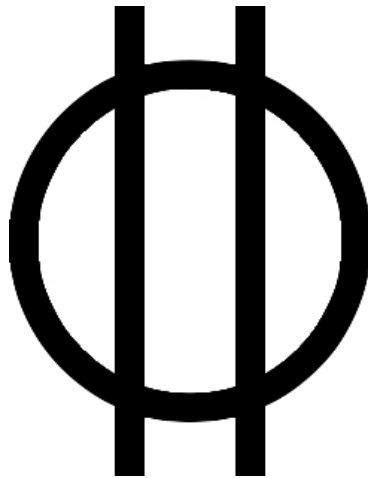


Black Book of Liturgy

–Oakdale Grove Edition–



Plus an arbitrary selection of recommended RDNA writings from A Reformed Druid Anthology, 2nd edition for the everyday Reformed Druid ritualist, according to John the Verbose.

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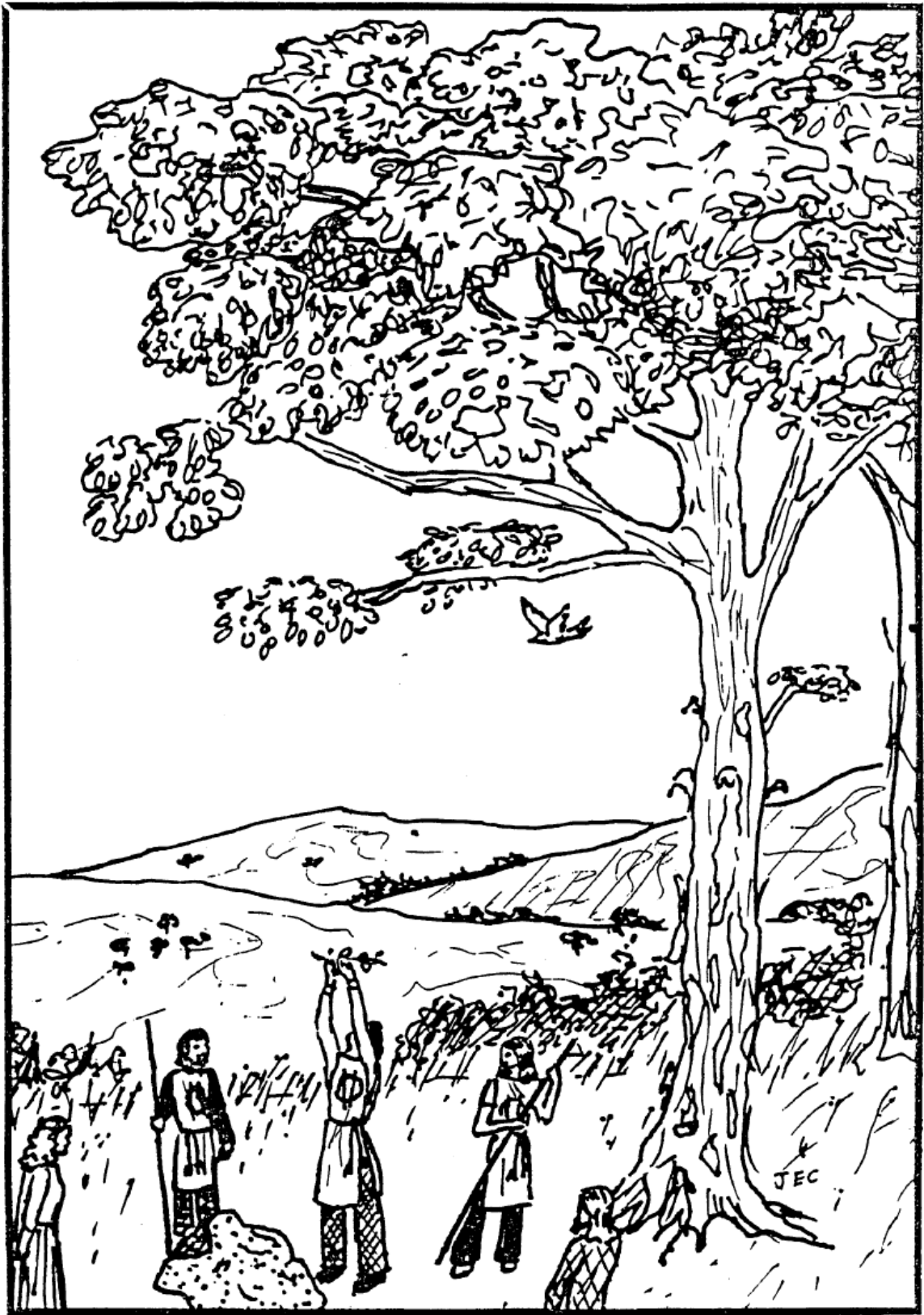
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Table of Contents of Selected Works

THE DRUID CHRONICLES (REFORMED).....	1
The Early Chronicles.....	1
The Book of the Law.....	5
The Customs of the Druids.....	6
The Latter Chronicles.....	10
Meditations.....	16
SELECTED BOOKS OF THE APOCRYPHA.....	21
The Book of Faith.....	21
The Book of Changes PART ONE.....	23
The Epistle of Renny.....	25
The Epistle of Ellen.....	27
The Words of Green.....	28
The Book of Changes PART TWO.....	29
The Book of Changes PART THREE.....	31
THE LITURGY OF THE DRUIDS.....	34
Order of Common Worship (Summer).....	34
Order of Common Worship (Winter).....	35
The Quick Order Liturgy.....	36
Daily Druid Devotional.....	36
Oakdale Grove Beltane Ritual.....	37
Oakdale Grove Midsummer Ritual.....	43
Oakdale Grove Lughnasadh Ritual.....	47
Oakdale Grove Autumnal Equinox Ritual.....	52
Oakdale Grove Samhain Ritual.....	57
Oakdale Grove Midwinter Ritual.....	63
Oakdale Grove Oimele Ritual.....	67
Oakdale Grove Vernal Equinox Ritual.....	71
Oakdale Grove Lunar Healing Ritual.....	75
Oakdale Grove Lunar Celebration Ritual.....	81
The Four Salutations of the Day.....	86
rites of passage.....	91
Consecration to the Order of the Acorn.....	91
1 st Order Ordinations.....	93
2 nd Order Ordinations.....	93
3 rd Order Ordinations (Order of Dalon Ap Landu).....	95
4 th Order Ordinations (Order of Grannos).....	96
5 th Order Ordinations (Order of Braciaca).....	97
6 th Order Ordinations (Order of Belenos).....	98
7 th Order Ordinations (Order of Sirona).....	99
8 th Order Ordinations (Order of Taranis).....	99
9 th Order Ordinations (Order of Llyr).....	101
10 th Order Ordinations (Order of Danu).....	104
11 th Order Ordinations (Order of The Morrigan).....	106
Ordination to the Order of the Mistletoe.....	113
Order of Investiture of an Arch-Druid.....	115
RDNA ORIGINAL MUSIC.....	116
Hymn to the Earth-Mother.....	116
All Good Things.....	117



THE DRUID CHRONICLES (REFORMED)

also known as
**The Chronicles of
the Foundation**

The Early Chronicles

Chapter the FIRST

1. The first of the chronicles of the disciples of the Earth-Mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the reform, which branch of the order was in Northfield, which is a city in Minnesota, the southeast part thereof. Peace be unto those whose hope lies in the comfort of the Earth-mother.

2. In those days (when Nason was president at Carleton) a decree went out from the Administration that all Sundays must be accounted for. So each went to their own place of worship in order that their credit might be established on their record.

3. And it came to pass that there were those among these people who chose to pursue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.

4. Now he did appear in the area which is north of the Lake of Lyman, proclaiming the glory which was Druid. And a few there were who listened to

him and consulted with him.

5. And it came to pass that when a group of the faithful were gathered on a hill, where there had been set up a small monument in stone, they concluded among themselves that this place should be the new location of an altar, which would be built with the work of their hands out of rough stone.

6. And it also came to be revealed, at that time, that David, who was a Fisher, was a priest in the order of the Druids, and that his rank was that of the Third Order Priest.

7. Now it was decided that there should be a regular service of worship which could be held in the appointed place, and which would be held on the last day of the week, which is Saturday, according to the old custom.

8. All of these things, which have been presently related, did occur during the month of April, which is just before the celebration of Beltane, and that time is generally held to be the time of the beginning of the reform.

Chapter the SECOND

1. And it came to pass that when the celebration of Beltane (which is the first day of the month of May) was held, there was not yet completed the altar which was to be built of stone, according to the plan which had been adopted by the faithful.

2. And so it was that an altar which was small and portable and made out of steel came to be used for the service. And it was generally agreed that it was indeed an inferior type of altar.

3. Thus, a group of disciples began to assemble the rough stones which were necessary to build the new altar. An although their numbers were small in the beginning, those who did lend their help did increase until their number was nearly doubled.

4. Now when the last stones had been laid in the altar, the priest did step back from it, and did look upon it, and he said: "It is good. We shall hold services here around it today, after the noon" (for it was Saturday).
5. And the altar did measure about two cubits high, and about two cubits wide, and about three cubits long.
6. And it came to pass that there were in number about a dozen people who did gather at the altar that day, and who did partake of the waters-of-life.
7. After the waters of life had been passed, Howard who was called Cherniack, did rise up (for he was a Preceptor, and of the Second Order), and he did read to them from a paper.
8. The purpose of this paper was to establish for them a constitution; so when the reading had been completed, the Arch-Druid (for such was the priest to be called) did ask those who were gathered if they did approve.
9. Now all who were present did give their assent, save one who was not yet of the First Order. And it came to pass that when the question was again asked on the week following, all did again approve, save one who did not disapprove of the paper, and so it was considered unanimous.
10. And so after the paper had been accepted in this manner, the congregation of the disciples was then known as the Reformed Druids.

Chapter the THIRD

1. Now after the paper had been read on the first Saturday after the celebration of Beltane, it was perceived that the sky was covered by clouds. And this was not good for a Saturday evening.
2. Thus did the Arch-Druid go and kneel before the altar and invoke the Earth-Mother asking for a clearing of the

weather.

3. And the Earth-mother did look upon the congregation of the faithful, and did look upon the altar which had been built to her glory, and saw that it was good.
4. And, behold, there was a great wind in the sky, and it did blow from the sky in the space of less than two hours all of the clouds, yea, even the last vestige thereof. And the sun shone brightly in the sky.
5. And this was taken to be a sign.
6. But some there were those in the area who did scoff, for their hearts were hardened. And they did conspire, saying: "Let us tear down the stones from the altar which has been built on the hill."
7. And they did go in secret to the altar, and did tear at the altar, each with his bare hands, and did take therefrom the stones which had been set there, yea, even down to the foundation thereof.
8. And the Earth-mother did look upon this with disfavor, for it was the defilement of the altar which had been built to her glory.
9. And so it came to pass that in that same day, even as the last stones were being removed, a storm did gather, and there was thunder and lightning and rain;
10. and it was exceedingly cold, and the clouds did not leave the skies for a period of four days.
11. And this also was taken to be a sign.

Chapter the FOURTH

1. And it came to pass that when those of the faithful who had built the altar, each one with their bare hands, did find that the altar had been defiled, they did rend the air with their lamentations.
2. And they did set themselves there to the task of once again building the altar, that is, of rebuilding it; and

they did set each stone in the place which had been appointed to it.

3. And as they did complete their task, the sun did make a brief appearance unto them from in the midst of those clouds which were covered over the sky;

4. and each took this to be a sign, each in their own way.

5. Now after the work was the second time completed, those whose purpose it was to do evil unto the altar did come the second time also;

6. and they did come in the darkness of the night, for they were the Anti-Druids.

7. Now when these Anti-Druids did come, their coming being covered by the darkness of the night, they did come with the smell of drink heavy upon them; yea, were they so filled with drink that they were under the influence thereof.

8. And they did pull at the stones of the altar, yea, did they tear at the altar with their bare hands, and they did pull the stones away, one from the other.

9. Now as the Anti-Druids did defile the altar in this manner, one of their number did shout in his loudest voice: "Blasphemy!....asphe-my!" for so was he under the power of strong drink.

10. And it came to pass that the faithful did perceive that the altar had once again been attacked by the hand of violence, then did they again rend the air with their lamentation, so great was their grief.

11. Wherefore they did set to the task which was before them, which was the task of placing the stones the third time in their proper places; but they did fix them there this time with mortar, that they might not be wrested therefrom by the hand of the Anti-Druid.

12. And a curse was placed on the altar; and the Arch-Druid spake unto the Druids assembled saying: "Verily I say

unto you, whosoever findeth him who hath done this thing, be he admonished to do whatsoever he will to make for him his life miserable."

13. And it came to pass that it was made known to them that one of the Anti-Druids had come to twist his ankle, yea, even to sprain it; and this was taken to be a sign.

Chapter the FIFTH

1. And it came to pass that the time was near at hand for the altar to be consecrated.

2. Now it was the custom that when an altar was to be consecrated, that a sacrifice should be made upon it, which sacrifice should be of a living thing, yea, a thing which doth testify to the bounty of the Earth-mother.

3. And the purpose of this sacrifice is to consecrate the altar.

4. But behold, there did arise a dispute among the Druids concerning this sacrifice which was to be made upon the altar.

5. For there were some among them who were in favor of a small sacrifice and some who were persuaded that the sacrifice should be a large one;

6. those being in favor of the small sacrifice having a desire that it be of the living leaves and branches of a tree;

7. those being in favor of the large sacrifice having a desire that it be of the living flesh and blood of an animal or bird.

8. Wherefore, there did ensue a dispute among them concerning the manner in which this sacrifice should be made.

9. And it came to pass that Howard, who was Preceptor, did arise and he spake unto them saying: "Have ye not forgotten that we are reformed, yea, even do we call ourselves by the name of Reformed, wherefore we must put

behind us those things which do bring offense to our senses;" for Howard was one of them who were in favor of the small sacrifice.

10. But another did arise, who did call himself Jan, for he was in favor of the sacrifice of an animal, and he spake unto them saying: "Have ye not forgotten the customs of old which were the customs of our predecessors before us? Verily I say unto you, nothing will be acceptable to the Earth-mother save it were nothing smaller than an animal or fowl, yea, even a chicken."

11. Wherefore, there was about to occur a great schism between those on the one hand who were of the first faction and those on the other hand who were of the second faction.

12. And they were exceedingly wroth one with the other.

13. But behold, Jan did rise up and relent his position, asking neither that flesh nor blood be spilt upon the altar; for he did perceive that they were not strong enough and that such a schism would be their end, wherefore he did relent that the schism might not take place.

14. And it came to pass that the altar was consecrated by the burning of living leaves and branches of a tree; and it came to pass that the altar was consecrated on the third Saturday after the celebration of Beltane (which is the first day of the month of May).

Chapter the SIXTH

1. Now it came to pass that on the fourth Saturday after the celebration of Beltane, it came to be decided that petition be made unto the authorities, that is the Administration, concerning the recognition of the activities of the Druids.

2. And it came to pass that there were many among them who did

approve; for they were in number about one score and two.

3. And each went and prepared their petition in the manner that was prescribed by the Administration.

4. But behold, there were then returned notices which did say: "Thy actions are not acceptable in our sight."

5. Wherefore, Howard, who was preceptor, did go up unto the authorities saying: "Do ye not see that there are many like us which do go by strange creeds?"

6. And he was answered: "Yea, verily we do see that there be many like ye which do go by strange creeds. Neither ye nor they are acceptable in our sight."

7. And Howard spake saying: "By what method do ye judge?"

8. And he was answered: "We are chosen that we should be judges. Yea, even do we judge according to our judgements."

9. But there were two of the petitions which were not rejected, for they were the domain of a different authority; and this was taken to be a good sign.

Chapter the SEVENTH

1. Now on the fifth Saturday after the celebration of Beltane, the Druids were assembled as usual; and after the waters-of-life had been passed, the Arch-Druid spake unto them saying:

2. "Behold, how our altar is attacked on the one side, and our recognition is rejected on the other. Are we not afflicted even as were our predecessors before us?"

3. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated.

4. "Wherefore, we must not take up the sword, but remain tolerant and patient in our afflictions that there might

be peace."

5. And he spake saying: "Behold, this is the last time we shall be together for a long time. The time is at hand when we shall depart, each of us going his own separate way.

6. "Behold the flowers of the earth and the beauty thereof; and behold the sky and the clouds and the beauty thereof; and behold all the handiwork of the Earth-mother and the beauty thereof.

7. "Be ye firm in the faith; and as ye go your separate ways take time to pause before all the glory of the Earth-mother (which is Nature); and fail not to meditate on that which has been said and done here, yea, even as the sun does reach it height in the north (which is Midsummer and an important day with us) should ye meditate on these things.

8. "For verily I say unto you, when the sun crosses the equator, shall ye be again reunited here with these thy brethren."

9. And each went his own way glorifying the Earth-mother and singing her praises, yea, even unto the very ends of the land did they journey praising the beauty of all that is to be found in earth and sky.

10. Now these are the records which have been made to the glory and honor of the Earth-mother. Praise be to the Earth-mother for the beauty which is in her in the earth and in the sky; all the birds of the air and the animals of the ground are a testimony to her excellence. Even as the dawn of the new day brings new light, is there new hope.
Peace!

The Book of the Law

Chapter the FIRST

1. The Book of the Law as revealed

by the Reformed Druids, in council at Carleton College, for the purpose of making more fruitful their existence.

2. And it came to pass that they did take upon themselves a name, which is "The Reformed Druids of North America."a

3. And it came to be revealed that any person could become a member of them, but any who would become a member would be first required to submit humbly a petition, which petition is a declaration of their subscribing to the Basic Tenets. And this petition may be written with the pen, or it may be spoken aloud with the mouth.

4. Now the Basic Tenets of Reformed Druidism are these:

5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-mother, which is Nature; but this is one way, yea, one way among many.

6. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

7. Now there shall be instituted in the grove three officers whose duty it shall be to minister unto the needs thereof.

8. And first among them shall be the Arch-Druid, who shall be a priest of the Third Order or higher, and the Arch-Druid shall preside over the Druids assembled.

9. And second among them shall be the Preceptor, who shall be a Druid of the Second Order or higher, and he or she shall deal in the spiritual insofar as directed by the Arch-Druid, but she or he shall act foremost in affairs not of the spiritual, that is, the secular.

10. And third among them shall be the Server, who shall be of the First Order of the Druid or higher, and she or he shall assist the Arch-Druid insofar as she or he may be called to serve.

11. And none shall serve in these positions save it shall be that he or she is selected by the members; and none shall serve save it shall be that she or he is worthy to serve; and selection shall be made each year during the period of Foghamhar.

12. This is the Law which was revealed, but it is not all, for there is yet more. And no thing shall be revealed save it shall be to a majority of the faithful; and no thing shall be revealed save it shall be revealed twice, that is, at two meetings, the second of which shall be the first to be held after the first; and no thing shall be revealed save it shall be when one third are present to bear witness unto it.

13. Yea, and this record is a true one and an accurate one.

Peace!

The Customs of the Druids

Chapter the FIRST

1. Now it was the custom among the Druids, who were reformed, that at every meeting of the congregation, the waters-of-life should be passed to those present.

2. Now they who subscribe to the Basic Tenets of Reformed Druidism, as prescribed in the Book of the Law, they are accepted into the body of Druidism which is the organizational body of Druidism only.

3. But, they who partake of the waters-of-life in communion with the congregation, they are accepted into the

great body of Druidism which is the spiritual body of Druidism only.

4. But the whole and complete body of Druidism consists neither of the organizational body only nor of the spiritual body only, but of the both of them, which are then in whole and complete union.

5. Wherefore, they who have been accepted into the organizational body only are not of the whole body of Druidism;

6. wherefore, neither are they who are of the spiritual body only accepted into the whole body of Druidism.

7. Whereas, they who have been accepted into the spiritual body of Druidism and also into the organizational body thereof is thus accepted into the whole and complete body of the membership of the Reformed Druids;

8. and are thenceforth called by them a Druid of the First Order.

Chapter the SECOND

(A Chant)

1. O Earth-mother!

We praise thee that seed springeth,
that flower openeth,
that grass waveth.

2. We praise thee for winds that
whisper.

through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

3. We praise thee for all things,
O Earth-mother,
who givest life.

Chapter the THIRD

1. Now there are some among the congregations of the faithful who shall be set aside from the others as better;

2. for, they it is who have been

chosen to serve the Earth-mother and to do her work.

3. And none shall be chosen save they shall be pure in spirit and save they shall have bowed themselves down in humility before the powers which are manifested in the Earth-mother;

4. And none shall be chosen save they shall be imbued with the spirit of the love of the service of the Earth-mother;

5. For those who are chosen to be honored are chosen also to be elevated to the Second Order, which is in the succession to the priesthood of the Druids.

6. And those who have been chosen shall be questioned, and they shall be questioned in the following manner:

7. "Do you, in full consciousness, promise to serve faithfully the Earth-mother, ministering to her followers, and following your duties as a Druid of the Second Order to the best of your ability?"

8. "Do you understand from whence comes the source of all life, and the nature of the source of all life?"

9. "Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer up to our Mother?"

10. "Are you ready, then to sealed up to the service of the Earth-mother?"

11. And none shall be honored with the Second Order save they shall answer these questions in the proper manner.

12. And none shall be elevated save they shall partake of the waters-of-life in communion with the Arch-Druid and save they shall partake of them to the fullest extent. 13. These are the things which are prescribed, for so it must be done. Thus it was, and thus it is, and thus it is to be.

Chapter the FOURTH

1. Now these are the commandments which were given concerning the observance of those days which were considered sacred to the Druids.

2. Ye shall observe always the festival of Samhain, for it is the beginning of the period of Geimredh, and also of the year. This day shall ye celebrate by the lighting of great fires, for soon is the land to become cold in the time of apparent death.

3. Ye shall celebrate on the day of Midwinter, for on that day doth the sun begin again to rise in the south; so shall ye celebrate it with the burning of logs and making merry. So also shall ye make merry on the day of Oimelech, which is the first day of the period of Earrach;

4. and on these days shall ye glorify the mistletoe and the evergreen, for it is a living testimony to the continuance of life, yea, even in the midst of a dead world.

5. Of great importance is the festival of Beltane, which is at the beginning of Samradh. Then shall ye observe great ceremony; and with the kindling of large fires on the hilltops, and the glorification of the renewed tree shall ye celebrate the renewed life.

6. Ye shall take note of the decline of the sun in the sky, which doth begin on the day of Midsummer. Ye shall light your fires and let them die in token of the great fire which doth roll down in the sky even as a ball doth roll down a hill.

7. Lughnasadh, which is the beginning of the period of Foghamhar, shall ye mark by the coming together in groups in order that ye might feast upon the fruits of the Earth-mother; and then shall ye offer up a sacrifice unto your prosperity.

Chapter the FIFTH

1. Also, shall ye observe the periods

of the moon: the dates thereof when it is full and when it is new; for thus is seen reflected the birth and death, the growth and diminishing of all that is to be seen in Nature.

2. Ye shall begin new projects when the moon is waxing; but ye shall end old ones when it is waning.

3. And on the night of the full moon shall ye rejoice in the fullness of it; but on the night of the new moon shall ye be given over to vigils and to meditation.

4. When ye come together that ye might worship, shall ye come together in Nature, that ye might offer up on the altar of stone your sacrifice of life.

5. Then shall ye pass amongst you the waters-of-life, that ye may know the continual flow and renewal of life.

6. For they shall taste of the very essence of life, hallowed in the bosom of the earth, and purified by the worship of Druids.

7. And when all have partaken of the waters-of-life, then ye shall pour a libation of it on the altar, saying as ye do it:

8. "To thee we return this portion of thy bounty, O our Mother, even as we must return to thee."

9. Then shall ye go forth into the world, secure in the knowledge that your sacrifice has found acceptance in the Earth-mother's sight.

