneself and realize one is a hollow empty shell. If your personal time is active, busy, and rich, then so much more so will your interaction with other people who aren't passively enculturated. Make your own fun, and you'll never be bored.

Labels, for people or soup cans on a grocer shelf, are time saving devices for cataloguing and inventory. They provide convenience, especially if they are accurate. For people they provide identity. The worst labels are those applied by others on us to humiliate or control us. Next are those we cherish but which are ridiculed by some.

There are hundreds of ways people label themselves druids. Many are ways that don't mesh well with your preferences or with any logical or traditional sense. Lardo, exceptions and diversity in the field almost overwhelm any useful pigeon holing that a definitionist might wish to overlay or impose. Thus any careful discussion of modern druidism must relentlessly amend any description with "most", "often" "tends" and acknowledge that 30% or more of "druids" slip and fall outside any boundary we address them with. It is a particularly frustrating group to define or label among modern religious movements. I remember how much this bedeviled Isaac Bonewits in his early years in my group. Best to ask the individual or group what their vision of druid is and how close they are to attaining or surpassing it. Our external comparison, judging or frowning upon their appropriation or misappropriation of the term is not likely going to be beloved by the recipient. In the end, if not enthralled by your preferences, they will continue their course and views. But you are welcome to try to corral and herd the rebellious and contrarian cats into your sheep paddocks, but I will enjoy the Sisyphus attempt, which while futile always evokes some interesting comments.

Rather than focus on what we disagree upon, we should note the oodles of unfinished matters we can agree that need to be done and the common problems of humanity. We can argue about theological matters in the next world, when the veil of mortality no longer clouds our senses and intellect and our souls can communicate clearly without the interference of words and misperceptions. Yet, I suspect most people would rather argue about things that are difficult to understand and play power/marketing games than accomplish the real goals of spirituality. It seems the easier path, which seems to accomplish much, but accomplishes little worthwhile.

In the absence of facts, opinions and fantasies will run wild about ancient druids. In the presence of facts or evidence, doubts and arguments abound - and counter theories and dismissals of undesired conclusions will proliferate. In the end, as with most people, people will believe what they want to believe and then seek justification in hindsight. So it is with modern druidism. I have accepted this as inevitable human behavior and no longer am shocked when fantasy flies in the face of fact, although I may offer the fact at least once to inform, but without assuming the recipient druid will "correct" their belief system. Sigh. Desiderata, isn't it?

I think the weight of pop-culture assumptions and a seeking of roots with ancient-ness (in what is a very new and modern religious movement) draws the modern Druids to ancient outdoor sites of beauty and elemental simplicity, like stones, mountains, forests. Stonehenge was unusually large, but not the biggest, oldest or most lovely in Northwest Europe. Good PR folks have raised awareness of it.

The most important stone circles are those in your backyard, even if they are just wee pebbles. Reformed Druids usually try to participate in the big 8 festivals, but really, services and meetings happen best when schedules and enthusiasm align, not the stars/sun/moon. I'm dressed rather sloppily, the RDNA has a slovenly habit of not having good vestments or props.

We prefer to let Nature's beauty take center stage, not us. I personally recognized myself as a Druid, because it was the only nature-oriented group on my campus of Carleton College, and I was inordinately fond of Celtic materials.

That said, I've also chosen Buddhism, Shintoism, various philosophies, and host of other materials to incorporate into my spirituality, but Druidism is the primary identifier for myself, and is flexible enough to absorb other ideas and influences without getting jealous or xenophobic of differences and paradoxes and inconsistencies (which are in all faiths, but not often loved or tolerated).

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