10. Peace! Peace! Peace!

Chapter the SIXTH

1. Behold, there is not one among you who is greater than they who have given of themselves in service to you.

2. For it is for this reason that the priests among you have been called to their station, that they might serve you.

3. And none shall be called except that they have sealed themselves up unto the grove.

4. And none shall be called except

that they have been Druids of the Second Order.

5. And none shall be called except that they have dedicated themselves to the search for truth in Nature.

6. And none shall be called except that they have kept the vigil upon the bosom of the Earth-mother.

7. This is the Third Order, the Order of the priesthood, the Order of Dalon Ap Landu.

8. Unto it shall be given the consecration of the waters-of-life.

9. Unto it shall be given the consecration of the Second Order.

10. Unto it shall be given the sacrificing of life.

11. Unto it shall be given the mysteries of the worship of the Earth-mother.

12. For, even as priests are called unto it, shall they also call others.

Chapter the SEVENTH

(A Response at Samhain)

1. Ea, lord, Ea, Mother, thou with uncounted names and faces, thou of the many faceted nature in and above all, to thee we sing our chants of praise.

2. Go thou not from us.

3. Dalon Ap Landu, lord of this and all groves, mover by night and by day, descend not beneath the earth, turn not thy pleasing face from us.

4. Go thou not from us.

5. The leaves wither; the trees and fields are barren; on what can we depend? Where is thy order, where is thy strength?

6. Depart not from our midst, sleep not, O most high.

7. The sun, the bright fire of day withdraws his chariot; his face is veiled with clouds, and the breath of the north wind walks the land.

8. Return to us his warmth.

9. Lo, we are as wraiths; our fire is

turned to ashes and darkness walks the land.

10. Preserve us O spirit of day. Keep us in thy mind, O spirit of power.

11. O Earth-mother, guide our paths. If thou wilt leave us, save us through the time of silence, keep bright within our hearts till spring.

12. So let it be, O our Mother, for we are faithful, and would keep thy ways.

Chapter the EIGHTH

1. Behold, some there are among you whose reflections and whose deeds are of exceedingly great merit.

2. And they shall be selected for the great honor of the high Orders of the priesthood;

3. and they shall be selected by the Patriarchs [or Matriarchs], each to his [or her] own Order.

4. The council of the Third Order, of Dalon Ap Landu, shall select the Patriarch [or Matriarch] of the Fourth Order, of Grannos;

5. and also the council of the Fourth Order shall select the Patriarch [or Matriarch] of the Fifth Order, of Braciaca;

6. and also the council of the Fifth Order shall select the Patriarch [or Matriarch] of the Sixth Order, of Belenos;

7. and also the council of the Sixth Order shall select the Patriarch [or Matriarch] of the Seventh Order, of Sirona;

8. and also the council of the Seventh Order shall select the Patriarch [or Matriarch] of the Eighth Order, of Taranis;

9. and also the council of the Eighth Order shall select the Patriarch [or Matriarch] of the Ninth Order, of Llyr;

10. and the council of the Order of Llyr shall have dominion over the selection of the Patriarch [or Matriarch]

of the Tenth Order, the highest of them, which is the Order dedicated unto Danu.

11. For such are the Orders of the priesthood, and so are they also dedicated.

12. And no one shall be Patriarch [or Matriarch] of more than one Order, for no one can be so dedicated.

The following three verse have been effectively nullified by Resolution in the Council of Dalon Ap Landu on 1 May 1971. These three verses are retained here for historical purposes.

13. But no priestess shall be admitted into the councils of the priesthood, but rather she shall be given unto one of them as a gift of service to beauty.

14. For she who is called to be a priest shall be sealed up unto one Order only, and unto her shall be given the service of it for all time;

15. and she shall be called a priest not of the Order, but rather a priest unto the Order.

16. For so it is written; thus it was, thus it is, and thus it is to be.

Chapter the NINTH (Incantation)

1. Fain we ask Erinn,
Faring o'er oceans',
Motions to mountains,
Fountains and bowers,
Showers, rills rushing,
Gushing waves welling,
Swelling streams calling,
Falling foam-thunder,

Under lakes filling,
Willing-abiding,
Riding rounds, holding,
Olden fairs meetly-

2. Fleet to lift loyal,
Royal king's towers,
Bowers for crowning,
Frowning foes over_

3. Rover Mil's warlike,
Starlike sons therein,
Erinn shall longer,

Stronger, show honour,
 On our Milesians-
 4. Wishing, in trouble,
 Noble isles' wooing,
 Suing, we stay here-
 5. Pray here to sail in,
 Wailing maids royal,
 Loyal chief-leaders,
 Pleader, blend pray'r in,
 So we seek Erinn

Chapter the TENTH (Invocation)

1. I invoke the land of Erinn,
 Much-coursed be the fertile sea,
 Fertile be the fruit-strewn mountain,
 2. Fruit-strewn be the showery
 wood,
 Showery be the river of waterfalls,
 Of waterfall be the lake of deep pools,
 Deep-pooled be the hill-top well,
 3. A well of tribes be the assembly,
 An assembly of kings be Temair,
 Temair be a hill of tribes,
 The tribes of the sons of Mil,
 4. Of Mil of the ships, the barks,
 Let the lofty bark be Erinn,
 Lofty Erinn, darkly sung,
 An incantation of great cunning,
 5. The great cunning of the wives of
 Bres,
 The wives of Bres, of Buaighe,
 The great lady of Erinn,
 Eremon hath conquered her,
 Ir, Eber have conquered for her,
 I invoke the land of Erinn.

Chapter the ELEVENTH (The Mystery)

1. I am the wind which breathes on
 the sea,
 I am the wave of the ocean,
 I am the murmur of the willows,
 I am the ox of the seven combats,
 I am the vulture upon the rocks,
 I am a beam of the sun,
 2. I am the fairest of plants,
 I am a wild boar in valor,

I am a salmon in the water,
 I am a lake in the plain,
 I am a word of knowledge,
 I am the point of the lance of battle,
 I am the God who created in the head the
 fire,
 3. Who is it who throws light into
 the meeting on the mountain?
 Who announces the ages of the moon?
 Who teaches the place where couches
 the sun?
 If not I?
 Peace!

The Latter Chronicles

Chapter the FIRST

1. The chronicles of the acts of the
 remnant after the faithful were scattered
 over the face of the land. Which record
 is a true and an accurate one of the
 Reformed Druids of North America.
 2. Now it came to pass that on the
 fifth Saturday before the festival of
 Samhain, a number of the faithful did
 gather on the hill where the altar had
 been built in the period of Samradh.
 3. And this was to fulfill the
 prophecy which had been made:
 4. "For verily I say unto you, ye
 shall be reunited here with these thy
 brethren."
 5. And they did perceive that the
 altar which had been built did still stand
 upon the hill where it had been built.
 6. And all did wonder, yea, they did
 marvel that the altar had been preserved
 in their absence from the hand of the
 Anti-Druid.
 7. And this was taken to be a sign.
 8. But it came to pass that not all of
 the faithful had returned, for there was
 only a remnant that did come back.
 9. Jan, who was one of the faithful
 who was of the Second Order, and one

of those who did not return, but who did choose to remain in a distant place to there continue in the work of the Earth-mother, did send unto them an epistle.

10. And this epistle was then brought to the faithful by the hand of Norman, who was Server.

11. And Norman did reveal unto them the epistle which had been written by the hand of Jan: and Jan did admonish them in the epistle to remain strong in the faith, and he did express to them his desire that the Reform should gain in strength.

Chapter the SECOND

1. It came to pass that the Arch-Druid was one day walking in the woods, and he was sore perplexed, for it did happen to begin to rain.

2. And he was exceedingly wroth, so that he did feel tempted to utter a vile curse.

3. And it came to pass that he did so utter a vile curse, for such was his wrath.

4. And this curse which he did utter was a vile curse which was a vile curse which did call down the wrath of the Earth-mother, yea, even did it call upon the power of the Earth-mother.

5. And it came to pass that when he had spoken, there was a period of time which did last no longer than the space of a few seconds, and it passed.

6. And suddenly, there did occur a most horrible sound, and a blinding light did fill all the sky about.

7. For behold, all the power of Taranis was caused to be unleashed, and it did fly as a spear, and did strike a tree which was rooted in the earth.

8. And Behold, from the tree to the Arch-Druid was a space not more than fifteen cubits in length, and he was sore afraid.

9. So he did go back among the faithful, and he did say unto them:

"Curse not in the name of the Earth-mother, for verily I say unto you: ye know not what it is that ye say."

10. And when he had told them of these things which he had seen and heard, they did marvel at it.

11. And it was taken by them to be a sign.

Chapter the THIRD

1. It came to pass that the Druids did continue to meet and to pass the waters-of-life for the period of one month.

2. But they did become anxious because there were left only a remnant of them.

3. Nevertheless, they did not come to be discouraged, for the size of their numbers did come to increase, though it was not by a very great amount.

4. And their efforts did continue to be thwarted, for the authorities had hardened their hearts against them.

Chapter the FOURTH

1. But behold, it came to pass that they were gathered together on the hill, by the altar, on the Saturday before the eve of Samhain.

2. And it came to pass that there did gather on the hill a multitude of people, the number of them being great than any which had ever been gathered at any other time.

3. Wherefore, the faithful did rejoice greatly, for they did see that it was not all come to nought, but that the truth was now spread among the people.

4. And they did behold the success of the reform, and they were glad in their hearts.

5. And the Arch-Druid did look upon the great number who were gathered, and he said: "It is good."

6. And he did speak unto them and he did welcome them, and he did tell

them of the wondrous things which were to occur on the eve of Samhain, which was near at hand.

Chapter the FIFTH

1. Now it did come to pass that the eve of Samhain did approach; and the moon was full.

2. And they did gather in the light of the full moon, and did come together in the usual spot which was upon the hill near the altar.

3. And there was a multitude of them, being in all greater than one score and ten in number.

4. The Arch-Druid did then offer up the sacrifice of life, but it was not accepted, for behold, the night of Samhain was at hand. Wherefore they did pass among them the waters, but they were not the waters-of-life, but rather the waters-of-sleep, for there was no life in them.

5. And a great wailing did go up among them, for they did lament the ending of the summer, and the beginning of the winter season.

6. The Arch-Druid did then light his torch and he did carry it before all those gathered as they did begin the pilgrimage. And they did all follow the torch, making their way to the grove, which was a grove of Oak.

7. And when they had arrived at the grove of oak, the Arch-Druid did take the torch and light with it the fire, and so the flames did rise high up out of the fire, testifying to the glory of Belenos.

8. And all were cheered by it.

9. Now the Arch-Druid did ask all who were gathered that they might sit upon the earth in the fashion of a great circle, each holding the hand of the one next to them. And he did ask that they might examine their souls, and speak such as they felt they ought to tell the others.

10. And there did follow a period of silence which was exceeding long.

11. And behold, some did begin to speak, and their voices were lifted up above the crackling of the fire in the silence of the grove.

12. And one did prophesy much, at times speaking in tongues, and then saying: "Someone is dead... see a great many people... a large circular room there... they need not be afraid... everything is going to be all right."

13. And behold, another did speak, saying: "I see... three stones on a black sky."

14. And many other great and wonderful things were spoken, for it was the eve of Samhain.

15. Now as the fire did die down, many did begin to leave the grove; but some there were who did stay, and who did undertake to jump over the fire seven times each, thereby insuring their luck during the coming season.

16. And when the fire had died down to ashes, they did all depart; and the moon was full.

Chapter the SIXTH

1. Now it came to pass that it was not long after the feast of Samhain when the chief of all the land did go out in a long procession among the people of the land.

2. And as he passed among them, a man who was his enemy, did attack him.

3. And behold, the chief of all the land was smitten by the hand of his attacker; and he was slain.

4. And a great crying and also a great wailing did go up from all the people.

5. And it came to pass that the body of the chief of all the land was taken up into the principal city of the land, and there was placed in the chief building, in the great circular room thereof.

6. But among the Druids, there were those who were sore afraid at these events. For they did say among themselves:

7. Behold, for this is now the fulfillment of the prophesy of the night of Samhain; for it is now all come to pass as it was spoken.

8. And they did marvel at it, for it was taken as a sign.

9. Now it came to pass that during the periods of Geimredh and Earrach, the earth did have the appearance of death; for the wind of the north did sweep over the land, and barrenness did settle upon the branches of the wood.

10. And there were during this time no meetings of the Druids, for there was no rejoicing in the time of sleep. v

11. But it came to pass that the Druids did come together to celebrate the coming of the period of Earrach, which is the festival of Oimelc.

12. And they did rejoice that the time was half passed in its course from Samhain to Beltane.

13. And there was a man who came unto them at that time who was called John the Messenger. And he came from across the sea from the land of Erinn.

14. And he brought unto them writings which were of the ancients: the incantations of Erinn.

Chapter the SEVENTH

1. Now it came to pass that the festival of Beltane was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.

2. And it came to pass that they did come up upon the hill, which was the one upon which was their altar, and they did look upon the altar which was there.

3. And they did say, one to the other, "Behold, our altar has not well weathered the periods of Geimredh and

Earrach."

4. And they did say, one to the other, "Let us now go and fetch great stones, and place them together in a new altar, which shall be the greatest of all the altars which we have built."

5. Wherefore, they did go and fetch great stones, and they did bring them to the place of the altar. And they did begin to place them together in their proper places, according to the shapes thereof.

6. And each Druid did work at the building of the altar with his bare hands.

7. And they did fix the stones of the altar in their places with mortar, that they might not be wrested therefrom again by the hand of the Anti-Druid.

8. And when they had completed the altar, they did stand back from it and rejoice in its completion; for it was the finest of all the altars which had been built.

9. And the altar was about four cubits long, and about three cubits wide, and about three cubits high.

10. And there was a passage through the center of it which did extend from the top of the altar down to the very bottom thereof, and through it could pass the smoke of the altar fires.

11. And it came to pass that they did become apprehensive, for they did perceive that the mortar was still not dry;

12. and they did say: "Behold, the mortar is not yet dry, and the Anti-Druid will come and he will tear the stones from their places in the altar before they have been fixed there by the drying of the mortar."

13. And they were sore afraid.

14. But it came to pass that one of them did step forward, and his name was David (the Chronicler). And he did offer himself for the purpose of the guarding of the altar.

15. And he did take it upon himself to stay by the altar until the mortar had

dried.

16. And as he sat by the altar he did see the sun go down in the west; and all the majesty of the heavens were opened unto him.

17. And he did keep his vigil upon the bosom of the Earth-Mother as the moon did rise in the east, and yet as it did set in the west.

18. And behold, as the sun did rise again in the east, and all the Earth was bathed in the warmth thereof, the Arch-Druid did come up upon the hill of the altar.

19. And they did kneel before the altar; and the Arch-Druid did consecrate David (who was the Chronicler) as a priest of the Order of Dalon Ap Landu.

Chapter the EIGHTH

1. Now it came to pass that the festival of Beltane was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.

2. And when they had come to the place of the altar, they did find it not. And they did find there not even the least stone thereof.

3. For behold, all that was the altar had disappeared, yea, even the last vestige thereof.

4. And they did perceive that the altar had been again destroyed by the hand of the Anti-Druids.

5. And this was the fourth time that the altar had been defiled by the Anti-Druids, and this was the most complete and utter destruction that had yet come to pass. For they had destroyed it with hammer and chisel and all manner of terrible weapon.

6. And it came to pass that a great wailing and moaning did go up, and the air was rent by the lamentation of the Druids.

7. But behold, they did go up from

that place, and they did celebrate the festival of Beltane, for even in the midst of their misfortune did they rejoice in the return of spring, and in the abundance of life which is the perpetual gift of the Earth-mother.

8. And they did go up upon the hill which was a short way off; and at the top of the hill they did find a grove of three oaks.

9. And they did rejoice in the renewal of the flow of the waters-of-life; and they did pour a libation of them upon the rock which they did find upon the hill where the three oaks did stand strong against the dark sky.

10. And that place came to be revered among the Druids, for it was the place of refuge in the time of their troubles.

11. And they did call that place the Hill of the Three Oaks.

Chapter the NINTH

1. Now it came to pass that in the time after the festival of Beltane, which is the period of Samradh, Norman, who had been Server, did go up unto the Hill of the Three Oaks.

2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-mother which were to be beheld there.

3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto him and he did behold the glory of it.

4. And he did continue to make his vigil until the dawn.

5. And it came to pass that as the sun rose in the east, he was met by the priests of Dalon Ap Landu who had come up onto the Hill of the Three Oaks.

6. And they did consecrate Norman, who had been Server to Dalon Ap

Landu.

7. And it came to pass that after Norman had become priest of the Order of Dalon Ap Landu, the priests of the Order of Dalon Ap Landu did gather together in council.
8. And the Council of Dalon Ap Landu did call upon David, who was a Fisher, and declare him Patriarch of the Order of Grannos, which is the first of the Patriarchs, and with all the powers thereof.
9. And it came to pass that the Patriarch of the Order of Grannos did call upon those who were priests of Dalon Ap Landu.
10. And he did consecrate them unto Grannos: priests of the Fourth Order.
11. And it came to pass that the priests of the Order of Grannos did gather together in council.
12. And the Council of Grannos did call upon Norman, who had been Server, and declared him to be Patriarch of Braciaca, with all the powers thereof.
13. And it came to pass that the Patriarch of the Order of Braciaca did call upon all the priests of Grannos.
14. And he did consecrate them unto Braciaca; priests of the Fifth Order.
15. And it came to pass that the priests of the Order of Braciaca did gather together in council.
16. And the council of Braciaca did call upon David (the Chronicler) and declared him to be Patriarch of Belenos, with all powers thereof.
17. And it came to pass that the Patriarch of the Order of Belenos did call upon those who were priests of Braciaca.
18. And he did consecrate them unto Belenos: priests of the Sixth Order.

Chapter the TENTH

1. Now it came to pass that in those last days a decree went out from the

authorities;

2. and they did declare to be abolished the regulations which had been placed upon the worship of those at Carleton.
3. And behold, a great rejoicing did go up from all the land for the wonders which had come to pass.
4. And all the earth did burst forth into song in the hour of salvation.
5. And in the time of exaltation, the fulfillment of their hopes, the Druids did sing the praises of the Earth-mother.
6. O Earth-mother, we praise thee.
7. In all that we do we praise thee: In our getting up and in our lying down, in our sleeping and in our waking; in our eating and in our drinking: in our working and in our times of leisure; for we are alive only through thee, and in our every act too we praise thee.
8. O Earth-mother, we praise thee.
9. In all that we see do we praise thee: in the sky and the sea, the hills and the plains; in the clouds and the stars, the moon and the sun, in the birds and the flowers, the butterflies and the myriad-colored fishes.
10. We praise thee with our admiration of the sunset and of the mountains, of the trees and of the streams. For thou hast made all things, and for all we see do we praise thee.
11. O Earth-mother, we praise thee.
12. In all that we hear and smell and feel and taste do we praise thee: in the song of birds and the roar of the sea; in the perfumes of flowers and freshness of a summer rain;
13. in the softness of a kitten and the coolness of a lake; in the sweetness of honey and the savor of fruits; for all that we hear and smell and feel and taste is of thee, and for all sensible do we praise thee.
14. O Earth-mother, we praise thee.
15. For all that we love do we praise

thee: for the love of our parents, and for the love of others; for the act and emotion of love is an act and emotion of praise, and in loving do we praise thee.

16. O Earth-mother, we praise thee.

17. In our meditations and services do we praise and think upon thy works and power.

18. O Earth-mother, we praise thee.

19. In all the whole world do we praise thee, from the east to the west do we praise thee and from the nadir to the zenith do we praise thee.

20. We praise thee in the day, and in the night, in all seasons of the year, and in the myriad of years.

21. We praise thee knowing and unknowing, believing and of little faith, for thou hast made all and art all, and we can praise and admire nothing without praising and admiring thee.

22. O Earth-mother, we praise thee.

23. Peace! Peace! Peace!

Meditations

Chapter the FIRST

1. I was standing alone. And behold, I heard my name called, and I went.

2. And I had been called to a place where there was a great fire, and the flames of the fire did rise as high as the tops of the trees.

3. Near the fire there stood a man; and he said unto me: "Follow me!" And I followed him.

4. Now we went far into the darkness of the night, and I followed him to an open space in the forest, which was like a small valley.

5. He said to me: "Behold;" and I looked where it was that he had pointed, and there was a pile of sticks.

6. And he said to me: "here you will

stay; and do not allow sleep to overtake you, but keep open your ears that you might hear."

7. And again he said "Behold;" and I looked where he had pointed and I saw there a small fire. And he said: "Take from the fire a brand."

8. Now I went to the fire, and took a burning brand from it, and returned to where the man had stood; but behold, he had disappeared.

9. So I took the brand and lit with it the sticks. And I sat down to listen and to meditate.

10. And I did not sleep.

11. And behold, I did hear my name called, and I answered. And a voice came out of the darkness and bade me not sleep but rather to examine my soul. And behold, this did happen twice.

12. And I was alone, but I did not any longer feel alone.

13. And as I watched my fire and contemplated the warmth and the light of it, behold, the sun did come up in the east, and I was bathed in the light and the warmth of it.

14. And I had not slept.

15. But I had seen things that I had not seen, and I had heard things that I had not heard and I had felt things that I had not felt.

16. And I arose, and left that place, glorifying Be'al and all the works of his hand, for I had seen the Earth-mother.

Chapter the SECOND

1. How wonderful are the works of Be'al!

2. How beautiful are all the things which are in the earth, which are on the face of the earth, and which are above the earth in the sky.

3. How beautiful are the flowers of the earth and the birds of the air. How beautiful are the stars and the moon, and the reflection of them upon the waters.

4. For these things are of Be'al, and not of man.

5. For thus saith the Earth-mother: "The Groves of the forest are my temples, and the trees of the groves are my icons,

6. "and the branches of the trees are my sacred scepters, and the green leaves of the branches are my sacrifice, which is a living sacrifice up unto beauty."b

7. Yea, how excellent are all these things, for they are created of Be'al, and they are not of man, Wherefore, they are sacred before us.

Chapter the THIRD

1. Behold the rocks of the mountains, and the trees above the grass waving; this is the Earth-mother.

2. Behold the ocean on the right, and the sea on the left, and mighty river which is but a trickle; this is the Earth-mother.

3. Behold the blue which is day and the black which is the night, salted with the stars, all above; even this is the Earth-mother.

4. The Earth-mother is one.

5. The sun is her right eye, the moon her left; and the clouds are her silver hair. The rivers are her fingers, the oceans are cradled in her hands, as a child.

6. For the Earth-mother is all which is revealed unto our sight, and which our ears do perceive, and which we do touch as we reach out our hands.

7. For the Earth-mother is all things which do make themselves apparent unto our sense.

8. She is Disorder Ordered;

9. she is Power Impotent;

10. she is Ugliness Beautiful.

11. And Be'al, he is cradled in the bosom of the Earth-mother;

12. and the eye of Be'al has entirely encompassed her.

Chapter the FOURTH

1. He is that which we have seen not with the eyes; and we have called his name Be'al.

2. And we have heard that which he is not with our ears; for his name we have called Be'al.

3. The taste which he leaves is not in the mouth; the odor of his presence is not sensed in the nose.

4. We have reached out, and touched, feeling his essence, though never with our fingers.

5. We have cried out in our anguish, our sublime anguish, and have called his name, yea, one name among many; we have called him Be'al.

6. For our knowledge of him is as that of the form in the fog, which has no form; we see it, and there is the more of it which we do not see; but it is.

7. Be'al is!

8. Yea, Be'al is one; even as he is many.

9. He has gathered the worlds in his net, even as they also have drawn him to them.

10. For all things are delivered unto him.

11. His glories they are many, yea, as are many the names we have given him according as his glories are manifested unto us.

12. We have seen him on the bosom of the Earth-mother; huge woody arms raised to the sky in adoration, strong and alive; and we have called his name Dalon Ap Landu.

13. Of his goodness we have tasted, yea, have we drunk of the fruits of the Earth-mother which he hath poured out before us; and his name we have called Braciaca.

14. We have seen him in the surf, beating his fists against the shore, and his vast body stretching to the horizon;

and we have called his name Llyr.

15. His voice we have heard thundering in the heavens, his power we have seen flash across the sky; and his name we have called Taranis.

16. Out of the bowels of the earth has he poured forth the water of his life, healing, soothing; his name is Grannos.

17. We have seen his smile, bright, radiant, raining glory and warmth down upon the bosom of the earth from his seat on high in the midst of the blue heaven; and we have called his name Belenos.

18. And the other faces of Be'al also have been turned kindly toward us.

19. Merrily merrily, bubbling, gurgling, we have seen her dancing over the rocks down to her marriage with Llyr; and her name we have called Sirona.

20. We have seen her laugh with the young baby, fly with the bird, burst forth her abundance with the corn; in all that hath breath and life have we seen her good face; and her name is Danu the bountiful.

Chapter the FIFTH

1. Ye have seen the glory which is day in the rising of the sun, and also the wonder which is night; and what greater thing is there?

2. Ye have seen the power of the floods and the tides; and what greater thing is there?

3. Yea, even have ye seen the bosom of the earth rent in twain, and fire and brimstone poured forth out of the bowels thereof; and what things is there which is greater?

4. Verily I say unto you: consider the small creatures of the forest which scamper gaily from bush to bush; are not they more wonderful than these other things?

5. Consider even the dainty flower,

how exalted is the glory of it.

6. For these are possessed of the greatest and most wonderful of all of the gifts of the Earth-mother: which gift is that of life.

7. Wherefore, consider this tree, which ye have selected for the great size thereof; for this tree is possessed of great age.

8. Great is the abundance of life which is in it, and which has passed through it; wherefore ye have raised up your praises unto it.

9. For ye have offered up your worship unto this in which life is great, that your worship of the greatness thereof might be multiplied in the tree.

10. This tree is your Bile.

11. For without life is there nothing which is anything.

12. The sun is as darkness without that it shines down on the living things; and the earth is as empty space without that it is a pedestal upon which have been placed the living things.

13. Thus, even the least leaf of this tree is greater than all on the earth and the sun.

14. For life is not of the Earth-mother, and life is not of Be'al, rather life is of them both. And great is the power thereof.

Chapter the SIXTH

1. Verily I say unto you: is it not written: "and each took this to be a sign, each in his own way?"

2. Which of you, having risen up saying: "this is truth, for I have seen it," will be followed? For even as ye have seen it, have not the others also seen it not; and where therein is the proof?

3. Rather, that which is as the bright light unto one man is as but the thick cloud unto the other.

4. For no man shall have truth save that he shall also have awareness.

5. Truth is as a bubble which dances in the air. Truly, it can be seen and the eye is aware of it; but it cannot be grasped by the hand, nor possessed. Neither can it be given to you by anyone.
6. Beware those men who say: "Follow my way, for mine is the way unto Be'al, and there is no other way."
7. Their numbers are great and their voices are loud. They shall present you much authority before you, and say: "We know our way to the only way, for it is the way of our fathers."
8. But take heed, lest you should fall into the trap.
9. For awareness shall come unto no one save it shall be in their own way; and it shall come unto no one save they shall come unto it.
10. Go ye, therefore, and seek after Be'al. And make your way not after the way of other men, but after your own way,
11. and go too to the fountain of Awareness, which is in Nature.

Chapter the SEVENTH

1. For what reasons is that ye sit here under the oak? Why is it that ye have come out together under the stars?
2. Have ye come that ye might not be alone? If so, it is good.
3. But verily I say unto you: many there are who have come together, yet remain alone.
4. Do ye sit in the open that ye might come to know Nature? If so, it is good.
5. But verily I say unto you: many there are who have sat for hours and have risen up knowing less than when they sat down.
6. Rather, in your coming together, seek to know in what way ye may help him who is next to you, and strive to act justly toward him.

7. And in your sitting down in the fields of the Earth-mother, open your minds as well as your eyes. Let your meditation grow and branch out as the oak which is over your head.
8. Except that ye have done these things, your sitting is in vain and coming is futility.
9. And why is it that ye do stand up before others and speak unto them?
10. Do ye teach unto them the ways of the Ancient Druids? If so, it is good.
11. For they had their wisdom, and that is oft forgot. But verily I say unto you: in their day, even they also were young in their traditions.
12. The wise man is not constrained to learn only that which he is taught. Yea, even as there is a time for talking, is there also a time for no talking.
13. In the silence of your being shall ye find that which is not of your being; and in the Earth-mother shall ye find that which is not of the Earth-mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great end and all else is but beginning.

Chapter the EIGHTH

1. When they come to you and then ask you "After what do ye seek?" then ye shall answer them saying: "Awareness;" for this is the first lesson.
2. For without awareness is there nothing which is.
3. But in your seeking of awareness, seek not it alone, as separate from all else;

4. for in seeking awareness ye shall find it not, and ye shall find it only in that ye seek it not.

5. Seek ye, therefore, after Be'al, for your awareness shall be in unity with Be'al.

6. And make first your search in the dominion of the Earth-mother, for the Earth-mother and Be'al are not to be separated.

Chapter the NINTH

1. Behold, they shall come unto you, scoffing, and mocking the words that ye have spoken, and saying: "There is no thing at all which is this awareness; what proof do ye give of it?"

2. And ye shall answer them in a parable, for this is the second lesson:

3. There was a small village in which was produced the finest cheese in all the world. There was none other anywhere that was like unto it.

4. And it came to pass that a traveler, who was a merchant, came to the village; for it was his desire that the finest of all foods should be served upon his table.

5. Wherefore, he did seek out the makers of the cheese.

6. But behold, when he was given a piece of the cheese, he did thrust it away from him, for he was offended by the foul smell thereof; for it was an exceeding foul smell indeed.

7. And he said unto them: "I do not believe that the taste of this cheese can be good, for it doth have an odor which is foul like unto no other!"

8. And he was answered: "Thou needst only to taste once of the cheese, and thou wilt see for thyself that it be good."

9. But it came to pass that the merchant did go away again, having not partaken of the fine cheese.

10. And he never did have served on

his table the finest of all cheeses, for he would not taste it, any of it.

11. Verily I say unto you: in all the books of Man is there not one word which can give you proof even of the taste of a cheese.

Chapter the TENTH

1. And when they come unto you and say: "And what, then, is the nature of this thing which ye do call awareness?" then shall ye give answer unto them in silence, for this is the third lesson.

2. For there be not one person who doth have awareness, save also that they are aware thereof.

3. And they are like unto them whose eyes are filled with the glory of all things upon which the light of the sun has cast itself.

4. But there are many, yea, it is the greater number, who, in their unawareness, are aware not even of their unawareness;

5. and they are like unto them who are blind from the day of their birth, and see not, nor know what it is to see.

6. But some there are who are aware only that they are also unaware; hallowed are they for they are the children of Be'al.

7. One of these is like unto them who keeps the vigil,

8. for their gaze cannot pierce the mantle of darkness which is thrown over all the world about them, but they rest secure in the knowledge of the return of day.

9. In your awareness shall ye be as at the moment of the rising sun,

10. and your spirit shall rise up even as the bird flies up to meet the light which is above, but which, hidden by the mountain, has fallen not yet upon the earth below.

Peace!

SELECTED BOOKS OF THE APOCRYPHA

The Book of Faith

(by David Fisher, 1964)

(Carleton & Berkeley Apocryphas)

Chapter the First

1. I, David, Arch-Druid of the Grove at Carleton, write these words so that those who come after me may know and understand some of the feelings which moved me to found the Druid movement. The tone of these writings will differ from the rest of the Books, but I write as I do for clarity, and, in accordance with Druid practice, make no request that my words become a dogma.

2. In the beginning, Druidism was formed as a protest against a religious requirement at Carleton College, not in affirmation of anything, except to affirm a mutual protest against coerced religion. The History of the Druids will be found elsewhere in the various books of this canon.

3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainty, and others in the Christian religion. I am a believer in Christianity, and still hold myself as such.

4. Attacks have shifted in time from

charges of insincerity to charges of emptiness and lack of real value. I write to reaffirm a new purpose, set forth elsewhere in the canon.

5. Druidism boasts no ethos. Since Druidism has never claimed to be a religion, dogmatism has always seemed incompatible with the organization. This does not mean that, as an individual Druid, I have no ethic, nor that any others who call themselves Druid are without beliefs as to what is right and wrong. As Druids, however, we can only affirm a mutual desire to ask ourselves questions about the meaning of life, and about the degree to which religious truth can be truth for us.

6. If I were to pass on any advice to my followers, it would be to never consider that they have found, as Druids, the ultimate answer to any of their questions. Druidism is a faith, if a faith, in questioning, not in answering. Awareness, to a Druid, is an individual thing, to be shared, perhaps, but never codified.

7. It has been asked, and with good reason: what is awareness. I can only answer that for me, awareness has meant a strengthening of my own faith, through communing with myself and with the world of Nature around me. I have come to a closer vision of the greater Reality that lies beyond this world, precisely because I have come to appreciate this world.

8. It has been asked, and again with good reason: if your purpose is to ask and to inquire, then why your use of ritual? Can not men seek for answers without the crutch of a ritual which has no real religious purpose? I can only answer that the Druid ritual has a value

because it can be used by different men in different ways.

9. For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great Answer to calm men's hearts and minds, not as a magical formula of absolution; but for some, the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.

10. For one man, the partaking of the Waters of Life is a mystical sacrament of communion with a god or gods. For another, it is an act of common fellowship with other seekers of the truth. As a priest, I do not seek to consecrate the Water to any use with my words, but rather think of my words as a common means for others, who watch and listen, to consecrate the Water within themselves.

11. Whether what has been founded at Carleton remains or passes away is now unclear. I will always have a concern for the Druids. My own feeling is that if the experience has helped any men to better see themselves, and to become aware of the problems of life in a new way, then it will have served its purpose.

12. I have called this book the Book of Faith. It is my faith in what I have done and in what I have seen grow. In accordance with a basic principle of Druidism, I do not presume to speak for anyone else except for myself. Yet I would add one word to the skeptical, to the vain, and to the self-satisfied.

13. Before you, O reader, pass a

judgment on the Reformed Druids, look first into your own heart and be very sure that all is right and at peace. Then without false pride, ask those who call themselves Druids what they have learned from being Druids. Then, when you have weighed the amused against the serious, the scoffers against the men who call themselves aware, then only will you be able to judge.

14. In the name of the Earth Mother, the great personification of all that moves and walks and lives and is upon the Earth, and in the name of Be'al, the source of all truth without whom no Druid is aware, but whose nature remains to each man his own mystery, I ask upon you peace. May you, in your own way, find the truth, as I have found it.

So be it.
David Fisher
April 12th, 1964.

The Book of Changes

PART ONE

(By Isaac Bonewits, 1974)

(Berkeley Apocrypha Only)

Chapter the First

1. On July 18, 12 y.r. (1974 c.e.), the letter which follows was sent out by the Arch-Druid of the Twin Cities Grove to all the members of the Council of Dalon Ap Landu.

2. Dear Brothers and Sisters:

3. I have thought long and hard about the difficulties facing the RDNA in the years ahead, and have come up with the following suggestions.

4. As is traditional among the Druids, I make no request that my words become dogma, but rather that they be pondered and acted upon (either pro or con) by those of you who give a damn about Reformed Druidism, or would like to see it survive and even grow.

5. Let us begin by admitting that we are a religion and describe ourselves to each other and the outside world roughly as follows:

6. The RDNA is an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous gods and goddesses as personifications of various aspects of our experience. We offer no dogmas or final answer but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems that are compatible with our own approach

and Nature.

7. Let this be how we view ourselves and approach others.

8. Next, I would recommend that, without getting into an evangelistic trip, we make our writings available to others and publicize the location and mailing addresses of our Groves through the Neopagan media.

9. Next, let all the members of this Council who may in traveling meet other Neopagans of equivalent dedication to the search for awareness, act more swiftly to found Groves and to telescope (if ethically possible) the time needed to ordain these others to the Third Order down to a few months or even less; leaving the new Druids and Druidesses to take over the fledgling Groves while the ordainer travels on.

10. Most especially can this be done, without the loss of 'quality control' within the Council, with those individuals who are already Priests and Priestesses in other Neopagan traditions based upon similar philosophies.

11. In this way, a single Third Order Druid or Druidess in traveling about and meeting other Neopagans could in the space of one year provide legitimate Arch-Druids or Arch-Druidesses for three or four new Groves. This would solve the problem of maintaining our "Apostolic Succession" without the necessity of forcing would-be Druids to travel up to 2,000 miles to attend the services of one of the two surviving Groves for a year and a day.

12. A similar program of 'exchanging ordinations' has already been carried out by many Witchcraft and other Neopagan organizations; and as long as reasonable care is exercised in the choices of who to telescope training for, no major problems arise.

13. As for the conducting of the business of the Council, we are going to

have to make some serious decisions immediately. Do we really need the Council? If the Carleton Grove is defunct (which it seems to be) how can we convene the Council when its official Chairperson is nonexistent? Was it really that wise to have the election of the head of the Council left to the caprice of any one Grove, especially a Grove whose membership changes every four years by 100%???

14. I will make the following organizational proposals and ask that all members of the Council contact me with their reactions, before September 15th.

15. Let the office of the Chairperson of the Council rotate from year to year among the heads of genuinely active Groves (i.e., holding at least one meeting per month). I will nominate Robert Larson, D.A.L., Be., Arch-Druid of the Berkeley Grove and an original Carleton Grove member as the First Chairperson.

16. Let the By-Laws be changed so that members of the Council who do not keep in touch with the Chairperson (and send in change-of-address notes, etc.) may be temporarily dropped from the rolls of the Council until they get back into communication. This would solve the quorum problems so that we could actually get some work done now and then.

17. Let the rules governing the Higher Orders and the selection and replacement of their Patriarchs and Matriarchs be changed or else let the Higher Orders be abolished.

18. It is my earnest belief that these changes need to be made immediately and I hope that when this letter is eventually edited and tacked on to the end of my addition to the Apocrypha, that it will give a better picture of the RDNA than this letter presently presents.

19. If the RDNA is to survive as an organization, these or similar changes

are going to have to be made. I request all members of the Council to contact me as I said before, by September 15th at the latest.

20. If the majority of the Council members approve (and remember, this is only the majority of those members known to exist as of two years ago, because nobody ever bothered to send out updated lists), then I will go down to Carleton College and attempt to recover the Archives. These I will send to Robert Larson.

21. If the majority of the letters I receive disapprove of my suggestions, Robert and I will take our Groves and leave the RDNA to found a new group to be called the SDNA or Schismatic Druids of North America.

22. We will declare The Druid Chronicles [of the Foundation] to be our 'old Testament' and will rewrite those portions we consider objectionable (though for historical reasons we will retain the original readings in footnote form). Then we will write additions of our own, incorporating the contents of this letter as our guidelines.

23. This we will do, not because we seek to destroy Reformed Druidism or to co-opt it, but because we honestly feel that this is the only way that the principles that the RDNA stands for can be spread and grow into any form that can help either humanity or ourselves.

24. The RDNA being basically anarchistic, has little it can do to prevent schisms and we are ready, willing and able to schis if that is what it takes.

25. We are open to other suggestions, but suggest that they come quickly for our decision to schis or remain within the RDNA will be made before Samhain.

26. May the Mother bless us all, and inspire us with the wisdom we need.

27. *[signed]* Isaac Bonewits, D.A.L., Be.; Arch-Druid of the Twin Cities.

The Epistle of Renny

(By Renata Seidel, 1974)

(New to ARDA 1)

Chapter the First

1. Dear Brother Isaac,
2. I am torn between a desire to write in such a manner as to show you the ludicrous irony of your discrepancy in spirit with the founding fathers of Reformed Druidism, and a desire to seriously confront you with the rather "dangerous" nature of the tone you have established.
3. Three things disturb me greatly.

Chapter the Second

1. One. Your tone, your approach, your pointed lack of all brotherly community feeling, and even awareness, in attempting to adopt a position of authority and a spirit of action.
2. An interest in change, in reform, in producing responsiveness, is perfectly admirable.
3. Where the need for such ominousness?
4. Please reread your letter and try to perceive the fearsomeness it quite naturally communicates.
5. If I did not take you seriously, I would laugh at what seems to me (if possible and probably the only possible) highly un-druidic sentiment.
6. The "voice" itself of your letter frightens me into suspicions of its content and eventual implications.

Chapter the Third

1. Two. Your completely undemocratic method of attempting to bring about change. I cannot "vote" on the content of your letter, because I disapprove of both alternatives, i.e. your own particular approach vs. a schism.
2. Why do you assume that no other

Druid would have worthwhile alternatives?

3. And why do you present the matter in such a way that it is impossible to make additional suggestions subject to vote?

Chapter the Fourth

1. Three. Your overriding concern with form, with definition, with growth, speed, efficiency, in other words with "progress" (please catch the implications of that term, I know you didn't use it), all "without getting into an evangelistic trip."
2. My dear brother Isaac, a concern with evangelism is a concern with evangelism, no matter whether you perceive that's the source of your high or not.
3. Evangelism or even conversion have never been aims of Druidism.
4. Though you may think you can maintain an interest in "quality," an interest in speed and conversion are themselves antagonistic to the essential spirit of Reformed Druidism as it was conceived.
5. I myself, would never have become a Druid under your proposed approach or definition.
6. The entrance into any "public" system of information dispensing is itself a very touchy question, the importance of which you seem entirely unaware.

Chapter the Fifth

1. I have many objections to your "definition" of Druidism.
2. Unfortunately, you have presented it as subject to a yes or no vote, and not even revision by the members.
3. In the past, form and definition have always been of the greatest flexibility, and there is a principle and a

spirit behind that fact—unexpressed, but all the more solemn for its *unexpressibleness*.

4. You act as if this flexibility were a result of disinterestedness, rather than meaningful interest.
5. In other words, you have presented a very complex question in a very narrow and political manner.
6. One might almost say tyrannical.

Chapter the Sixth

1. To put it mildly, brother Isaac, you scare the living daylights out of me, as far as the future of Druidism goes.
2. I am much more concerned about the institutional and highly political aspects you are introducing, than even in the sleepiness of the Carleton Grove, in spite of its crucial position organization-wise.
3. Skepticism and organizational sluggishness have always been present in the past and have not yet threatened the very existence of the Druidic movement.
4. In fact, it's very possible they reflect a certain typical state of mind, or one which at least has its own particular spiritual validity, the more credit to Druidism that it can attract even such people refer e.g. to the founding fathers themselves!
5. If you are so concerned about the situation at Carleton, I suggest you take a trip there and call a meeting, before you claim their membership has dropped to zero.
6. I suggest you contact Donald Morrison, who is only First order (due to his extreme spiritual ponderousness) and has not therefore taken over the "formal" rituals at the school.
7. You will find him most receptive to brotherly discussion.

Chapter the Seventh

1. The situation organizational-wise of Druidism is, of course, difficult. I have no argument against your complaint, only against your presentation and your solutions.
2. You will undoubtedly be hearing from at least one other person (Richard of Ann Arbor) on the history and the intricacies of the problem itself.
3. I hope you will be convinced of the necessity of a more involved discussion among members on so involved an issue.
4. (Schism is certainly not a light matter!)
5. PLEASE SLOW DOWN and calm down, brother Isaac!
6. A blessing from the peacefulness of the East.
7. (Tonight, by the way, is Krishna's birthday.)

Peace,
Renny the Silent
Arch-Druid of Carleton
August 10th, 1974

The Epistle of Ellen

(By Ellen Conway Shelton, 1974)

(New to ARDA 1)

Chapter the First

1. Dear Brother Bonewits.
2. I have thought long and hard about what might be the nature of the difficulties you mention facing the RDNA in the years ahead, for I do not see that any are yet apparent.
3. The only difficulties I can see at all are those facing RDNA as an organized religion; and for the existence of these I rejoice.
4. I should be troubled indeed were RDNA to decline to the status of an organized religion.

Chapter the Second

1. "Verily, I say unto you: is it not written:
2. "And each took this to be a sign, each in his own way"?
3. "Which of you, having risen up saying: 'This is truth, for I have seen it, will be followed? For even as ye have seen it, have not the others also seen it not; and where therein is the proof?
4. "Rather, that which is as the bright light unto one man is as but the thick cloud unto the other." (Med. 6:1-3)

Chapter the Third

1. The most which may be said to characterize all of the RDNA is that which is set forth in the Two Basic Tenets.
2. If you wish to be more specific about your own view of your own Druidism, then it is your responsibility to make clear that the narrower view is your own, within the broad range defined by the Basic Tenets.
3. I confess that it is with some regret that I avow this to be so, for I not

only am most definitely not a Neopagan, but also object to the infusion of Neo-Paganism into Reformed Druidism.

4. But by the same token, you must not expect that any of us will fail to complain bitterly if you present your view as that of all Reformed Druids.

Chapter the Fourth

1. I do not share your hope for "RDNA... to survive as an organization."
2. Its origin was in protest at the organization of religion, and I hope to see it continue so.
3. I would prefer to see RDNA survive as a fellowship of people whose search for religious truth has led them to the contemplation of and delight in nature.
4. And I earnestly feel that in this (lack of) form, RDNA can indeed spread and grow (if so desired) into a vehicle that can help both ourselves and humanity.
5. But let us not make the mistake, which so many others have made, that of stressing the form to the neglect of the goal.
6. The form of Reformed Druidism of North America must be unique to each person in his own circumstances: only so can it ever hope to attain its goal.

Chapter the Fifth

1. "Religions construct cathedrals and design robes [or definitions], just as scientists develop elaborate journals, but all too often the enterprise may become limited to a propagation of the means, with the original end, the desired objective, forgotten." (Robert E. Ornstein, *The Psychology of Consciousness*, p. 98)

Ellen Shelton
Arch-Druid of Ann-Arbor
August 11th, 1974 c.e.

The Words of Green

(By Richard Shelton, 1974)

(Carleton Apocrypha Only)

Chapter the First

1. To the Council of Dalon Ap Landu:
2. Many of you will recently have received a letter from Isaac Bonewits; this letter is in response to his.
3. I am somewhat bemused by this call for a description of Druidism. The description has been there all along; refer the curious to the Basic Tenets in the Chronicles (Law 4-6). More than that there is not. We are such a diverse group that there is almost nothing one can add to the Tenets and still embrace the entire Reform. If one wants a more direct description, say:
4. The Reformed Druids of North America are a fellowship dedicated to the search for religious awareness. We believe each person must find for himself his own path to awareness; we believe there is comfort and wisdom in nature and in the words of all who search.
5. I hesitate to suggest even that much. On the other hand, I find that Isaac's description bears little resemblance to my brand of Druidism. There is literally not one sentence in it I can agree with wholeheartedly.
6. I am not sure that I worship anything, for example; I am not even sure I know what worship is.
7. I find "the feminine personification of Manifestation" and "the masculine personification of Essence" devoid of any meaning whatever.
8. The phrase "eclectic Reconstructionist Neo-Pagan Priestcraft" just sticks in the throat; we have practicing Jews and Christians in the

Reform, and "pagan" is not usually used to describe Jews or Christians, or Mohammedans or Buddhists, or their writings, from which I have drawn comfort and inspiration.

9. As for Priestcraft: if Druidism is Priestcraft, what shall we say of those Druids who are not ordained to the Third Order? Are they failed Druids, Druids who have not seen the light?
10. Quite the contrary; they are Druids in the fullest sense, even as we of the Third Order are Druids of the First Order first.
11. Indeed, it is the priests who fail, to the extent that our priesthood is in evidence. If we insist on attempting to guide others and on managing the Reform, let us at least recognize with Lao Tzu that the best leadership is that which is not perceived.
12. It will be evident that Isaac and I disagree strongly on many matters.
13. Yet and this is my point we both call ourselves Reformed Druids. Let the Reform remain such that this is possible. Let us in particular not represent our private paths as Reformed Druidism.

Chapter the Second

1. What is the hallmark of the Third Order? The answer is written all over Customs 6: it is service.
2. We are ordained to the Order because we feel the call to minister, and not to confer upon us any honor.
3. This call is beyond our commitment as Druids to the search for awareness, and it carries responsibility; responsibility to the Reform not to vitiate its particular Druidic nature, responsibility to the individual Druid not to tread too heavily in his path.
4. Take on the priesthood of the Neo-Pagans if you will, for your path may lead that way.
5. But as an Arch-Druid, offer the

priesthood of Reformed Druidism only to those who receive it as a commitment to the service of the Reform and who receive it in this spirit of humility.

Chapter the Third

1. I hope to avoid schism; I find it hard to believe that, as undogmatic as we have been, we are faced with it.
2. But if Isaac and Robert feel the need for more dogma and more organization within Druidism, I am afraid I will welcome their schism.
3. For my part, I wish Druidism to remain what it took me some time to come to appreciate: a quiet, gentle revolution against tyranny in religion and as all-embracing as the Mother Earth.

Peace be unto all of you!
Richard M. Shelton
14 Foghamhar XII
14 August 1974

The Book of Changes **PART TWO**

(By Isaac Bonewits, 1976)

*[The aftermath from discussion on The Book of Changes, Part One]
(Berkeley Apocrypha Only)*

Chapter the Second

1. The reactions to this missive were, as usual for Reformed Druids, varied.
2. Out of the 33 copies mailed, some were returned by the Postal Service as undeliverable. These were: D. Wesley Hubbard, Marta Peck and Richard Smiley.
3. The following members of the Council of Dalon Ap Landu objected vigorously: Diane Erbe (Adr. of Carleton), David Fisher, David and Deborah Frangquist, Gerre Goodman MacInnes, Thomas McCausland, Renata Seidel, Ellen Conway Shelton (Adr. of Ann Arbor) and Richard Shelton.
4. The following members of the Council agreed with the basic concepts outlined: Michael Bradley (Arch-Druid of Chicago), Joan Carruth, David T. Geller, Charles Hixson, Robert Larson (Arch-Druid of Berkeley), Cathy MacQuilling, Stephen W. A. McCalley, Steven Savitzky, S. Vokhvy Sterba and E. David Uggla (Arch-Druid of Stanford).
5. The following member of the Council sent no reply at all: Thomas Carlisle, Phillip Cooper, Stephen Corey, Victor Henney Jr., Robert Hirsch, Laura Kiigimagi Keeting, Glen McDavid, Don Morrison and Gary (of Schenectady) Zempel.
6. The following member of the Council sent as his reply a definite "maybe": Norman Nelson.
7. Thus it was that a majority of those who managed to communicate

about the contents of the letter, including four Arch-Druids of the Groves known to be active in July, 1974 c.e., desired that changes of the general sort outlined be made.

8. However, these Druids were divided into two factions: those who were of the majority, who favored the staging of a coup d'état and those, who were of the minority, who favored a full or partial schism.

Chapter the Third

1. Now the Arch-Druids who desired changes conferred with their Groves at Services and with each other by telephone and mail, and came to these conclusions.

2. That two new organizations would be formed which would, for at least a while, be semiautonomous branches of the RDNA; and that these groups would be known as the New Reformed Druids of North America (NRDNA) and the Schismatic Druids of North America (SDNA).

3. That the name NRDNA would probably wind up being used by those Druids who wished to continue to acknowledge the Council of Dalon Ap Landu; to wit, those who favored a coup.

4. That the name SDNA would likewise probably wind up being used by those who favored a full or partial schism from the Council of Dalon Ap Landu.

5. That a new Council to be known as the Provisional Council of Arch-Druids would be formed for at least a while, and that this Council would consist of all willing Arch-Druids and Arch-Druidesses of all active branches of the Reform that might exist or be formed in the future.

6. That all Groves would continue to retain their traditional autonomy.

7. That the purpose of the

Provisional Council of Arch-Druids would be to confer with and represent their Groves for the consideration of various matters of import and controversy.

8. That among these matters would be those of: new Constitution(s) and By-Laws, the continuation or ignoring of the Higher Orders, the possible need or ethical reasons for the institution of defrocking procedures, and the final decisions concerning the future political structure and interrelationships of the various branches of the Reform.

The Book of Changes

PART THREE

(By Isaac Bonewits, 1976)

[The Voting Results of the Isaac Affair]

(Berkeley Apocrypha Only)

Chapter the Fourth

1. Now other tentative decisions were made by the four Arch-Druids with the majority consent of the Third Order members of their Groves; and these were as follows:
2. That no Reformed Druid should speak for the beliefs or nonbeliefs of all Reformed Druids, save to mention the Basic Tenets outlined in The Book of the Law, and that members of each branch of the Reform should speak only for themselves.
3. That the general definition mentioned in the letter of July 18 (Chapter 1, verse 6, above) for the RDNA might be used by the SDNA and/or the NRDNA instead.
4. That it be specifically mentioned to all Reformed Druids that they may found affiliated, subordinate or allied Orders, of whatever sort desired, to enhance their experience of Reformed Druidism.
5. That the suggestions made in the letter of July 18 (Chapter 1, Verses 8-12, above) concerning missionary work and the ordaining of new Third Order Druids might be followed by the NRDNA and/or the SDNA.
6. That the new addition of The Druid Chronicles being prepared by Isaac Bonewits and Bob Larson should be edited to remove obsolete passages and sexist phraseology, but that the original readings (for the benefit of those who prefer them, as well as for historians) of all passages changed drastically would be retained in The Book of Footnotes.
7. That the revisions to The Druid Chronicles as well as all associated materials to be published with them, would be agreed upon by the Provisional Council of Arch-Druids before printing, and that in cases of disagreement, the original readings of each controversial passage would be retained in the body of the text, and the alternate readings be placed instead into The Book of Footnotes.
8. That copies of The Druid Chronicles would subsequently be printed and made available to all Reformed Druids, as well as to other interested persons, at a reasonable cost; save only that (a) copies of the ordination ceremonies to the Third Order would be available only to members of that Order, and that (b) copies of the ordination ceremonies or other rituals of the Higher Orders (as well as any other Orders founded) would be available only to members of each Order, unless the leader of a given Order were to say otherwise.
9. That editions of the original RDNA Orders of Common Worship for the Winter and Summer Halves of the year, as well as the original RDNA Second and Third Order ordination rites, would be printed intact; although individual Arch-Druids and Groves might alter or rearrange these liturgies as desired (save only that nothing be actually removed from the Third Order ordination).
10. That copies of special rituals for the celebration of High Days, weddings, funerals, child namings, etc., would be incorporated into each new edition of The Druid Chronicles as they became available and/or were composed by individual members of the Third Order.
11. That the First Chairperson for the Provisional Council of Arch-Druids would be Robert Larson, DAL, Be.,

Arch-Druid of Berkeley and veteran of Carleton.

12. That the final proposals concerning the various matters of controversy and import would be submitted by the Provisional Council of Arch-Druids to a vote of all Third Order members of all existing Reformed Druid Movements in or before Foghamhar 15 y.r. [i.e. August 1977 c.e. Ed.]

13. And that all concerned should abide gracefully by the decisions of the majority, or else feel free to form their own separate groups in mutual respect.

Chapter the Fifth

1. Now all these events herein recorded [in The Book of Changes, ed.] did occur in August of 12 y.r. and the decisions were originally meant to take effect as of the following Samhain (the beginning of 13 y.r.)

2. Indeed the Twin Cities did decide upon a partial schism at that time and did call itself the Schismatic Druids of North America.

3. And they did because they felt that it was unfair to present themselves as representative of all Reformed Druids, and because they were unhappy with what they felt was the negatively anarchistic structure of the Council of Dalon Ap Landu.

4. Still did they wish to remain in communication with the other branches of the Reform, so they did determine that their current and all future Arch-Druids would become members of the Provisional Council of Arch-Druids and that the ordination ceremonies to the Third Order of the SDNA would consist of the same elements and words used by the RDNA, with additions, so that the members of the Schismatic Third Order might also be members of the Council of Dalon Ap Landu.

5. But none of the other decisions

reached by the four Arch-Druids and their Groves did take effect, because no one was notified of them.

6. This was because the Arch-Druid of the Twin Cities Grove, who was supposed to print and mail this addition to The Books of the Apocrypha, was busy with a new job and a new wife.

7. And he was living on Central Druid Time.

8. Thus this Book was not printed and distributed to all the members of the Council of Dalon Ap Landu as it was supposed to be.

9. And so no one outside of the four active Groves knew that the Provisional Council of Arch-Druids had been formed, or that 13 y.r. was supposed to have been "The Year of Changes."

10. And that year was over and gone before this book was ready to be printed and distributed.

11. And it is now, as of this writing, Samradh of 14 y.r. (1976 c.e.) and the official notice has still not yet been properly distributed.

12. And behold in June of 14 y.r. was born yet another Grove and Branch of the Reform; for then was founded the Arch Grove of the Hassidic Druids of North America in the city of St. Louis, Missouri.

13. And in that same month did Eleanora Auvinen become the Arch-Druidess of the Twin Cities Grove of the SDNA, for the former Arch-Druid did move back to Berkeley, California, there to preside over the Mother Grove of the SDNA.

14. Now therefore, because, because of all these things which have occurred and not occurred, has this last Chapter been added to this Book, and have the first four Chapters been edited to eliminate or expand various dating references.

15. And this Lughnasadh 14 y.r.

edition of The Druid Chronicles, in which this Book appears for the First time, is being read and approved by the entire Provisional Council of Arch-Druids prior to publication.

16. And therefore this Book is also being read and approved by the members of that Council, and shall be taken to be the proper and official notice of their actions and intentions in these matters.

17. May the Earth-Mother and Be'al bless us and guide us through this period of evolution.

Peace!

THE LITURGY OF THE DRUIDS

Order of Common Worship (Summer)



I. OPENING BLESSING

O Lord, forgive these three sins that are due to our human limitations: Thou art everywhere, but we worship you here; Thou art without form, but we worship you in these forms; Thou needest no praise, yet we offer thee these prayers and sacrifices; O Lord, forgive these three sins that are due to our human limitations. Mighty and blessed, fertile and powerful, to thee Earth-Mother, we sing your praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

II. PROCESSION, DRAWING OF THE CIRCLE, & FIRE LIGHTING

III. HYMNS OR CHANTS OF PRAISE

IV. THE SACRIFICE

Our praise has mounted up on the wings of eagles, our voices have been carried to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this our sacrifice of life. Accept this we pray, and grant us life.

Hast thou accepted our sacrifice, O our Mother? I call on the Spirit of the North to give answer, of the South, of the East, and of the West... Praise be, our sacrifice, dedicated to the fertility and renewal of life has been accepted.

V. THE ANSWER

Priest: Of what does the Earth-mother give that we may know the continual flow and renewal of life?

Preceptor: The Waters-Of-Life.

Priest: From whence do these Waters flow?

Preceptor: From The Bosom Of The Earth-Mother, The Never Changing All-Mother.

Priest: And how do we honor this gift that causes life to men?

Preceptor: By Partaking Of The Waters-Of-Life.

Priest: Has the Earth-Mother given forth of her bounty?

Preceptor: She has!

Priest: Then give me the Waters.

O Dalon Ap Landu, hallow these waters by the sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power as we take and drink of thy secret essences.

THE LIBATION

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. THE SERMON

VII. THE BENEDICTION

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that you go forth with her blessing. Peace, peace, peace.

Order of Common Worship (Winter)



Simple Winter Version
By Mike Scharding, 1993

The Invocation

O Lord, forgive these three errors that are due to our human limitations:
Thou art everywhere, but we worship thee here;
Thou art without form, but we worship thee in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;
O Lord, forgive us these three errors that are due to our human limitations.
O Mother, cleanse our minds and hearts and prepare us for meditations.

Optional Procession

Drawing the Sigil & Incantation

The Sacrifice

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life. Put Sacrifice on Altar
Priest: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

The four winds are silent; the Earth-Mother sleeps.

The Catechism of The Waters-of-Sleep

Priest: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

Preceptor: The Waters-Of-Life.

Priest: From whence do these Waters flow?

Preceptor: From The Bosom Of The Earth-Mother, The Never Changing All-Mother.

Priest: And how do we honor this gift that causes life in us?

Preceptor: By Partaking Of The Waters-Of-Life.

Priest: Has the Earth-Mother given forth of her bounty?

Preceptor: she has not! The waters are here, but the spirit has gone out of them.

Priest: Of what, then, do we partake?

Preceptor: The Waters-Of-Sleep.

Priest: Then give me the Waters-of-Sleep.

The Consecration

O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

The Communion & The Libation

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

The Benediction

Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you.
Peace! Peace! Peace!

The Quick Order Liturgy

By Pat Haneke, Akita Grove
A Druid Missal-Any
Summer Solstice 2001

Patrick Haneke has produced the ultimate quick and easy ritual for those tired of schlepping baskets of materials, scripts, and such to the site. his can be performed anywhere, even in the middle of Wall Street without drawing too much attention. Pat calls it the "Quick Order", (but other members of the Grove, call it "Lugh's Loogey Liturgy," "Mannanan's Mucus Mass," "Sirona's Spit Service," etc.) and it is best done solitary (as you'll see).

1. Scratch a sigil at your feet.
2. Whistle or hum something.
- 2.5 Take a lighter, burn a leaf or light a cigarette.
3. Ask, "How was that?" Look around you for signs.
4. Say, "Not bad, huh?"
5. Ask, "What is precious to us?"
6. Answer, "Waters."
7. Ask, "Where is the Waters?"
8. Answer, "Right here." Pour something (or spit) into your hand.
9. Raise your hand.
10. Say, "Bless these and all waters that give us life."
11. Drink the waters.
12. Say, "Here's the extra." Return the extra to the ground.
13. Think of something clever, or ordain people.
14. Say, "Good bye"
15. Rub away the sigil.

(Estimated time for completion: 2 minutes 12 seconds)

Daily Druid Devotional

By Pat Haneke, Akita Grove
A Druid Missal-Any
Lughnasadh 2002

The Triples:

Take one idea of whose veracity you're sure of, and think of three counter arguments against it or three people who would object to it.

Take one idea you think is wrong, and think of three supportive arguments or people who would support it.

Now, take one idea that you're unsure of and bring it up in conversation with three people.

The Doubles:

Notice one parallel or lesson between Nature and human society; such as nesting and mortgages.

Resist one urge and give into another urge every day; until you are master of them.

Notice an opposite in the world; and see if you can find a "gray" example.

The Singles:

Touch a new and different organism every day. If you don't know the real name, give it a temporary name. Read one page that you don't have to, on a topic you don't know much about. Greet or salute one person you've never acknowledged before.

The Zeroes:

Listen to someone without a preconception of them. Do nothing for a moment in the midst of your busiest time. Purposely skip one of the previous activities.

Oakdale Grove Beltane Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of Beltane, the ancient
festival that marks the first signs of
summer!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all life we
sing

AD: To those known and unknown,
remembered and forgotten, Divine

essences, creating, preserving and
destroying...

PR: Be in our awareness, teach us Your
joy, let us share Your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the time of **Beltane** is at hand. We do
not know what to offer the Earth-
Mother, so we offer our prayers and
sacrifices. Each of us in our own way,
Each of us with our own prayers, Each
of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,
in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,
in the back of our minds,

in the quiet of our spirit;
evaluating all that has happened
in our private lives since last we stood
together, so that the secret essence may
help us to understand these experiences
as sources of wisdom and growth, with
the spirit of truth and of light within us,
like a spark of the sun, and a flame
within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the

taking of a life may we deepen our respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

Beltane chant:

B: The Earth-Mother wakes from her long sleep and smiles on us today!
She brings us life! She brings us light!
She is awake!

The Earth-Mother wakes and seeks
Be'al.

We light our fires to show the way.
To couch with the Earth-Mother and
bring forth life.

Quickly Be'al returns!

O Be'al we welcome thee!

O Earth-Mother we welcome thee!

O Be'al, O Earth-Mother, parents of all
that live, we welcome ye back to our
midst.

Give us of your life, O most high, that
we may share your joy.

Welcome are ye among us, O most high.

Smile on us who have kept your ways,
Through the time of sleep.

Chant of Praise III

Hymn to the Earth-Mother:

AD: O Earth-Mother!

We praise thee,

That seed springeth,

That flower openeth,

That grass waveth.

We praise thee for winds that whisper

Through the graceful elm,

Through the shapely maple,

Through the lively pine,

Through the shining birch,

Through the mighty oak.

We praise thee for all things,

O Earth-Mother!
Who givest life.

The Supplication

PR: O Earth-Mother, O Mighty Ones,
We have called upon You and You have
heard us. We have offered of ourselves
and have faith that You have accepted.
Yet each of us has needs for guidance
and for aid, without which we cannot
fulfill Thy ways. Hear now Thy children,
and help us, as ever You have done. Now
let each of us, within our hearts, declare
silently our needs we wish fulfilled, in
order to accomplish our goals.

[15 second pause]

AD: And we declare, that as this Grove:
We need Your strength and wisdom,
Your healing and joy, so that we may
accomplish our goals, and fulfill our
dedications. Bless this Grove and all
present, and bring us all that we may
need, materially and spiritually, so that
we may grow ever stronger, in
Awareness, in faith, wisdom, sincerity,
health, and joy.

The Sacrifice I

AD: Hail to the gathered ones! For now
is the time to offer up your sacrifices to
the Earth-Mother.

AD: Come ye winds and ye kindred
spirits of the wood, from earth and from
sky, from greening tree and running
stream; speak to us of the coming of
spring, of rain on the hill and sun on the
field, of the promise of ripening summer,
of the quickening of life and quickening
of spirit that springeth from the heart of
all things and raiseth all unto life!

The Sacrifice II

AD: From Samhain, now half a year
past, we have kept watch of the sun that
divideth time as we ourselves. And we
have seen the earth barren and deemed

that life had fled. Yet thou abidest
through all. In token of this we have
taken the evergreen as sign, and the
evergreen do we consecrate to ourselves
that we may consecrate it to thee.

[AD places the evergreen into the fire]

The Sacrifice III

AD: We behold the wild flower, the
supreme sign of thy life and power. O
Thou that returnest to the ways of the
waking world, kindle within us thy joy,
thy spirit, thy life!

[AD places flowers into the fire]

The Answers

B: *The Arch-Druid must now seek an
omen through aeromancy or augury to
determine if the offerings and sacrifices
have been accepted.*

AD: Our praise has mounted up on the
wings of eagles, our voices have been
carried on the shoulders of the winds.
Hear us, we pray, for we have offered up
our sacrifices of life, imbued with the
spirit of our praise, prayers, and desires.
Accept them, we pray, and cleanse our
hearts and minds, granting us Thy peace,
thy blessings, and life.

Hast thou accepted our sacrifices, O
Earth-Mother? I call upon the spirit of
the North to give answer...

of the East...

of the South...

and of the West...

Praise be! our sacrifice, dedicated to the
fertility and renewal of life has been
accepted!

Changing of Vestments

B: *All present who are in the Order of
Dalon Ap Landu exchange their white
ribbons for their red ribbons. This marks
the changing of the season.*

Chant of Praise IV

A response at Beltane

Latter Chronicles 10:6 – 10:22

- B:** 6. O Earth-Mother, we praise thee.
7. In all that we do we praise thee: In our getting up and in our lying down, in our sleeping and in our waking; in our eating and in our drinking: in our working and in our times of leisure; for we are alive only through thee, and in our every act too we praise thee.
8. O Earth-Mother, we praise thee.
9. In all that we see do we praise thee: in the sky and the sea, the hills and the plains; in the clouds and the stars, the moon and the sun, in the birds and the flowers, the butterflies and the myriad-colored fishes.
10. We praise thee with our admiration of the sunset and of the mountains, of the trees and of the streams. For thou hast made all things, and for all we see do we praise thee.
11. O Earth-Mother, we praise thee.
12. In all that we hear and smell and feel and taste do we praise thee: in the song of birds and the roar of the sea; in the perfumes of flowers and freshness of a summer rain;
13. in the softness of a kitten and the coolness of a lake; in the sweetness of honey and the savor of fruits; for all that we hear and smell and feel and taste is of thee, and for all sensible do we praise thee.
14. O Earth-Mother, we praise thee.
15. For all that we love do we praise thee: for the love of our parents, and for the love of others; for the act and emotion of love is an act and emotion of praise, and in loving do we praise thee.
16. O Earth-Mother, we praise thee.
17. In our meditations and services do we praise and think upon thy works and power.
18. O Earth-Mother, we praise thee.
19. In all the whole world do we

praise thee, from the east to the west do we praise thee and from the nadir to the zenith do we praise thee.

20. We praise thee in the day, and in the night, in all seasons of the year, and in the myriad of years.

21. We praise thee knowing and unknowing, believing and of little faith, for thou hast made all and art all, and we can praise and admire nothing without praising and admiring thee.

22. O Earth-Mother, we praise thee.

The Consecration of the Waters

[AD, P, and Server approach altar]

B: *In celebration of the acceptance of our sacrifice, diluted whiskey is consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now. Is there anyone present who requires an alternative to alcohol?*

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has! And strongly so, for the time of Beltane is upon us! Behold the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to

know thy power, and Join us together as we partake of thy secret essences... The Waters-of-Life!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "the Waters-of-Life" to each participant while drawing the sigil in the air before they drink]

Optional First Order Ordinations

B: *For those who wish to formally identify as a Reformed Druid or desire membership to the Grove, ordination to the First Order is offered between the high days of Beltane and Samhain. For those who are already of the First Order, the Second Order rite of passage may be available if arranged in advance.*

PR: Are there any present to seek to enter the First Order of the Reformed Druids of North America? If so, please present yourself to the center of the circle.

AD: 1. The object of the search for spiritual truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature, but this is one way among many.

Do you understand and agree with this, the first tenet of Reformed Druidism?

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother, for it is one of the objects of creation, and with it we do live, even as we struggle through life do we come face-to-face with It.

Do you understand and agree with this, the second tenet of Reformed Druidism?

Then I hereby declare you to be a

Reformed Druid of the First Order.
Partake once more of the Waters-of-Life,
be refreshed and renewed!

B: *And there was much rejoicing!*

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation I

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

B: Mayday, Season Surpassing! Taken from Ancient Irish Tales, (The Boyhood Deeds of Finn)

Mayday, season surpassing! Splendid is color then. Blackbirds sing a full lay, if there be a slender shaft of day. The dust-colored cuckoo calls aloud; Welcome, splendid summer! The bitterness of bad

weather is past, the boughs of the woods
are a thicket. Summer cuts the river
down, the shift herd of horses seeks the
pool, the long hair of the heather is
outspread, the soft white bog-down
grows. Panic startles the heart of the
deer, the smooth sea runs apace, season
when ocean sinks asleep, blossom covers
the world. Bees with puny strength carry
a goodly burden, the harvest of
blossoms; up the mountain-side kine
take with them mud, the ant makes a rich
meal. The harp of the forest sounds
music, the sail gathers, perfect peace.

Color has settled on every height, haze
on the lake of full waters. The corncrake,
a strenuous bard, discourses; the lofty
virgin waterfall sings a welcome to the
warm pool; the talk of the rushes is
come. Light swallows dart aloft, loud
melody reaches round the hill, the soft
rich mast buds, the stuttering quagmire
rehearses. The peat-bog is as the raven's
coat, the loud cuckoo bids welcome, the
speckled fish leaps, strong is the bound
of the swift warrior. Man flourishes, the
maiden buds in her fair strong pride;
perfect each forest from top to ground,
perfect each great stately plain.

Delightful is the season's splendor, rough
winter has gone, white is every fruitful
wood, a joyous peace in summer. A flock
of birds settles in the midst of meadows;
the green field rustles, wherein is a
brawling white stream. A wild longing is
on you to race horses, the ranked host is
ranged around; a bright shaft has been
shot into the land, so that the water flag
is gold beneath it. A timorous tiny
persistent little fellow sings at the top of
his voice, the lark sings clear tidings;
surpassing Mayday of delicate colors.

The Meditation II

AD: And now for a moment of silent

meditation, reflecting on the events of
the day, taking in the sights, sounds, and
sensations in the moment, kindling your
curiosity within.

The Benediction

AD: Now do we go forth into the world,
secure in the knowledge that the Earth-
Mother has accepted our sacrifices, and
that we go forth with her blessings of
life. Peace... peace... peace!

Oakdale Grove

Midsummer Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of the Midsummer Solstice!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we
sing:

AD: To those known and unknown,
remembered and forgotten,
Divine essences, creating, preserving
and destroying...

PR: Be in our awareness, teach us your
joy, let us share your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.
LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the **Midsummer Solstice** is at hand.
We do not know what to offer the Earth-
Mother, So we offer our prayers and
sacrifices. Each of us in our own way,
Each of us with our own prayers, Each
of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,
in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,
in the back of our minds,
in the quiet of our spirit;
evaluating all that has happened

in our private lives since last we stood together, so that the secret essence may help us to understand these experiences as sources of wisdom and growth, with the spirit of truth and of light within us, like a spark of the sun, and a flame within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those whom we revere, worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals:
To grow as human beings, in joy and love and wisdom and strength;
to promote in our actions,
a human and interdependent society;
to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later. Blood sacrifices are not permitted.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the taking of a life may we deepen our respect and our empathy. And verily, it is

indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

Midsummer chant:

B: Welcome Belenos, this day of days.
Welcome Belenos, and thy golden rays,
Welcome Belenos, to thee all praise,
All praise to Belenos, this day at full height. Praise to thee, O Lord of Light.
All praise to Belenos, who conquers night, Praise to thee, O Giver of Life. All praise to Belenos, who warms our life, Praise to thee, O God of the sun. All hail Belenos, who smiles on us today. Hail Belenos! To thee all praise! All hail Belenos, who keep his ways, Hail Belenos! To thee all praise! All hail Belenos, light our paths always, Hail Belenos, God of Sun!
Hail Belenos, Giver of Life!
Hail Belenos, Lord of Light!

Chant of Praise III

Hymn to the Earth-Mother:

AD: O Earth-Mother!
We praise thee,
That seed springeth,
That flower openeth,
That grass waveth.
We praise thee for winds that whisper
Through the graceful elm,
Through the shapely maple,
Through the lively pine,
Through the shining birch,
Through the mighty oak.
We praise thee for all things,
O Earth-Mother!
You who giveth life.

The Supplication

AD: O Earth-Mother, O Mighty Ones,

We have called upon You and You have heard us. We have offered of ourselves and have faith that You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done. Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Sacrifice

AD: Hail to the gathered ones! For now is the time to offer up your sacrifices to the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred spirits of the wood, from earth and from sky, from greening tree and running stream; speak to us of the height of summer, of rain on the hill and sun on the field, of the promise of bountiful harvests, of the dance of life and dance of spirit that springeth from the heart of all things and raiseth all unto life!

The Answers

B: *The Arch-Druid must now seek an omen through aeromancy or augury to determine if the offerings and sacrifices have been accepted.*

AD: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up

our sacrifices of life, imbued with the spirit of our praise, prayers, and desires. Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, thy blessings, and life. Hast thou accepted our sacrifice, O Belenos? I call upon the spirit of the North to give answer, of the East, of the South, and of the West...

Praise be! Our sacrifice, dedicated to the light of life has been accepted!

The Consecration of the Waters

[AD, P, and Server approach altar]

B: *In celebration of the acceptance of our sacrifice, diluted whiskey is consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now. Is there anyone present who requires an alternative to alcohol?*

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

[PR checks the chalice for spirit]

PR: She has! Behold the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and Join us together as

we partake of thy secret essences...

The Waters-of-Life!

[AD partakes, PR partakes, Server partakes. Server takes chalice to each attendee. PR follows and says "the Waters-of-Life" to each person and drawing the sigil in the air]

Optional First Order Ordinations

B: *For those who wish to formally identify as a Reformed Druid or desire membership to this Grove, ordinations to the First Order are offered between the high days of Beltane and Samhain. For those who are already of the First Order, the Second Order rite of passage is available if arranged in advance.*

PR: Is there anyone present to seeks to enter the First Order of the Reformed Druids of North America? If so, please present yourself to the center of the circle.

AD: 1. The object of the search for spiritual truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature, but this is one way among many.

Do you understand and agree with this, the first tenet of Reformed Druidism?

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother, for it is one of the objects of creation, and with it we do live, even as we struggle through life do we come face-to-face with It.

Do you understand and agree with this, the second tenet of Reformed Druidism?

Then I hereby declare you to be a Reformed Druid of the First Order. Partake once more of the Waters-of-Life, be refreshed and renewed!

B: *And there was much rejoicing!*

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation I

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

The Meditation II

AD: And now for a moment of silent meditation, reflecting on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling your curiosity within.

The Benediction

AD: Now do we go forth into the world, secure in the knowledge that Belenos has accepted our sacrifices, and that we go forth with his blessings of light and life. Peace... peace... peace!

Oakdale Grove

Lughnasadh Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of Lughnasadh, the ancient
festival that marks the beginning of the
autumnal harvest season!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we
sing:

AD: To those known and unknown,
remembered and forgotten, Divine

essences, creating, preserving and
destroying...

PR: Be in our awareness, teach us Your
joy, let us share Your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the time of **Lughnasadh** is at hand.
We do not know what to offer the Earth-
Mother, So we offer our prayers and
sacrifices. Each of us in our own way,
Each of us with our own prayers, Each
of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,
in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,
in the back of our minds,

in the quiet of our spirit;
evaluating all that has happened
in our private lives since last we stood
together, so that the secret essence may
help us to understand these experiences
as sources of wisdom and growth, with
the spirit of truth and of light within us,
like a spark of the sun, and a flame
within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the

taking of a life may we deepen our respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

Lughmasadh chant:

B: Thy trees do grow and give us shade,
O Dalon Ap Landu, we thank thee.
Thy waters stream forth and ease our pain,
O Grannos, we thank thee.
Thy waters pour forth and bring us joy,
O Braciaca, we thank thee.
Thy rivers flow and give us drink,
O Sirona, we thank thee.
Thy thunder cracks and heralds rain,
O Taranis, we thank thee.
Thy seas are deep and full of fish,
O Llyr, we thank thee.
Thy earth is fertile and full of Life,
O Danu, we thank thee.

Though the Sun is bright,
the Shade is dark.
In the midst of light is dark.
Dark through the night,
the stars are bright.
In the midst of dark is light.
Thy light shines on us today.
O Belenos, we thank thee.

The plants give fruits which then do die.
In the midst of life is death.
We eat the fruits and they give us life.
In the midst of death is life.
Thy life is here in us today.
O Earth-Mother, we thank thee.

O Be'al, O Lugh, O Earth-Mother,
O all ye Gods and Goddesses,
we thank Ye for the bounty which Ye

have given us during this year.
Accept our praise, O Most High
and smile on us always,
that we may praise Thee all the more.
We thank Thee, O most high.
Keep us in thy minds,
we pray Thee,
as we keep in Thy ways.

Chant of Praise III

Hymn to the Earth-Mother:

AD: O Earth-Mother!
We praise thee,
That seed springeth,
That flower openeth,
That grass waveth.
We praise thee for winds that whisper
Through the graceful elm,
Through the shapely maple,
Through the lively pine,
Through the shining birch,
Through the mighty oak.
We praise thee for all things,
O Earth-Mother!
Who givest life.

The Supplication

AD: O Earth-Mother, O Mighty Ones,
We have called upon You and You have
heard us. We have offered of ourselves
and have faith that You have accepted.
Yet each of us has needs for guidance
and for aid, without which we cannot
fulfill Thy ways. Hear now Thy children,
and help us, as ever You have done. Now
let each of us, within our hearts, declare
silently our needs we wish fulfilled, in
order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove:
We need Your strength and wisdom,
Your healing and joy, so that we may
accomplish our goals, and fulfill our
dedications. Bless this Grove and all
present, and bring us all that we may
need, materially and spiritually, so that
we may grow ever stronger, in

Awareness, in faith, wisdom, sincerity,
health, and joy.

The Sacrifice

AD: Hail to the gathered ones! For now
is the time to offer up your sacrifices to
the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred
spirits of the wood, from earth and from
sky, from golden grain and flowing
honey; speak to us of the first harvests,
of rain on the hill and sun on the field, of
the promise of a plentiful bounty, of the
ripening of life and ripening of spirit that
springeth from the heart of all things and
raiseth all unto life!

The Answers

B: *The Arch-Druid must now seek an
omen through aeromancy or augury to
determine if the offerings and sacrifices
have been accepted.*

AD: Our praise has mounted up on the
wings of eagles, our voices have been
carried on the shoulders of the winds.
Hear us, we pray, for we have offered up
our sacrifices of life, imbued with the
spirit of our praise, prayers, and desires.
Accept them, we pray, and cleanse our
hearts and minds, granting us Thy peace,
thy blessings, and life.

Hast thou accepted our sacrifices, O
Earth-Mother?

I call upon the spirit of the North to give
answer...

of the East...

of the South...

and of the West...

Praise be! our sacrifice, dedicated to the
fertility and renewal of life has been
accepted!

The Consecration of the Waters

B: *In celebration of the acceptance of*

our sacrifice, diluted whiskey is consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now. Is there anyone present who requires an alternative to alcohol?

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has! Behold the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and Join us together as we partake of thy secret essences... The Waters-of-Life!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "the Waters-of-Life" to each participant while drawing the sigil in the air before they drink]

Optional First Order Ordinations

B: *For those who wish to formally identify as a Reformed Druid or desire membership to the Grove, ordination to the First Order is offered between the high days of Beltane and Samhain. For*

those who are already of the First Order, the Second Order rite of passage may be available if arranged in advance.

PR: Are there any present to seek to enter the First Order of the Reformed Druids of North America? If so, please present yourself to the center of the circle.

AD: 1. The object of the search for spiritual truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature, but this is one way among many.

Do you understand and agree with this, the first tenet of Reformed Druidism?

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother, for it is one of the objects of creation, and with it we do live, even as we struggle through life do we come face-to-face with It.

Do you understand and agree with this, the second tenet of Reformed Druidism?

Then I hereby declare you to be a Reformed Druid of the First Order. Partake once more of the Waters-of-Life, be refreshed and renewed!

B: *And there was much rejoicing!*

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That

You have heard our prayers, our griefs
and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You
give around us, all You will give in the
future, For that we need each other,
mortal and divine, and so serve each
other, with respect and love, now and
throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the
ceremony, participants have the
opportunity to share a meditative piece
with the group. This is followed by a
moment of silent meditation, reflecting
on all that has happened here today,
taking in the sights and sounds of
nature, with slow and deep breathing.*

AD: And now for a moment of silent
meditation, reflecting on the events of
the day, taking in the sights, sounds, and
sensations in the moment, kindling your
curiosity within.

The Benediction

AD: Now do we go forth into the world,
secure in the knowledge that the Earth-
Mother has accepted our sacrifices, and
that we go forth with her blessings of
life. Peace... peace... peace!

Oakdale Grove Autumnal Equinox Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,

B = Bard

[*Italic bracketed words*] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of the Autumnal Equinox,
the ancient festival of the Second
Harvest and marks the time of balance
between night and day!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we

sing:

AD: To those known and unknown,
remembered and forgotten, Divine
essences, creating, preserving and
destroying...

PR: Be in our awareness, teach us Your
joy, let us share Your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the time of the **Autumnal Equinox**
is at hand. We do not know what to offer
the Earth-Mother, So we offer our
prayers and sacrifices. Each of us in our
own way, Each of us with our own
prayers, Each of us with our own
sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,

in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,
in the back of our minds,
in the quiet of our spirit;
evaluating all that has happened
in our private lives since last we stood
together, so that the secret essence may
help us to understand these experiences
as sources of wisdom and growth, with
the spirit of truth and of light within us,
like a spark of the sun, and a flame
within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms.

Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the taking of a life may we deepen our respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

Autumnal Equinox Chant

B: The Sun-God did spend half the year with His children in the North and then did depart to his winter home.

O Belenos, O Thou unchanging God of many names but One Face, we, Thy children, mourn Thy passing from our lands.

O Lord of Light, return to us soon.
O Belenos, O Lord of Light, short seems the time that we have rejoiced in the warmth of Thy presence. O God of the Sun, return to us soon.

The nights were short, the trees in leaf,
The Day had conquered night.
The days were long and full of Life,
The day had conquered night.
The Sun was warm, the land gave fruit,
The day had conquered night.

But the Sun must return to the Southern lands,
Balanced now are we.
Though the world is warm and full of Life,
Balanced now are we.
Yet the cold approaches to stalk the land,
Balanced now are we.

The Sun grows weaker every day.
The night will conquer day.
The leaves will wither and Death draw
nigh,
The night will conquer day.
We pray Thy return with all our might.
Or the night will conquer day.

O Belenos, O Sun, we mourn Thy
passing from our midst.
Welcome were Thou among us.
Thou blessed us with Thy presence, O
Lord of Light.

O Belenos, O Lord of Light,
return to us soon that we may rejoice in
Thy sight.
Bless us and light our way, O God of
Sun.

But winter will pass and spring will
come,
The day will conquer night.
The Sun will return and warm our land,
The day will conquer night.
Death will pass and Life return,
The day will conquer night!

O Belenos, O Lord of Light, though Thy
presence departs from us, yet art Thou
with us, for Thy light does guide our feet
and Thy warmth is in our hearts.

All hail Belenos, God of Light!
All praise Belenos, who keeps his ways.
O Belenos, we praise Thee!

Chant of Praise III

Hymn to the Earth-Mother:

AD: O Earth-Mother!
We praise thee,
That seed springeth,
That flower openeth,
That grass waveth.
We praise thee for winds that whisper
Through the graceful elm,
Through the shapely maple,

Through the lively pine,
Through the shining birch,
Through the mighty oak.
We praise thee for all things,
O Earth-Mother!
Who givest life.

The Supplication

AD: O Earth-Mother, O Mighty Ones,
We have called upon You and You have
heard us. We have offered of ourselves
and have faith that You have accepted.
Yet each of us has needs for guidance
and for aid, without which we cannot
fulfill Thy ways. Hear now Thy children,
and help us, as ever You have done. Now
let each of us, within our hearts, declare
silently our needs we wish fulfilled, in
order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove:
We need Your strength and wisdom,
Your healing and joy, so that we may
accomplish our goals, and fulfill our
dedications. Bless this Grove and all
present, and bring us all that we may
need, materially and spiritually, so that
we may grow ever stronger, in
Awareness, in faith, wisdom, sincerity,
health, and joy.

The Sacrifice

AD: Hail to the gathered ones! For now
is the time to offer up your sacrifices to
the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred
spirits of the wood, from earth and from
sky, from ripened fruits and from
gathered crop; speak to us of the second
harvest, of foraging squirrels on the hill
and foxes in the field, of the promise of a
plentiful bounty, of the last resplendent
dance of life that inspires the heart of all
things and raiseth all unto life before the
season of sleep!

The Answers

B: *The Arch-Druid must now seek an omen through aeromancy or augury to determine if the offerings and sacrifices have been accepted.*

AD: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires. Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, thy blessings, and life.

Hast thou accepted our sacrifices, O Earth-Mother?
I call upon the spirit of the North to give answer...
of the East...
of the South...
and of the West...

Praise be! our sacrifice, dedicated to the fertility and renewal of life has been accepted!

The Consecration of the Waters

B: *In celebration of the acceptance of our sacrifice, diluted whiskey is consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now. Is there anyone present who requires an alternative to alcohol?*

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has! Behold the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and Join us together as we partake of thy secret essences... The Waters-of-Life!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "the Waters-of-Life" to each participant while drawing the sigil in the air before they drink]

Optional First Order Ordinations

B: *For those who wish to formally identify as a Reformed Druid or desire membership to the Grove, ordination to the First Order is offered between the high days of Beltane and Samhain. For those who are already of the First Order, the Second Order rite of passage may be available if arranged in advance.*

PR: Are there any present to seek to enter the First Order of the Reformed Druids of North America? If so, please present yourself to the center of the circle.

AD: 1. The object of the search for spiritual truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature, but this is one way among many.

Do you understand and agree with this, the first tenet of Reformed Druidism?

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother, for it is one of the objects of creation, and with it we do live, even as we struggle through life do we come face-to-face with It.

Do you understand and agree with this, the second tenet of Reformed Druidism?

Then I hereby declare you to be a Reformed Druid of the First Order. Partake once more of the Waters-of-Life, be refreshed and renewed!

B: *And there was much rejoicing!*

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today,*

taking in the sights and sounds of nature, with slow and deep breathing.

AD: And now for a moment of silent meditation, reflecting on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling your curiosity within.

The Benediction

AD: Now do we go forth into the world, secure in the knowledge that the Earth-Mother has accepted our sacrifices, and that we go forth with her blessings of life. Peace... peace... peace!

Oakdale Grove Samhain Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of Samhain, the ancient
festival of the Third Harvest that marks
the onset of winter!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation 0

AD: The time has come to kindle the flames of Samhain, so that we might emerge from the shadows to stand among the gathered ones. Though the soil becomes cold to the bones beneath, while the light of day becomes gloomier, as Taranis whispers to us of the looming winter, and icy darkness overtakes the healing waters that should gleam or flow

in the summer, we now stand at the cusp, seeing both inward, and outward. We keep watch, as we too are being watched. Though it is just us here, we are not alone.

Invocation I

AD: In the dust of the galaxy swirls the spark of Life.

PR: And we partake of it, we and all living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we sing:

AD: To those known and unknown, remembered and forgotten, celebrated and loved, ancestors, Divine essences, creating, preserving, enduring, and destroying...

PR: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, at this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three shortcomings that are due to our human limitations. Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices. O Be'al, overlook these three shortcomings that are due to our human limitations. O Earth-Mother, cleanse our minds and hearts and prepare us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the appointed time.

AD: What brings you here to this temple

under the sky?

PR: We seek this sacred space to celebrate and honor the Earth-Mother, for the time of **Samhain** is at hand. We do not know what to offer the Earth-Mother, So we offer our prayers and sacrifices. Each of us in our own way, Each of us with our own prayers, Each of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred place: to the sanctum of Divinity, in the temple of the Earth-Mother, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of our spirit; evaluating all that has happened in our private lives since last we stood together, so that the secret essence may help us to understand these experiences as sources of wisdom and growth, with the spirit of truth and of light within us, like a spark of the sun, and a flame within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Last Minute First Order Ordinations

B: *For those who wish to formally identify as a Reformed Druid or desire membership to the Grove, ordination to the First Order is offered between the high days of Beltane and Samhain. As we are celebrating Samhain on this day, it is a final opportunity to enter the First Order until the Season of Life returns..*

PR: Are there any present to seek to enter the First Order of the Reformed Druids of North America? If so, please present yourself to the center of the circle.

[Waters-of-Life should be prepared]

AD: 1. The object of the search for spiritual truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature, but this is one way among many.

Do you understand and agree with this, the first tenet of Reformed Druidism?

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother, for it is one of the objects of creation, and with it we do live, even as we struggle through life do we come face-to-face with It.

Do you understand and agree with this, the second tenet of Reformed Druidism?

Then I hereby declare you to be a Reformed Druid of the First Order.

[Raise chalice]

O Dalon Ap Landu, descend into these waters and hallow them, by thy sevenfold powers, and by the three ways of day and one of night as we consecrate this individual to the First Order of the Reformed Druids of North America.

Now partake of the Waters-of-Life, be refreshed and renewed!

Ordination Libation

Unto the Earth-Mother we return this portion of her Waters, for even a humble drop of rain becomes an ocean.

B: *And there was much rejoicing!*

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the taking of a life may we deepen our respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

(Customs 7:1-8)

B: Ea, Lord, Ea, Mother,
Thou with uncounted names and faces,
Thou of the many faceted nature in and above all,
to thee we sing our chants of praise!
Go thou not from us!
Dalon Ap Landu,

Lord of this and all groves,
mover by night and by day,
descend not beneath the earth,
turn not thy pleasing face from us!
Go thou not from us!

The leaves wither,
the trees and fields are barren, on what
can we depend?
Where is thy order,
Where is thy strength?
Depart not from our midst!
Sleep not, O most high!

Belenos, the Sun,
the bright fire of day,
withdraws his chariot;
his face is veiled with clouds,
and the breath of the North Wind walks
the land. Return to us his warmth!

Chant of Praise III

Hymn to the Earth-Mother:

B: *As the Season of Life slips away from us, we beseech the Earth-Mother fervently, as if to beckon the tide of spring to return all the sooner, with our Hymn to the Earth-Mother.*

AD: O Earth-Mother!
We praise thee,
That seed springeth,
That flower openeth,
That grass waveth.
We praise thee for winds that whisper
Through the graceful elm,
Through the shapely maple,
Through the lively pine,
Through the shining birch,
Through the mighty oak.
We praise thee for all things,
O Earth-Mother!
Who givest life.

The Supplication

AD: O Earth-Mother, O Mighty Ones,
We have called upon You and You have

heard us. We have offered of ourselves and have faith that You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done. Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Sacrifice I

AD: Hail to the gathered ones! For now is the time to offer up your sacrifices to the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred spirits of the wood, from earth and from sky, from fallen leaves and from reaped fields; speak to us of the third harvest, of hauntings on the hill and phantoms in the field, of the rumors of a thinned veil between the worlds that warn of foreboding omens of the season of sleep!

The Answers

B: *The Arch-Druid must now seek an omen through aeromancy or augury to determine if the offerings and sacrifices have been accepted.*

AD: Our praise has mounted up on the wings of eagles, our voices have been

carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires. Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, thy blessings, and life.

[AD places the Sacrifice into the fire]

Hast thou accepted our sacrifices, O Earth-Mother? I call upon the spirit of the North to give answer...
of the East...
of the South...
and of the West...
...The winds have whispered that the Earth-Mother sleeps!

The Sacrifice II

AD: From Beltane, now half a year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the Earth lush, vibrant, dancing with exuberant life. Yet now it feels but a distant echo. We now hear the omen of winter, as it whispers through the fallen leaves. In token of this we make another sacrifice, and ask that the onslaught of winter be forestalled.

AD: **Again** our praise has mounted up on the wings of eagles, **again** our voices have been carried to thee on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifice, and we ask that you hold back the tide of the season of sleep.

[sacrifices are offered to the fire/altar]

AD: Hast thou accepted our sacrifice, O Earth-Mother?
I call upon the spirit of the North to give answer, of the South, of the East, and of the West.
...Then it is so; the Earth-Mother sleeps.

Changing of Vestments

B: *All present who are in the Order of Dalon Ap Landu exchange their red ribbons for their white ribbons. This marks the changing of the season.*

Samhain Chant part II

(Customs 7:9-12)

AD: Lo, we are as wraith, our fire is turned to ashes and darkness walks the land. Preserve us, o spirit of Day. Keep us in thy mind, O spirit of Power. O Earth-Mother, guide our paths. If Thou wilt leave us, save us through the Time of Silence, keep bright within our hearts 'till spring. So let it be, O our Mother, for we are faithful, and would keep thy ways.

PR: Even as there is summer, there must also be winter. We must not resist the change of the seasons. Rather we must accept and embrace the spiraling progression of time.

The Consecration of the Waters

B: *During the winter half of the year the Waters-of-Sleep are consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now.*

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has NOT! The Waters are here, but the spirit has gone from them. Neither do they sing.

AD: So be it. Now has the Season of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep has begun in truth and in deed. Of what then do we partake?

PR: The Waters-of-Sleep! Behold, the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and the promise that life will return upon the face of the Earth-Mother. Join us together as we partake of thy secret essences... The Waters-of-Sleep!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and says "the Waters-of-Sleep" to each participant while drawing the sigil in the air before they drink]

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

AD: And now for a moment of silent meditation, reflecting on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling your curiosity within.

The Benediction

AD: Now do we go forth into the world, secure in the knowledge that even as Samhain must come, so will Beltane, and that the Earth-Mother will return to us, dancing with life. Peace... peace... peace!

Oakdale Grove Midwinter Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of the Midwinter Solstice!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we
sing:

AD: To those known and unknown,
remembered and forgotten, celebrated
and loved, ancestors, Divine essences,
creating, preserving, enduring, and

destroying...

PR: Be in our awareness, teach us Your
joy, let us share Your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the **Midwinter Solstice** is at hand.
We do not know what to offer the Earth-
Mother, So we offer our prayers and
sacrifices. Each of us in our own way,
Each of us with our own prayers, Each
of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,
in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,
in the back of our minds,
in the quiet of our spirit;

evaluating all that has happened in our private lives since last we stood together, so that the secret essence may help us to understand these experiences as sources of wisdom and growth, with the spirit of truth and of light within us, like a spark of the sun, and a flame within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the taking of a life may we deepen our

respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

(Midwinter Chant)

B: Belenos halts his outward flight,
And returns to us today.
The shortest day,
The longest night.
He returns to us today.
So let us rejoice in his sight,
O Belenos, to Thee we pray,
Smile on us today.
O look on us who keep Thy ways.
Smile with us today!
O Belenos, Who givest light,
O Belenos, Who givest life,
We rejoice at Thy turning,
A sign of life to us returning,
To Thee all praise, O Lord of Light
Thou Who takest away the night,
Thou Who givest life to land,
And warmth and joy unto Man.
O Belenos, we praise Thee!

The Supplication

AD: O Earth-Mother, O Mighty Ones,
We have called upon You and You have heard us. We have offered of ourselves and have faith that You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done. Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove:
We need Your strength and wisdom,
Your healing and joy, so that we may

accomplish our goals, and fulfill our dedications. Bless this Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Sacrifice I

AD: Hail to the gathered ones! For now is the time to offer up your sacrifices to the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred spirits of the wood, from earth and from sky, from golden bough and frozen stream; speak to us of the return of the sun, through snow on the hill and drifts in the field, of the promise of returning light and lengthening day, that lifts our hearts and raiseth our spirits unto tidings of cheer!

The Sacrifice II

AD: From Midsummer, now half a year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the evergreen as sign, and the evergreen do we consecrate to ourselves that we may consecrate it to thee.

[AD places the evergreen into the fire]

The Answers

B: *The Arch-Druid must now seek an omen through aeromancy or augury to determine if the offerings and sacrifices have been accepted.*

AD: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires.

Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, thy blessings, and life.

Hast thou accepted our sacrifices, O Earth-Mother? I call upon the spirit of the North to give answer...
of the East...
of the South...
and of the West...

...The winds have whispered that the Earth-Mother sleeps!

The Consecration of the Waters

B: *During the winter half of the year the Waters-of-Sleep are consecrated and shared from a common chalice. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now.*

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has NOT! The Waters are here, but the spirit has gone from them. Neither do they sing.

AD: Of what then do we partake?

PR: The Waters-of-Sleep! Behold, the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways

of day and the one of night. Give us to know thy power, and the promise that life will return upon the face of the Earth-Mother. Join us together as we partake of thy secret essences... The Waters-of-Sleep!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "the Waters-of-Sleep" to each participant while drawing the sigil in the air before they drink]

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

AD: And now for a moment of silent meditation, reflecting on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling your curiosity within.

The Benediction

AD: Now do we go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you. Peace... peace... peace!

Oakdale Grove

Oimeic Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of Oimeic, the ancient
festival of the first hints of spring!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we
sing:

AD: To those known and unknown,
remembered and forgotten, celebrated
and loved, ancestors, Divine essences,

creating, preserving, enduring, and
destroying...

PR: Be in our awareness, teach us Your
joy, let us share Your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the time of **Oimeic** is at hand. We do
not know what to offer the Earth-
Mother, So we offer our prayers and
sacrifices. Each of us in our own way,
Each of us with our own prayers, Each
of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,
in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,
in the back of our minds,

in the quiet of our spirit;
evaluating all that has happened in our
private lives since last we stood together,
so that the secret essence may help us to
understand these experiences as sources
of wisdom and growth, with the spirit of
truth and of light within us, like a spark
of the sun, and a flame within the heart
of every being.

Declaration of Goals I

PR: Now let each of us, within our own
hearts, declare silently our personal
goals for the days ahead and for our
lives, and make our individual
dedications to those Whom we revere, or
worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To
grow as human beings, in joy and love
and wisdom and strength; to promote in
our actions, a human and interdependent
society; to heal and protect the biosphere
of this planet; and to further the process
of Evolution in ourselves, and in our
groups, and throughout all time and
space.

Offering and Praise

B: *We make offerings and sacrifices to
those whom we wish to honor. First
come offerings that are nonphysical, the
bardic arts, poetry, perhaps a song.
Sacrifices of plant material will come
later.*

AD: We are together, yet we often feel
separate, perhaps alone. Thus we make
our offerings and our praises. We pour
our energy into our offerings, and soon
we may each cast them to the sacred fire,
the ancient gateway to other realms.
Every sacrifice is a solemn act of
catharsis. We sacrifice a part of the
Earth-Mother to remind us how truly we
value her. For through the pain of the

taking of a life may we deepen our
respect and our empathy. And verily, it is
indeed an offering up unto the beauty of
the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are
physical. Has anyone prepared a bardic
offering for the Divine?

Chant of Praise II

(Oimelc Chant)

B: For three months, O Earth-Mother,
has Thou been gone from us.
Wilt thou not return?
Our hearts are heavy,
our days our dark.
Wilt thou not return?
All seems dead,
hast thou departed?
Never to return?
O, Earth-Mother, we ask a sign.
A sign of thy return.
A sign of Life in the midst of Death.
A sign of thy return.
Sleep in peace,
but send a sign!
A sign of thy return!
A sign of Life!
The Life of thy return!

The Supplication

AD: O Earth-Mother, O Mighty Ones,
We have called upon You and You have
heard us. We have offered of ourselves
and have faith that You have accepted.
Yet each of us has needs for guidance
and for aid, without which we cannot
fulfill Thy ways. Hear now Thy children,
and help us, as ever You have done. Now
let each of us, within our hearts, declare
silently our needs we wish fulfilled, in
order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove:
We need Your strength and wisdom,
Your healing and joy, so that we may

accomplish our goals, and fulfill our dedications. Bless this Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Sacrifice I

AD: Hail to the gathered ones! For now is the time to offer up your sacrifices to the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred spirits of the wood, from earth and from sky, barren branch and frozen stream; speak to us of the return of life, of the promise of melting snow and thawing ice, of the prospects that lift our hearts and raiseth our spirits unto the tide of spring!

The Sacrifice II

AD: From Lughnasadh, now half a year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the evergreen as sign, and the evergreen do we consecrate to ourselves that we may consecrate it to thee.

[AD places the evergreen into the fire]

The Answers

B: *The Arch-Druid must now seek an omen through aeromancy or augury to determine if the offerings and sacrifices have been accepted.*

AD: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires. Accept them, we pray, and cleanse our

hearts and minds, granting us Thy peace, thy blessings, and life.

[AD places the Sacrifice into the fire]

Hast thou accepted our sacrifices, O Earth-Mother? I call upon the spirit of the North to give answer...

of the East...

of the South...

and of the West...

...The winds have whispered that the Earth-Mother sleeps! Thus has it been before; yet thrice since Samhain has the moon gone before us in all her glory, and thrice has she fully hid her glory from us. We know that as Belenos has hid his last light from us this day, the time of Geimredh

*[pronounced **GEV-rah**]*

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.

The Consecration of the Waters

B: *During the winter half of the year the Waters-of-Sleep are consecrated and shared from a common chalice. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now.*

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has NOT! The Waters are here, but the spirit has gone from them.

Neither do they sing. The Earth is a Mother that sleeps but never dies.

AD: Has she given of this a sign?

PR: Of this the evergreen is a constant sign.

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

PR: Of this at Oimele we are given to know by the lactating of the ewe.

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

PR: We drink together in this act of faith. Behold, the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and the promise that life will return upon the face of the Earth-Mother. Join us together as we partake of thy secret essences... The Waters-of-Sleep!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "the Waters-of-Sleep" to each participant while drawing the sigil in the air before they drink]

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of

ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

AD: And now for a moment of silent meditation, reflecting on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling your curiosity within.

The Benediction

AD: Now do we go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you. Peace... peace... peace!

Oakdale Grove Vernal Equinox Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's
celebration of the Vernal Equinox that
marks the time of balance between night
and day!!*

*Oakdale Grove is a ceremonial
fellowship of the Reformed Druids of
North America, which can be described
as a universalist spiritual and
philosophical neo-druidic order.*

*Nature, being one of the primary
concerns in our life experiences, is
personified as the Earth-Mother. Other
deities that may be invoked today can be
interpreted as different aspects of the
Earth-Mother.*

*The opening invocations and centering
help us ease into a ritual and meditative
mindset. Breathe slowly and deeply as
we guide you through the next few
moments.*

Invocation I

AD: In the dust of the galaxy swirls the
spark of Life.

PR: And we partake of it, we and all
living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we
sing:

AD: To those known and unknown,
remembered and forgotten, celebrated

and loved, ancestors, Divine essences,
creating, preserving, enduring, and
destroying...

PR: Be in our awareness, teach us Your
joy, let us share Your sorrow, extend our
limitations.

AD: Knowing that the smallest motion,
the softest note, even the energy of
thought itself, reverberates infinitely, at
this place, now our temple under the sky.

PR: LET THIS RITUAL BEGIN!

Invocation II

AD: O Be'al, overlook these three
shortcomings that are due to our human
limitations. Thou art everywhere, but we
worship you here. Thou art without
form, but we worship you in these
forms. Thou hast no need of prayers and
sacrifices, yet we offer thee these
prayers and sacrifices. O Be'al, overlook
these three shortcomings that are due to
our human limitations. O Earth-Mother,
cleanse our minds and hearts and prepare
us for meditations.

Centering I

AD: Why do you gather under the oaks?

PR: It is the appointed place, now is the
appointed time.

AD: What brings you here to this temple
under the sky?

PR: We seek this sacred space to
celebrate and honor the Earth-Mother,
for the **Vernal Equinox** is at hand. We
do not know what to offer the Earth-
Mother, So we offer our prayers and
sacrifices. Each of us in our own way,
Each of us with our own prayers, Each
of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred
place: to the sanctum of Divinity,
in the temple of the Earth-Mother,
in each of our bodies,
in each of our hearts,

in the back of our minds,
in the quiet of our spirit;
evaluating all that has happened in our
private lives since last we stood together,
so that the secret essence may help us to
understand these experiences as sources
of wisdom and growth, with the spirit of
truth and of light within us, like a spark
of the sun, and a flame within the heart
of every being.

Declaration of Goals I

PR: Now let each of us, within our own
hearts, declare silently our personal
goals for the days ahead and for our
lives, and make our individual
dedications to those Whom we revere, or
worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To
grow as human beings, in joy and love
and wisdom and strength; to promote in
our actions, a human and interdependent
society; to heal and protect the biosphere
of this planet; and to further the process
of Evolution in ourselves, and in our
groups, and throughout all time and
space.

Offering and Praise

B: *We make offerings and sacrifices to
those whom we wish to honor. First
come offerings that are nonphysical, the
bardic arts, poetry, perhaps a song.
Sacrifices of plant material will come
later.*

AD: We are together, yet we often feel
separate, perhaps alone. Thus we make
our offerings and our praises. We pour
our energy into our offerings, and soon
we may each cast them to the sacred fire,
the ancient gateway to other realms.
Every sacrifice is a solemn act of
catharsis. We sacrifice a part of the
Earth-Mother to remind us how truly we

value her. For through the pain of the
taking of a life may we deepen our
respect and our empathy. And verily, it is
indeed an offering up unto the beauty of
the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are
physical. Has anyone prepared a bardic
offering for the Divine?

Chant of Praise II

(Vernal Equinox Chant)

B: And the God of the Sun did arise
from His tomb in the South; and once
more did He fare forth to His children in
the Northern lands. O Belenos, O Thou
unchanging God of many names but one
Face, we, Thy children, welcome Thee
back to our lands.

O Lord of Light, we welcome Thee. O
Belenos, O Lord of Light, long have we
awaited Thy return, that the coldness of
the Night might be taken from our lands.
O God of Sun, We welcome Thee.

The nights were long, the trees had shed,
The night had conquered day.
The days were short, and life had fled.
The night had conquered day.
The winds were cold, the land seemed
dead,
The night had conquered day.

But the Sun returns from the Southern
lands.
Balanced now are we.
Plants spring up on every hand,
Balanced now are we.
“Let Life return!” is the Sun’s command.
Balanced now are we.

The Sun grows stronger every day.
The Day will conquer night.
The world grows lush
and Life holds sway,

The Day will conquer night.

So let us praise Him in all ways. O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us. Bless us with thy presence, O Lord of Light. O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight. Bless us and light our way, O God of the Sun.

The Supplication

AD: O Earth-Mother, O Mighty Ones, We have called upon You and You have heard us. We have offered of ourselves and have faith that You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done. Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Sacrifice I

AD: Hail to the gathered ones! For now is the time to offer up your sacrifices to the Earth-Mother.

[sacrifices are offered to the fire/altar]

AD: Come ye winds and ye kindred spirits of the wood, from earth and from sky, budding branch and rising stream; speak to us of the return of life, of the mist on the hill and fog in the valley, of the promises made manifest that lifted

our hearts and raised our spirits with the tide of spring!

The Sacrifice II

AD: From the Autumnal Equinox, now half a year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the rebirth of life across the land as sign, and in this renewal do we consecrate to ourselves that we may consecrate it to thee.

[AD places the sacrifice into the fire]

The Answers

B: *The Arch-Druid must now seek an omen through aeromancy or augury to determine if the offerings and sacrifices have been accepted.*

AD: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires. Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, thy blessings, and life.

Hast thou accepted our sacrifices, O Earth-Mother? I call upon the spirit of the North to give answer...
of the East...
of the South...
and of the West...

...Though winter is coming to an end, the winds have whispered that the Earth-Mother yet sleeps a little longer!

The Consecration of the Waters

B: *During the winter half of the year the Waters-of-Sleep are consecrated and shared from a common chalice. If you*

prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now.

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PR: The Waters-of-Life.

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother, the ever-changing all-mother.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Waters-of-Life.

AD: Has the Earth-Mother given forth of her bounty?

PR: She has NOT! The Waters are here, but the spirit has gone from them. Neither do they sing.

AD: Of what then do we partake?

PR: The Waters-of-Sleep! Behold, the chalice brimming!

AD: Then give me the Waters!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and the promise that life will return upon the face of the Earth-Mother. Join us together as we partake of thy secret essences... The Waters-of-Sleep!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "the Waters-of-Sleep" to each participant while drawing the sigil in the air before they drink]

The Libation

AD: To thee O Earth-Mother, we return

this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

AD: And now for a moment of silent meditation, reflecting on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling your curiosity within.

The Benediction

AD: Now do we go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you. Peace... peace... peace!

Oakdale Grove Lunar Healing Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

You will need the following specific sacrifices: oats, evergreen, oak leaves, juniper berries, and mistletoe. The chalice should contain mead.

Welcoming

B: *Welcome to Oakdale Grove's lunar healing ritual!*

Oakdale Grove is a ceremonial fellowship of the Reformed Druids of North America, which can be described as a universalist spiritual and philosophical neo-druidic order.

Nature, being one of the primary concerns in our life experiences, is personified as the Earth-Mother. Other deities that may be invoked today can be interpreted as different aspects of the Earth-Mother.

The opening invocations and centering help us ease into a ritual and meditative mindset. Breathe slowly and deeply as we guide you through the next few moments.

Invocation I

AD: In the dust of the galaxy swirls the spark of Life.

PR: And tonight we partake of it, we and all living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we sing:

AD: To those known and unknown, remembered and forgotten, Divine essences, creating, preserving and destroying...

PR: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, at this place, now our temple under the stars.

PR: LET THIS RITUAL BEGIN!

Meditations 5:11-14

PR: For without life is there nothing which is anything. The sun is as darkness without that it shines down on the living things; and the earth is as empty space without that it is a pedestal upon which have been placed the living things. Thus, even the least leaf of this tree is greater than the earth and the sun. For life is not of the Earth-mother, and life is not of Be'al, rather life is of them both. And great is the power thereof.

Opening Blessing

AD: Tonight is the eve of the full moon; let us begin our work in peace, for without peace, can no work be. May there be peace in the East. May there be peace in the South. May there be peace in the West. May there be peace in the North.

Invocation II

AD: O Be'al, overlook these three shortcomings that are due to our human limitations. Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou needest no praise, yet we offer thee these prayers. O Be'al, overlook these three shortcomings that are due to our human limitations. Mighty and blessed, fertile and powerful, to thee

Earth-Mother, we sing our praise, asking that our prayers be heard during this night of the full moon. O Mother, cleanse our minds and hearts and prepare us for meditations.

Centering I

AD: Why do you gather under the moon?

PR: It is the appointed place, now is the appointed time.

AD: What brings you here to this temple under the stars?

PR: We seek this sacred space to honor the celestial dance of the Moon and the Earth-Mother, for the **full moon** is at hand. We do not know what to offer the divine, so we offer our prayers and sacrifices. Each of us in our own way, Each of us with our own prayers, Each of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred place: to the sanctum of Divinity, in the temple of the Earth-Mother, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of our spirit; evaluating all that has happened in our private lives since last we stood together, so that the secret essence may help us to understand these experiences as sources of wisdom and growth, with the spirit of truth and of light within us, like a spark of the sun, and a flame within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the taking of a life may we deepen our respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

[heavily adapted from the Order of Ordination of 4th Order Druids into the Order of Grannos]

B: O Moon, O Earth-Mother, we thy servants praise thee. Grant us thy presence now, as we beseech thee in the form of Grannos, of the healing springs.

Fill us with thy power, that we may be made fit to serve. Hear now these words, A Hymn to the Waters, adapted from the Rig-Veda:

Forth from the middle of the flood waters Their chief, the sea, flow cleansing, never sleeping Indra, the bull, the thunderer, dug their channels: Here let those waters, Grannos, grant us healing.

Waters which came from heaven, of those that wander, dug from the earth, or flowing free by Nature, Bright, purifying, spreading to the ocean, Here let those waters, Grannos, heal the Earth.

Those amid whom goes Varuna, the sovereign, He who discriminates men's truth from falsehood, Distilling mead, the bright, the purifying, Here let those waters, Grannos, heal our Leaders.

They from whom Varuna the King, and Soma, and all the deities drink strength and vigor. They unto whom the universal Agni entered, Here let those waters, Grannos, heal our Society.

Understand that imbued in these words is a sign of the power in the waters that flow beneath, over, and above the Earth. Know that we find the Mother's pleasure to extend her power to us in the form of a spring as it rushes forth from the Earth. Even as the Waters-of-Life grant Awareness, so do the healing springs minister to the needs of all, cleansing the weary and uplifting the weak in body, mind, and in spirit.

The Supplication

AD: O Moon, O Earth-Mother, O Mighty Ones, We have called upon You and You have heard us. We have offered of ourselves and have faith that You have accepted. Yet each of us has needs for

guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done. Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Empowerment

AD: Gaze into the sacred fire. This fire has the will to be something greater than it is. Let the flames of this blaze represent the fire within ourselves. This is our vitality. This is what drives us to extend our limitations. This is the force behind our will. What you see before you are real flames, now see their greater likeness within your minds.

You are there. This is your inner fire. Feel the intensity of the heat of this inner fire. Let it be real unto yourself. Realize the synergistic nature of this blaze as it fuels your vitality and provides focus for your intent, as you fuel it by your will. Now – extend your limitations; You are at your inner fire. In your mind, step closer to it, and extend your energetically dominant hand. The heat intensifies. You may feel apprehension or fear of the pain. Do not doubt yourself, and do not let the sense of foreboding overcome you. Place your dominant hand into the very flames, but do not let them burn you. Recognize this power within yourself, acknowledge

your authority over it, embrace it as a gift.

Raise your other hand, your energetically receptive hand, toward the moon. Take in the power and the light through your your fingertips and palm.

Now, with your hand in this inner fire, you can use the center of the flames as a focus point to channel your will and intent. Now we channel our intent and funnel our will for a common cause. Imagine the Earth, our only home, being restored to her regal beauty. Visualize our sacred spaces, our wild lands, the resting places of our ancestors returning to their rightful glory!

See the decline of rampant greed on the face of the Earth-Mother. See the people being healed of the addiction to toxic habits. See alternatives to the need for living with the status quo – all these things that are anathema, we visualize as a thing of the past. We see the Earth as green and lush where it ought to be, free from toxic pollutants, free from toxic attitudes, and a people unified under a new sense of responsibility and stewardship.

Now withdraw your hand from the flames. Let the fire in your mind recede and merge into the fire that blazes before us. With your receptive hand, continue to draw from the moon as long as you need in order to balance and revitalize yourself as we prepare the sacrifices.

The Sacrifice

AD: Our praise has mounted up on the wings of owls, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires.

Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, blessings, life, health, and prosperity so that we may in turn protect thee.

Oats: Greed is threatening the quality of our planet, for this we offer up the oats.

Evergreen: Addiction is fueling the greed that is rampant, for this we offer up the evergreen.

Oak leaves: Necessity is fueling the addiction we need to shed, for this we offer up the oak leaves.

Juniper berries: The Status Quo is fueling the necessity of our addiction. For this we offer up the juniper berries.

AD: A cultural change is needed, to change the status quo, to reduce the necessity, to heal our addiction, to cast off our greed. For this we need an All-Heal. For this, we offer up the **mistletoe**. The mistletoe is the time-honored All-Heal.

Hast thou accepted our sacrifices, O Earth-Mother? I call upon the spirit of the North to give answer... of the East... of the South... and of the West... Praise be! our sacrifice, dedicated to the fertility and renewal of life has been accepted!

The Consecration of the Waters

B: *In celebration of the acceptance of our sacrifice, diluted whiskey is consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the Waters within. If you brought your own chalice, please bring it to the altar now. Is there anyone present who requires an alternative to alcohol?*

AD: Of what does the Moon give that we may know the continual flow and renewal of life?

PR: Elixir of the Moon

AD: From whence do these waters flow?

PR: From the bosom of the Earth-Mother and graced with the silver light above.

AD: And how do we honor this gift that causes life in us?

PR: By partaking of the Elixir of the Moon.

AD: Has the Earth and Moon given forth of her bounty?

PR: Indeed! Behold a chalice brimming! Mead in abundance!

AD: Then give me the Elixir!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these Waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and Join us together as we partake of thy secret essences. O Moon, with thy power of healing!

Descend into these waters and hallow them, fill us with a tide of your life-giving waters, and aid also to the weak and to the needy, let us remember always the source of all gifts and all strength...

The Elixir of the Moon!

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "Elixir of the Moon" to each participant while drawing the sigil in the air before they drink]

The Libation

AD: To thee O Earth-Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Moon, O all ye whom we honor, around us and within

us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs and our needs,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.*

AD: As we gaze up to her, the moon gazes back and sees a fragile planet, the Earth-Mother, a priceless gem flowing with life-giving waters, yet troubled by petty tribal disputes. We are suspended in the cosmos, bustling with life, but protected by just a thin atmosphere like an eggshell of fine glass.

Let us see our home as the moon does. It is not a map, there are no borders, no walls, no boundaries. Our fragile existence is unique and valuable, and so vulnerable. Let us be vessels of her divine light with the power to bring humanity together. May we see the beauty of our only home as she sees it from far above. May we be given a newfound sense of unity and responsibility to be stewards of the Earth-Mother.

And now for a moment of silent lunar meditation, to take in her energy that she gives, to revitalize and provide the potential to heal, to reorient us with the Earth-Mother beneath us, to seek divine inspiration for our creativity, and to focus the power to bring about that which needs to manifest.

Cast your will and intent into the fire once more as a final push for fulfillment of our goals in this moment of silent meditation.

Concluding Prayer

AD: Tonight, O Moon, thou hast found us in peaceful, happy rest. May thy living luster leave us seven times still more blessed, O Moon, so fair, may it be so. As seasons come and seasons go, may the light of the moon be like that of the sun, and the light of the sun be seven times greater, like the light of seven days.

The Benediction

AD: This rite has ended. Let us go forth now, to heal and strengthen, in the name of Grannos, of the healing springs, and may the Elixir of the Moon shine forth from within us.

Oakdale Grove Lunar Celebration Ritual

*Based on a mishmash of RDNA and
NRDNA liturgy, composited by
John the Verbose, 54 YR*

Preparatory Details

AD = Arch-Druid, PR = Preceptor,
B = Bard

[Italic bracketed words] = instructions

Welcoming

B: *Welcome to Oakdale Grove's lunar celebration ritual!*

Oakdale Grove is a ceremonial fellowship of the Reformed Druids of North America, which can be described as a universalist spiritual and philosophical neo-druidic order.

Nature, being one of the primary concerns in our life experiences, is personified as the Earth-Mother. Other deities that may be invoked today can be interpreted as different aspects of the Earth-Mother.

The opening invocations and centering help us ease into a ritual and meditative mindset. Breathe slowly and deeply as we guide you through the next few moments.

Invocation I

AD: In the dust of the galaxy swirls the spark of Life.

PR: And tonight we partake of it, we and all living beings.

AD: In the mighty helix we dance,

PR: And in harmony with all of Life, we sing:

AD: To those known and unknown, remembered and forgotten, Divine essences, creating, preserving and destroying...

PR: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, at this place, now our temple under the stars.

PR: LET THIS RITUAL BEGIN!

Meditations 5:11-14

PR: For without life is there nothing which is anything. The sun is as darkness without that it shines down on the living things; and the earth is as empty space without that it is a pedestal upon which have been placed the living things. Thus, even the least leaf of this tree is greater than the earth and the sun. For life is not of the Earth-mother, and life is not of Be'al, rather life is of them both. And great is the power thereof.

Opening Blessing

AD: Tonight is the eve of the full moon; let us begin our work in peace, for without peace, can no work be. May there be peace in the East. May there be peace in the South. May there be peace in the West. May there be peace in the North.

Invocation II

AD: My fellow children of the Earth-Mother, celebrate with me now! O Our Mother, grant us these threefold supplications which we seek on behalf of our human spirit. In the absence of the radiant brilliance of Belenos, on this night we call upon thee in the form of the Moon, the closest and dearest celestial body to the shores of our island in the cosmos. Attend us as we celebrate your presence here, though you are far above the limits of our skies. Let your cool glow illuminate us as we celebrate your presence in these forms. Anoint us

with your joyful blessings for the offerings and sacrifices we give unto you, and may we in turn pay forward our blessings unto others in this world. O orb of night, grant us these threefold supplications which are desires of the human spirit.

Draw forth our spirits with your alluring embrace, as you would draw up the waters of the tides. As we gaze up to thee, let your gaze be reflected within us. Give to us your Awareness, the likes of which one gains when we behold the Earth-Mother from a mountain top. Let us perceive the fragility of our existence.

Centering I

AD: Why do you gather under the moon?

PR: It is the appointed place, now is the appointed time.

AD: What brings you here to this temple under the stars?

PR: We seek this sacred space to celebrate the celestial dance of the Moon and the Earth-Mother, for the **full moon** is at hand. We do not know what to offer the divine, so we offer our prayers and sacrifices. Each of us in our own way, Each of us with our own prayers, Each of us with our own sacrifices.

Centering II

AD: Let each of us now go to the sacred place: to the sanctum of Divinity, in the temple of the Earth-Mother, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of our spirit; evaluating all that has happened in our private lives since last we stood together, so that the secret essence may help us to understand these experiences as sources of wisdom and growth, with the spirit of truth and of light within us, like a spark

of the sun, and a flame within the heart of every being.

Declaration of Goals I

PR: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those Whom we revere, or worship, or honor.

Declaration of Goals II

AD: Now do we declare our goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Offering and Praise

B: *We make offerings and sacrifices to those whom we wish to honor. First come offerings that are nonphysical, the bardic arts, poetry, perhaps a song. Sacrifices of plant material will come later.*

AD: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each cast them to the sacred fire, the ancient gateway to other realms. Every sacrifice is a solemn act of catharsis. We sacrifice a part of the Earth-Mother to remind us how truly we value her. For through the pain of the taking of a life may we deepen our respect and our empathy. And verily, it is indeed an offering up unto the beauty of the Earth-Mother.

Chant of Praise I

PR: Though not all offerings are

physical. Has anyone prepared a bardic offering for the Divine?

Chant of Praise II

[Meditations 3:1-7]

- B:** 1. Behold the rocks of the mountains, and the trees above the grass waving; this is the Earth-mother.
2. Behold the ocean on the right, and the sea on the left, and mighty river which is but a trickle; this is the Earth-mother.
3. Behold the blue which is day and the black which is the night, salted with the stars, all above; even this is the Earth-mother.
4. The Earth-mother is one.
5. The sun is her right eye, the moon her left; and the clouds are her silver hair. The rivers are her fingers, the oceans are cradled in her hands, as a child.
6. For the Earth-mother is all which is revealed unto our sight, and which our ears do perceive, and which we do touch as we reach out with our hands.
7. For the Earth-mother is all things which do make themselves apparent unto our sense.

The Supplication

AD: O Moon, O Earth-Mother, O Mighty Ones, We have called upon You and You have heard us. We have offered of ourselves and have faith that You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done. Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[15 second pause]

PR: And we declare, that as this Grove: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove and all

present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

Chant of Praise III

["Queen of the Night," Carmina Gadelica, public domain]

B: Hail unto thee,
Jewel of the night!
Beauty of the heavens,
Jewel of the night!
Mother of the stars,
Jewel of the night!
Fosterling of the sun,
Jewel of the night!
Majesty of the stars,
Jewel of the night!

...Glory to thee forever
Thou bright moon, this night;
Thyself art ever
The glorious lamp of grace!

The Sacrifice

AD: Our praise has mounted up on the wings of owls, our voices have been carried on the shoulders of the winds. Hear us, we pray, for we have offered up our sacrifices of life, imbued with the spirit of our praise, prayers, and desires. Accept them, we pray, and cleanse our hearts and minds, granting us Thy peace, blessings, life, health, and prosperity so that we may in turn protect thee.

Do you extend a blessing to us, O Moon? We seek an omen in divination, through which you may give answer.

[Seek an omen!]

Praise be! On this sacred night we are honored with the blessings of

_____!
[insert blessing in accordance with divination]

The Consecration of the Waters

B: *In celebration of the acceptance of our sacrifice, mead is consecrated and shared. If you prefer not to partake, you may decline or may raise the chalice to the sky to honor the contents within. If you brought your own chalice, please bring it to the altar now. Is there anyone present who requires an alternative to alcohol?*

AD: Of what does the sacred Moon give that we may know the blessings of her fullness?

PR: The silver light that shines down upon us.

AD: And what is the nature of her moonbeams of silver?

PR: She takes the rays of Belenos, and purifies them as her own,

AD: How do we honor this cleansing blessing of light?

PR: By partaking of the Elixir of the Moon, given by the Earth-Mother and kissed by the silver light above.

AD: Has the Moon given us her blessing?

PR: Indeed! Behold a chalice brimming! Mead in abundance!

AD: Then give me the Elixir!

[PR gives chalice to AD]

AD: O Dalon Ap Landu, master of this and of all groves, descend into these waters and hallow them, by thy sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power, and Join us together as we partake of thy secret essences.

Tonight O Moon, descend into these waters and hallow them, by thy

eightfold powers: by New and by Blue, by Wax and by Wane, by Full and by Crescent, by Tide and Eclipse. Imbue us with your blessings as we take and drink of thy secret essences... **The Elixir of the Moon!**

[AD partakes, gives chalice to PR who partakes, gives chalice to Server who partakes. Server walks around sunwise handing chalice to others while PR follows and proclaims "Elixir of the Moon" to each participant while drawing the sigil in the air before they drink]

The Libation

AD: Imbued with the blessings of the Moon, to thee O Earth Mother, we return this portion of thy bounty, even as we too must one day return to thee.

PR: O Earth Mother, O Moon, O all ye whom we honor, around us and within us; That You have made and inhabit the Earth, the Sea, and the sky,

B: We thy children thank thee!

PR: That we have offered to you of ourselves and you have accepted, that you have shared your joy and peace with us,

B: We thy children thank thee!

PR: For all that You have given, all You give around us, all You will give in the future, for that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout the ages,

B: We thy children thank thee!

The Forum and Other Lunacy

AD: Tonight the Moon swells with power! By the power of her light, we have a cleansing bowl of spring water and silver, with which you are all invited to purify yourself and any sacred objects you have brought. This moment is for you, to anoint, to hallow, to bless or to consecrate, each in your own way.

Lunar Meditation

B: *Before the conclusion of the ceremony, participants have the opportunity to share a meditative piece with the group. This is followed by a*

moment of silent meditation, reflecting on all that has happened here today, taking in the sights and sounds of nature, with slow and deep breathing.

AD: As we gaze up to her, the moon gazes back and sees a fragile planet, the Earth-Mother, a priceless gem flowing with life-giving waters, yet troubled by petty tribal disputes. We are suspended in the cosmos, bustling with life, but protected by just a thin atmosphere like an eggshell of fine glass.

Let us see our home as the moon does. It is not a map, there are no borders, no walls, no boundaries. Our fragile existence is unique and valuable, and so vulnerable. Let us be vessels of her divine light with the power to bring humanity together. May we see the beauty of our only home as she sees it from far above. May we be given a newfound sense of unity and responsibility to be stewards of the Earth-Mother.

And now for a moment of silent lunar meditation, to take in her energy that she gives, to revitalize and provide the potential to heal, to reorient us with the Earth-Mother beneath us, to seek divine inspiration for our creativity, and to focus the power to bring about that which needs to manifest.

Concluding Prayer

AD: Tonight, O Moon, thou hast found us in peaceful, happy rest. May thy living luster leave us seven times still more blessed, O Moon, so fair, may it be so. As seasons come and seasons go, may the light of the moon be like that of the sun, and the light of the sun be seven times greater, like the light of seven days.

The Benediction

AD: Now go forth now into the world, touched by the moon and cleansed with a tide of joy, yet humbled with the Awareness that the entirety of humanity depends upon our stewardship of the Earth-Mother. This begins with the simplest acts of altruistic beneficence. With that I bid peace to the Moon, peace to the Earth, and peace to all present. May you find Awareness within the dreamworld as you descend into slumber.

The Four Salutations of the Day

By Emmon Bodfish

Many readers who have been doing the Protogrove ritual on their own for awhile write to us asking “What is the next step?” and “Is there a Druid training program?” There is no Druid Training program yet for those not involved in active Groves. We are working on it. But meanwhile a fruitful place to start your training is with the Four Salutations to the Day. If you have been at one of the regular bi-monthly Summer Services of an RDNA Grove, you have heard the invocation of the “three ways of day and one of night.” In this contemplative exercise you will be marking these four turning points of the day with a short, specific ritual, an active meditation in which you will be learning several basic essentials of all psychic or meditative work. It will keep you mindful of your intention to train and of your specifically Druidic vocation and heritage.

These four times, *trathan* in the old *Gáidhlig*, are noted in Welsh and Irish folklore as magical times when the “other world” is especially close to ours and communication or passage between the two is easiest. The old epic and Bardic poems speak of these times as power-times when spell working was done and an adept person might receive a vision or message from an ancestor or a patron Deity, a moment when a bard, inspired, might speak a prophecy. These are DAWN, NOON, SUNSET, and STARS. STARS is usually interpreted to be midnight.

One of our former Arch-Druid’s recounts that when an acquaintance of his was traveling through rural Ireland recently

he found that the cottagers stayed indoors or stayed quiet around the noon point of the day. When he rose to go out, or to move on about some mundane business, they would say, “Oh, sit a while. Have another cup of tea.” When asked, they would say something vague to the effect that it is a tricky time, unlucky to be bustling about. He did not ascertain whether they did not know why this was so, or if they were just cautious in talking about such matters to a stranger. Most, he felt, did not know why, and this taboo on activity is the last little remainder in folk memory of the old custom of observing the *trathan*.

The first purpose of the four Salutations is to put you in tune with the natural, celestial rhythms of the day and the changing seasons. The second purpose of the Salutations is a meditative practice, to practice entering an altered state of consciousness at will. The third purpose is to remind you of your Druidic commitment and to organize your day around the four natural turning points of Earth’s time clock, providing stop-points in which you take stock of your day, of the passage of time, of nature and your own existence in it.

You will begin by learning to achieve mental silence, to stop thought, and to hold your mind silent for the time it takes the Sun to rise or set. In the temperate latitudes this is about two and a half to four minutes counted from the Sun disk’s first contact with the horizon to its last contact, assuming a flat horizon for average’s sake.



The first skill to be mastered in the

Salutations is the ability to hold the mind silent. You must learn to stop thought. By thought I mean the sentences that are normally running through your mind all day and in your dreams at night. I do not mean becoming unconscious, hypnotized, nor losing awareness of yourself or your surroundings. In the Silence you will in fact become more aware than usual of your immediate surroundings.

Some Eastern sects consider this the only “true” form of meditation. This is “outward directed” mediation, as contrasted with inner contemplation, “astral travel,” or hypnotic trance. It is harder than it sounds, at first, though most people can do it for a few seconds right off. That’s enough to start you. Here are some techniques to help you get further into that state and to help you learn to use it. In this wordless state, your consciousness may be turned by your will either inward or outward. In the Salutations it is turned outward. It surprises many people to find that they can perceive, and in acute detail, without any thoughts or words going through their minds. You will progress through this silent space to other states of consciousness. As you are able to hold the Silence longer you will learn from it and be able to explore with it.

1. Repeat a simple phrase, silently in your mind until all other thoughts cease, then let the phrase grow fainter and fainter and fade out. For the solar Salutations, “Hail Belenos!” This is a crutch; drop it as soon as you can.

2. Enter the Silence. Listen to your breath. Listen as though it were the most important instructions you were ever to hear, and which you must memorize. This will stop your mental sentences.

3. Listen to all the ambient sounds as if they were music.

4. Think to yourself down in to the heels of your feet and the heels of your hands. Feel yourself exist.

In doing the Salutations four times a day, you are learning to enter a different state of consciousness at will, regularly and often. These three: will, consistency, and practice are the keys to meditative and psychic progress. The goal is to be able to enter, at will, the state of consciousness that you will need in order to do a particular psychic or spiritual work. Small amounts of frequent practice achieve more than an occasional long session.

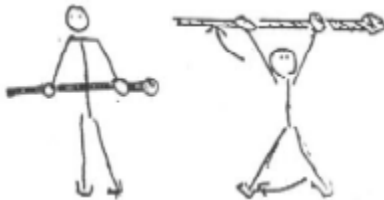
Do the four Salutations by the celestial clock, at Dawn, Noon, Sunset and Stars whether you are “in the mood” or not. This way you will become capable of entering this clear, silent state at any time, regardless of moods and circumstances, “to find a refuge outside the passions” of the moment, as an old book says. This practice builds and furnishes that refuge, a base-of-operations, for your further work. When you can hold silence for twelve to thirty seconds at a time, alert, eyes open, taking in perceptions as far around toward the corners of your peripheral field as you can, you will notice that things look different from the way that they do in your normal, “mundane” state of consciousness. I won’t list the changes because I do not want to bias your perceptions, the self-fulfilling prophecy trap. Not everyone gets all the different changes, but you will discover yours. (Write to the Missal-Any when you do, we like feedback, and we can answer questions individually.) These

changes will be your signal that you are in a meditative state, at the Silent Place, rung one of the metaphorical ladder of meditative training. When you have completed the Salutation, then, in line with the third purpose, take some time to consider from this higher perspective what you have been occupied with since the last Salutation. It is a step in getting control of your time, your habits and your life.

The Four Salutations of the Day Stand, waiting for the first bit of the sun's disk to appear over the horizon. Hold your staff in front of you, your hands in front of your breast bone. Your left hand is above your right hand and the staff is not touching the ground.

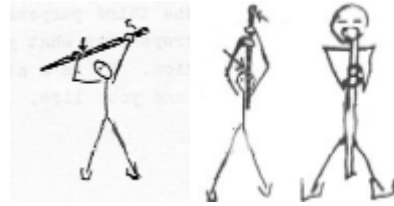


When the first bit of the sun's disk clears the horizon, turn your staff horizontal and raise it over your head in one motion. Breathe in a full breath as you raise the staff, and at the same time step to the right with your right foot. Hold the breath; silence your mind. Your arms and your legs now form two triangles and you are looking at the first sun through a "trilithon" formed by your arms and staff.



Holding the breath, turn your staff back vertical, and, holding it at arm's length, exhale slowly as you lower the staff between your gaze and the morning sun,

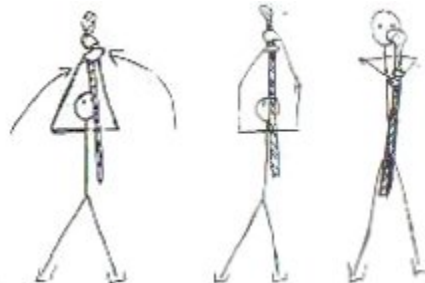
momentarily blocking it out, until it seems to rise again over the top of the staff.



Let go your left hand from the staff and holding it in your right, sweep both of your arms up and outward, breathing in until you reach full extension. Your head, arms, and legs form a pentagram, your lungs are filled with the new air and you are fully open to the morning light. This is true even when there is rain falling in your face in the winter. Then you are open to that truth, that dawn and that aspect of Nature. You hold mental silence here in the open position until the sun's disk clears the horizon.

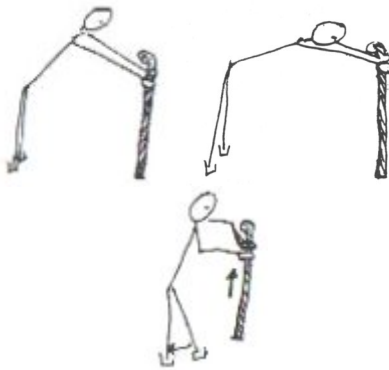


When it is free of the last horizon (trees, buildings, mountains, freeway on-ramps, whatever is between you and the setting or rising sun). Sweep your hands up and together over your right hand, as you inhale. Hold the breath for an instant, then begin slowly exhaling as you turn the staff back to vertical again and lower it again with your line of sight and the risen sun.

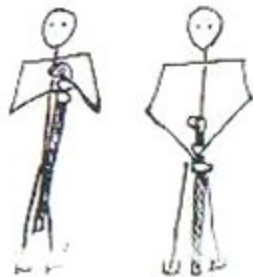


Continue on down, touching your staff to the ground, arms fully extended and your head bowed between them.

Concentrate on the ground and your staff and feel the earth energy move up the staff, through your arms and to your lungs as you inhale another full breath. Raise your head and pull your staff in toward your heart as you straighten up and inhale fully.

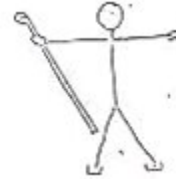


Your hands on your staff, touch your breastbone. Hold silence. Perceive the dawning light all around you. Take several (three to nine) calm breaths. Then as you exhale, lower your staff and step right bringing your feet together and the staff to rest on the ground between your two big toes. Press it down. “Ground down” mentally; return to the mundane mental level and worldly functioning. The day has begun.



At NOON you face due South. At solar noon, as opposed to clock noon, the sun will be at the highest pint in the sky that

it will reach that day, and it will also be directly South. The movements and the breathing for the NOON Salutation are the same as for the DAWN, however do not look directly at the noon sun. Look at the southern horizon directly below it. Feel the rays and the warmth. Hold silence in the open position for twenty four breaths. Finish the Salutations as at DAWN.



Open Position

At evening, when the sun is about to set over whatever is your local western horizon, take your stance facing it. When the sun’s disk touches tangent to the first bit of the horizon, inhale and raise your staff over your head in the first movement of the Salutation. Holding silence, draw it down between yourself and the setting sun until the sun reappears over the top of the staff. Breathe out as you do this. Move to the open position as before and hold it out as you do this. Move to the open position as before and hold it in silence until the last bit of the solar disk is about to sink below the horizon.

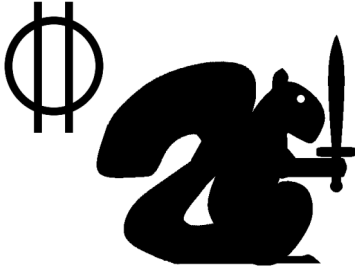
At that moment, inhaling, bring your arms up and together with the staff between you and the sun. Then as in the other Salutations, exhale as you bring the staff down to ground at arm’s length in front of you, bowing forward as the last gleam disappears under the horizon. Feel yourself “bowing down the sun” in synchronization with it. When you feel the ground energy move up along the staff, through your arms, and body, inhale, mind silent, eyes totally

perceiving. Hold your staff and hands at heart level as before. See the night begin around you. One day is over; a new day has begun. Press your staff down to the ground again at your feet. “Ground down” mentally. Come back to the mundane world, refreshed. Recall what has happened since NOON.

At celestial midnight, STARS, the sun is on the other side of the world directly below your feet. At this midnight or just before you go to sleep, do the Salutation to the STARS. Face the North Star. Calm your mind. Recall what you have been doing since the last Salutation. When you have achieved mental silence once more, then raise your staff over your head and inhale. View the North Star then raise your staff over your head and inhale. View the North Star through the “trilithon” of your arms and staff. The rest of the Salutation proceeds like the NOON Salutation. Here you will draw your staff down until the North Star seems to rise over the tip of it. You hold silence in the open position for twenty four breaths, then complete the movements as at NOON. Ground down. Retire. Sleep.

rites of passage

Consecration to the Order of the Acorn



Based on Scharding's 2002 self-ordination liturgy, adapted to the version here in 2015 by John "The Verbose" Martens and Earl Drake of Oakdale Grove.

Edited for any Groves in the event of adding new members during the Season of Sleep, or for druids who seek membership but do not wish to enter the first order yet.

Note: Since the seeker is not entering any of the main orders, anyone may lead this ordination, any time.

Opening Declaration

Druid: A grove of oaks may still grow during the Season of Sleep, if ever so slightly. For this, even a winter tree-ring gives testimony of the continual flow and renewal of life. Throughout the Season of Sleep, even Acorns aspire to grow and become a mighty Oak, reflecting outwardly the immortal essence that is known only to the acorn.

If Winter, Read This

Druid: As ordinations to the First Order customarily come to pass during the Season of Life, the Order of the Acorn offers kinship amidst the Season of Sleep.

Praise

[Insert whatever warm-ups you think necessary, perhaps a song.]

Invocation

Druid: O Be'al, O Earth Mother, attend us now, we beseech thee. Come and dwell within our Hearts. Open our minds, eyes and ears; as we gather in the ground of our being in the face of Belenos, the sun. Enkindle in our hearts thy flaming spark which is perpetually prevailing throughout all life.

Invitation

Druid: Is there anyone present today who wishes to enter the Order of the Acorn, and be counted among the members of the Grove? If so, please present yourself to the center of the circle.

[Seeker enters center of circle.]

Druid: You know not the ways of the Druids, yet you wish to become one. You desire to join our activities interwoven with your own search for truth. O Earth-Mother, please bless this seeker in their search, and fill them with Wisdom and Awareness.

Offering

Druid: Have you a sacrifice for the Earth-Mother? If so, offer it up as a token of your spiritual quest.

[The Seeker offers a small plant-based sacrifice, preferably acorns]

Druid: Do you wish to become a Reformed Druid and join the fellowship of this Grove?

Seeker: I DO.

Druid: Do you believe Nature is Good and look towards her for Knowledge, Awareness, and Inspiration?

Seeker: I DO.

Druid: It is an unclear path you begin today, but you will learn by doing. We offer you our activities in the times to come, whether it be for a few days, or many years.

During the turn of the wheel of the year, may the Earth-Mother show you her favor, guiding you along the path to become a Reformed Druid of the First Order, in the proper way, at the proper time, at the proper place. If you ever must follow this course by yourself, so be it with great wisdom and small discoveries from your lessons around you.

Meditation

Druid: Think on the signs that appeared during this ceremony and what may appear after.

Conclusion

Druid: May the Earth-Mother be with you during these trying times. You are hereby a druid in the Order of the Acorn, and a member of _____ Grove [*or Protogrove*].

And there was much rejoicing.

1st Order Ordinations

I

This rite of passage is typically best inserted between the partaking of the Waters-of-Life and the Libation.

AD: Are there any present to seek to enter the First Order of the Reformed Druids of North America? If so, please present yourself to the center of the circle.

[Seeker steps forward]

AD: The object of the search for spiritual truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature, but this is one way among many.

Do you understand and agree with this, the first tenet of Reformed Druidism?

Seeker: *[Yup]*

AD: And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother, for it is one of the objects of creation, and with it we do live, even as we struggle through life do we come face-to-face with It.

Do you understand and agree with this, the second tenet of Reformed Druidism?

Seeker: *[Yup]*

AD: Then I hereby declare you to be a Reformed Druid of the First Order. Partake once more of the Waters-of-Life, be refreshed and renewed!

And there was much rejoicing.

2nd Order Ordinations

II

Second Order Ordinations should have advance notice. This rite of passage is typically best inserted between the partaking of the Waters-of-Life and the Libation. The seeker ought to be able to discuss the general history and basic principles of the RDNA with members of the public.

Oakdale Grove advises that seekers first read and comprehend *The Chronicles of the Foundation*. Seekers also ought to take the ARDA-2 study course and/or answer a range of RDNA trivia questions prior to ordination.

[Anything in Italics is Oakdale Grove's addendum to Second Order Ordinations. It seems very much that the second order is unofficially the "Order of the Earth-Mother," but of course, this is only one opinion among many.]

AD: Is there any Reformed Druid of the First Order present who seeks to enter the Second Order of the Reformed Druids of North America? If so, present yourself to the center of the circle.

Customs 3:1-5 (tweaked):

AD: 1. Now there comes a time when there are those among the congregations of the faithful who shall feel a higher calling.

2. for they it is who have been chosen to serve the Earth-Mother and to do her work.

3. And none shall be chosen save they shall be pure in spirit and save they shall have bowed themselves down in humility before the powers which are

manifested in the Earth-Mother;

4. And none shall be chosen save they shall be imbued with the spirit of the love of the service of the Earth-Mother;

5. For those who are chosen to be honored are chosen also to be elevated to the Second Order, which is in the succession to the priesthood of the Druids.

Invocation:

AD: O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this Seeker to serve thee.

The Questions:

AD: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following your duties as a Druid of the Second Order to the best of your ability? Do you?

Seeker: [Yup]

AD: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Seeker: [Yup]

AD: Do you understand the partaking of the Waters-Of-Life, and the sacrifice of life that we offer-up to the Earth-Mother? Do you?

Seeker: [Yup]

AD: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

Seeker: [Yup]

Sealing to the Second Order:

[Arch-Druid dips fingers in waters,

makes Sigil on forehead of candidate every time "seal" is spoken]

AD: In the name of the Earth-Mother; I seal you to Her service in the house of the spirit of the South. I seal you to Her service in the house of the Spirit of the North. I seal you to Her service in the house of the Spirit of the West. I seal you to Her service in the house of the Spirit of the East. Finally, I seal you to the service of the mighty, the blessed, all powerful and fertile Earth-Mother, thus consecrating your life to Her cause.

The Ordeal:

[Hold chalice in front of candidate with tight grip. Insert dramatic pause at hyphen until candidate pulls on chalice]

AD: Take this and drink — all of it!
[Let candidate take and drink from chalice]

AD: In the name of the Earth-Mother, I now declare you to be a druid of the second order!

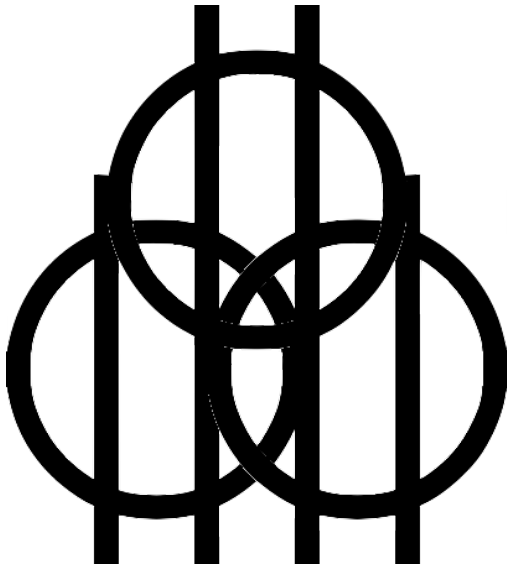
Now open yourself to the Awareness of the Earth-Mother, and feel her essence quicken within you. For you are OF the Earth-Mother, just as now, she is of YOU. Meditate upon these things, and grow from them.

And there was much rejoicing.

3rd Order Ordinations
(Order of
Dalon Ap Landu)

III

This rite of passage is not publicly available. Consult a druid who is of at least the Third Order in order to proceed.



4th Order Ordinations (Order of Grannos)

By David Fisher, 1964

O Mother, we thy servants praise thee.
Grant us thy presence now, as we
worship thee in the form of Grannos, the
healing springs. Fill this person with thy
power., that they may be made fit to
serve. Hear now these words, found in a
hymn to the Waters, form the Rig-Veda:

*Forth from the middle of the flood the
waters Their chief the sea, flow
cleansing, never sleeping Indra, the bull,
the thunderer, dug their channels: Her
let those waters, goddesses, protect me.
Waters which came from heaven, of
those that wander dug from the earth, or
flowing free by Nature, Bright,
purifying, spreading to the ocean, Here
let those waters, goddesses protect me.
Those amid whom goes Varuna, the
sovereign, He who discriminates men's
truth from falsehood, Distilling mead,
the bright, the purifying, Here let those
waters, goddesses, protect me. They
from whom Varuna the King, and Soma,
and all the deities drink strength and
vigor. They unto whom the universal
Agni entered, Here let those waters,
goddesses, protect me.*

Understand that these words as a sign of
the power in the waters that flow
beneath the Earth.

I _____, (in the name of) the
Patriarch of the Fourth Order, the Order
of Grannos, the healing springs, because
you have served faithfully and well the
pursuit of truth, and because you have
earnestly sought to know what is to be
found in the bosom of the Earth, ask you
to join in the fellowship of the Order of
Grannos.

Know that we find the Mother's pleasure
to extend her power to men in the form
of a spring as it rushes forth from the
Earth. Even as the waters-of-life offer
the Answer, so the healing springs
minister to the needs of men, cleansing
the weary and lifting up the weak in the
body and in spirit.

As you follow the Mother in Grannos,
you must be ready to life up in like
manner. If any man comes to you for aid,
you must not refuse him your counsel
and help. You must visit the weak and
weary in body, encouraging them and
giving of your strength to their aid. this
is the path of a follower of the Mother in
Grannos: to lift up those who are fallen.
Think now upon this life, and when you
are ready, answer if you would follow.

(PAUSE)

Are you ready to follow the Mother in
Grannos?

**ASPIRANT: I am ready to follow the
Mother in Grannos.**

Then in the sign of the most mighty and
powerful Mother Earth, I seal you to the
service of Grannos, the healing springs.
Let your life be a life of service to all
men, that you may accomplish this end.
Descend now into this person, O Mother,
with thy power of healing! Take now this
[green] chalice as a sign and badge of
your office. Fill it with the waters-of-
life, and give it to the weak and to the
needy, remembering always the source
of all gifts and all strength. Go forth now
and heal and strengthen, in the name of
Grannos, the healing spring!

Peace! Peace! Peace!

5th Order Ordinations **(Order of Braciaca)**

By Norman Nelson, 1964

O our Mother the Earth, who hast taken the form of malt, which men name Braciaca, the grain that sustains thy servants and gladdens their hearts, we ask thee to look upon this thy servant and to bless their life. As the germinating grain, let them grow in thy service; as the sprouting grain doth change to sweetness, let them increase in grace and favor in thine eyes in the eyes of all mankind.

(Portions of malt or grain shall be distributed. The officiant shall cast small amounts five times upon the altar.)

Our praise has mounted up to thee like the leaves of the sprouting grain. O Braciaca, accept now this sacrifice offered to thee, accepting the sacrifice of the candidate here before thee, and also their life into thy service.

(Like wise the candidate throws grain five times on the altar saying)

ASPIRANT: Accept, O Braciaca, this sacrifice and my life, and grant thy blessing.

(Return to the officiant)

Hast thou accepted this dual sacrifice, O Braciaca? I call upon the spirits of the growing fields and fresh waters to give answer. Praise be, our sacrifice has been accepted and the dedication of our lives has found favor in the sight of the Mother of all.

(Sprinkling the fresh water from the

earth on the altar, the officiant says)

O Braciaca, lord of malt and the goodness thereof, look with favor upon this thy servant; consecrate, seal, and dedicate that person to a life of goodness that shall be an example to all men, and bestow thy blessings upon that person as they go through a life dedicated to thy service.

O Druid, your sacrifice has been offered and accepted; your life has been offered and received. Do you accept the call to serve, to be an example to all men, that your life may be a guide to those who shall come after, and pledge that you will do nothing to disgrace the life bestowed upon you in the service of the Earth-Mother?

ASPIRANT: I do.

Then by the authority in me vested, I seal you yet again, and bind you to the service of all mankind.

(Remaining water shall be poured on the altar in a moment of silent meditation.)

Rise, servant of Braciaca and of mankind, and go forth into the world of men, knowing that your sacrifice and your life have found acceptance, that our prayers have been answered, and that you go forth with the blessing of the lord of all.

Peace! Peace! Peace!

6th Order Ordinations **(Order of Belenos)**

By David Frangquist, 1964

O Belenos, lord of day, let now thy radiant goodness descend upon us as we who would be faithful unto thee seek fulfillment in thy glory.

I now call upon _____ to come and kneel before me.

Long has been your search: longer still it shall be; but may you be guided in the light of the sun as you continue. Hear now the charge of the Order of Belenos, which is the Sixth Order, the Order of the Sun.

Know that we have seen the smile of Belenos, bright, radiant, raining glory and warmth down upon the bosom of the earth from his seat on high in the midst of the blue heaven.

Know that all things owe him their strength and power; for his gift is the glorious gift of the energy of life, which is in all things which do grow and live upon the face of the earth. Know therefore that you, as a priest of Belenos, shall be charged with the observance of his festivals of midsummer and midwinter, for on those days does the sun reach its highest points in its course through the sky.

Know also that the color of the Sixth Order is the color of Belenos, and the golden ribbon which I shall present to you shall you wear on the days of midsummer and midwinter and at such other time as you may wish, for they are it is the symbol of Belenos.

Now I would ask of you this one question:

“What is the nature of the sun night?”

(At this point, the candidate answers the question in their own way; they have already been given the chance to meditate upon the question. IF they give a suitable answer (which may be in the style of Zen) the ceremony proceeds.)

The arise, and hear these words of institution: Even as I am powerless to control the rising and the setting of the sun, but bow before the power of Belenos, so also am I powerless to consecrate you to his service. Only at his hands shall you be ordained, in a process that you yourself have now begun. When the sun has set, and then risen again, and shone down upon you, then if your heart is pure shall you be truly Druid of the Order of Belenos.

Lift now your eyes toward the sky; and raise your arms in adoration to Belenos; as I now present you with the token of your Order. (Here the candidate is presented with their gold ribbon.)

Go now, and bring into the hearts of men the warmth and cheer of Belenos, that the light of truth might shine for them even as does the light of the sun.

Peace! Peace! Peace!

7th Order Ordinations (Order of Sirona)

By Gary Zempel, 1966

O Sirona, we invoke thy presence now.
Rise out of thy murky depths to receive
this, thy humble servant.

May you now receive the blessings of all
the Gods and Patriarchs:

May you have:

The strength of Dalon Ap Landu

The mercy of Grannos

The sweetness of Braciaca

The radiance of Belenos

The Power of Taranis

May your wisdom be as vast as Llyr.

And may you be at home with the
mystery of Danu.

Strengthen now your spirit with this
adaptation from Atharva-Veda:

O Sirona, Queen of the Seven great
flood-waters, Princess of the seventy
times seven rivers, Mistress even of
[Name of body of water], accept this
sacrifice as a token of our devotion, and
grant us Peace. We pray that this, thy
servant, may be found acceptable in thy
sight as unto thee we commend their
spirit.

(SPLASH!)

Now by the authority vested in me, I
proclaim you a Priest of Sirona! Join
now the Order of your distinguished
Fellows.

Go forth into the world, serving the
Earth-Mother, and ministering to her
followers in the name of Sirona.

Peace! Peace! Peace!

8th Order Ordinations (Order of Taranis)

*Unofficially proposed by Nozomi Kibo,
1998, Officially adopted by Michael
Scharding, who was elected as Patriarch
by the Council of Sirona 2004*

Conditions Necessary for Ordination

*0. Due to the difficulty of finding an
Ordainer and ordainee in the same
place during the storm, it is self-
ordained with permission from the
Patriarch or other member of the
council.*

*1. Service should be during the rainy
season, if there is one.*

*2. Candidate priests must have shown
divine selection by Taranis by being
struck by lightning, caught in a tornado,
lost in a blizzard, hit by a meteor or
almost drowned in a flood. Accidental
electrocution or receipt of a degree in
meteorology or electrician might also be
accepted as an omen of invitation.*

*3. Candidate must perform the ritual
during a terrific storm, outside,
unprotected from the elements, from the
storm's beginning to its end. They are
encouraged to go outdoors at least once
in every future storm.*

*4. Candidate must be bearing triple
knotted yellow & black ribbon maniple
and holding the symbol of office, a golf
iron, or fly a kite during the vigil of at
least 3 to 8 hours.*

*5. Site must be an open field or hill top
without any tall structures nearby if
possible.*

6. Sacrifice must be a top-tree oak-twig or rowan-twig or any wood of an actual lightning-struck tree; and a chalice of freshly collected rain water.

THE CEREMONY

Invocation

O Taranis, ruler of weather, we look upon thy presence around us in awe and worship. Give your attention, O Earth-Mother, as we worship you in the form of Taranis.

[Candidate sings a weather song.]

Our praise has come forth but we are drowned by your own song. You have selected me in the following way:

[Candidate recounts how they were selected]

If I am to be accepted, I will perform the following acts:

[Candidate details the duties of the order, ie: serious study of meteorology, climatic studies, etc.]

Offering of the Sacrifice

I offer you this dedication of life. Accept it, we pray thee, in token of the dedication of my heart, grant us a sign of thy acceptance.

[Set sacrifice on altar next to chalice of rain water gathered during this storm]

Hast thou accepted our sacrifice? Do you look with favor on my course? Show us a sign, O Taranis! I call upon the spirit of the North to give answer... of the South... of the East... and of the West.

[Lightning, thunder, or blast of wind from the appropriate direction is

sufficient. In normal RDNA rituals such a sign would cancel the ceremony. If successful, continue.]

Praise be, our sacrifice, offered to Taranis and the vitality of the world, has been accepted. Taranis has approved this lowly candidate. I thank you.

Consecration of the Water

O Taranis, by whose power and might the very heavens do ring and peal forth, and replenish our rivers with fresh water, come to us now as we celebrate your eternal majestic drama.

I, *[insert name and titles]* thank you for choosing me to enter your hallowed order. Give unto me more knowledge of your ways and methods. Listen to my appeals when I call you, and if acceptable, please grant them. I pledge myself to your service, from watching fluffy cloud shapes to the study of meteorology and observation of the cycle of water distribution over this planet that I might tell them to others. Teach me the wisdom of these symbols that I bear. As a token, I now ask you to descend into these waters as they have already descended from you!

[Here the priest holds up the chalice, filled with 1 part whiskey and 3 parts rainwater from the storm. The priest then serves anyone else silly enough to be standing around with them.]

The Libation

I return these waters to you as all water eventually return through you and come again.

The Meditation

[Pick one as appropriate.]

The Benediction

O Taranis, my first wish unto you is this; that none present here will feel your same power as keenly as I have felt it. May they be blessed by you wherever they go, with sufficient rain and only the rarest of weather disasters. Of this I beg your peaceful blessing.

Peace. Peace. Peace.

*[Here the priest now waits out the storm, lightning rod in hand, such as a golf club, until the storm ceases, at their own peril, but officially **we don't encourage you to do this.** If Taranis loves them, they will survive.]*

9th Order Ordinations (Order of Llyr)

by Nozomi Kibo

Translation by Michael Scharding, 1998

Conditions Necessary for Ordination

- 1. Rite held between Beltane and Samhain at a beach.*
- 2. Candidate must have spent the great part of a year and a day in near-daily communion with the ocean, deriving their livelihood in some way from the ocean and in general never being away from the ocean for more than a few days.*
- 3. Having completed this period, the candidate must make a trip of divinely decided duration, on a boat of their own construction.*
- 4. The candidate should be familiar with marine navigation, fish and sea life and be an adept swimmer.*
- 5. Before the Order, the candidate must vigil in the ocean, say, waist deep, for about 7 hours. (By ocean we also include tidal-affected fresh-waters such as the Great Lakes and Lake Victoria). A wet suit may be worn during this period.*
- 6. The Order is performed in the ocean, not having left it since the beginning of the night vigil, promptly at dawn, or vigiling from low tide to high tide and holding the service at high tide. Kibo suggests stripping down before beginning, because she says it promotes a more intimate contact with the ocean spirits. Perhaps being held underwater with scuba gear?*
- 7. The offering may be a sea plant, or the releasing of a live creature back to the ocean.*

THE CEREMONY

The Invocation

O Llyr, we thy children do invoke you from the rolling seas to witness my dedication to your service. I have spent a year in communion with you and a night embraced by your waves. I have studied your ways and those of your children and I ask you to bless this service with your attention.

Chanting of Hymns

[Here the candidate may use this chant or one of their own choosing.]

Amergin's Song

I am the wind upon the sea,
I am a wave upon the ocean,
I am the sound of the sea,
I am a stag of seven points,
I am a bull of seven fights,
I am a hawk on a cliff,
I am a teardrop of the sun,
I am the fairest of blossoms,
I am a boar of boldness,
I am a salmon in the pool,
I am a lake on the plain,
I am a word of skill,
I am a battle-waging spear of spoil,
I am a God who fashion fire in the mind,
Who but I knows the secret of the stone door?
Who has seven times sought the Places of Peace?
Who, save I, knows the ages of the moon,
The place and time the sun sets?
Who calls the king from Tethra's house,
And sees them dance in the bright heavens?
Who shapes weapons in a fort of glass,
In a fort that harbors satirists?
Who put the poet, the singer of praises,
Who but I divides the Ogham letters,

Separates combatants, approaches the Faery Mound?
I, who am a wind upon the sea.

The Offering of the Sacrifice

Our praise has mounted up to thee on the wings of sea gulls and descended to you on the fins of your fish. Hear now, we pray thee, O mother Sea, as we offer up this sacrifice to thee. Accept it, we pray thee, and cleanse our hearts, granting us thy presence yet.

[Here the candidate release the creature or sea-plant.]

Has thou accepted our sacrifice, O Llyr? I call upon the spirit of the North to give answer... of the South... of the East... of the West.

[Wait for signs.]

Praise be, the sacrifice has been accepted!

[The sea-green ribbon is donned and an aquatic dance may be performed here if desired.]

Ordination and the Consecration of Waters

[Candidate raises the chalice of sea water.]

O Llyr, from thy bosom all life has come forth. There is no need to bless your holy waters, yet I praise of thy holiness. I dedicate myself to the study of your mysteries, the strengths and weaknesses of water. Teach me, help me, protect me and encourage me. May we never be parted for long, may I instruct others in your care. With that I welcome your presence outside as well as within me.

[Here the candidate takes a healthy portion of waters and passes the cup to others present. Afterwards return the waters to the ocean. Then the initiate walks out into the ocean until they pass out of sight, pause, turn around and emerge from the ocean, surfing on a clamshell.]

The Libation

O Llyr, we return these waters to you, as all waters flow to you, as we must one day return to you on our final journey across your waters to the Blessed Isles.

The Meditation

[An appropriate sea-oriented reading. Perhaps "Prayer of the Sea" from the Great Druish Books in ARDA]

Prayer of the Sea

How wondrous are the works of the Earth-Mother!

Consider the oceans and their inhabitants. Consider the waves that swell and fall afar from any human land, never seen by human eye.

Consider the waves born far out to sea, traveling many leagues to crash at last upon the rocks of some barren shore; spraying their white frustration high into the air; or which softly creep across furlongs of glistening sand, sending spies far inland, scouting new territory for the sea to reclaim.

Consider that for ever grain of sand, every chip of rock, every cliff and promontory slipping into the waters; for each is another deposited elsewhere.

Consider the plants of the Sea; the mighty beds of mile long kelp, the mosses growing upon the shore, the vast fields of algae and plankton, giving unto

us the breath of life.

Consider the animals of the Sea; the horses of the sea and the lions of the sea, clam and barracuda, whale and kraken, and the dolphin- beloved of the Mother and friend to humans.

Consider as well the inhabitants of the depths where light is never seen, where waters never stir, where monstrous pressures crush all who would dare invade the realm; and also the dwellers of the reefs, the angels and anglers, octopus and starfish, and the deadly man-o-war.

Consider the monsters and the beauties, and wonder at the bounty of the Earth-Mother and wonder more at Her power.

Consider the seas of our ancestry, screaming in white, foaming frenzy against the barren rocks; while somewhere in a quiet tidal pool, one atom links with another, one molecule with another, one chain with another. And behold the miracle as the sky impregnates the waters and the Earth-Mother cries out "Let there be Life!" – and there is Life!

Consider thou that, as surely as we did come from the Sea, so shall we as surely return unto Her. Though we be buried beneath the soil of the driest land, it matters not – for all the world has been once covered by the Sea, and shall be covered again in days to come.

For the Mother Who rules the waters and the rocks, the skies and the pits, will have Her own, and none shall gainsay Her.

For the Earth-Mother is the Sea-Mother, Who arose from the waters to become

the Goddess of Love and Life, and Who therefore bids us to Love and Live.

Ea Leukothea, Ea Yemanja, White Goddess of the Waters! Hail to Thee, Sedna and Nerivek!

And when our loving and our living is at an end, we shall return to the Sea, where for every weakness there is a power, for every hurt a cure, for every sorrow a joy. Long and live and consider: How wondrous are the works of the Earth-Mother!

The Benediction

O Llyr, we carry your blessing with us daily in our very blood and body which imitates your composition. Be in our thoughts and let us be in yours as we go forth back to the realm of your daughter, the Earth. We long to return to you again and play in your waves. This service is over and mine has begun.

Peace. Peace. Peace.

[The candidate may choose to remain near the ocean to the end of the tidal sequence.]

10th Order Ordinations **(Order of Danu)**

Adapted by John the Verbose in 54 Y.R. from the eulogy ritual in ARDA by Nozomi Kibo. As of the time of this publication, the Orders of Sirona, Taranis, Llyr, and Danu do not have councils consisting of at least three priests in each order. Once a three-druid Council of Llyr can appoint a living person to the Order of Danu, a proper ordination liturgy can be written for it. Until then, ordinations to the 10th Order are eulogy variations on the Common Order of Worship.

Invocation

O great Earth-Mother, attend us now. We seek thee in the form of Danu. Come forth and guide us in our time of mourning. You are the embodiment of life and fertility, and for this we beseech you to comfort us as we mourn the death of one of our own. May you join us today and induct them into your Order.

Eulogy I

At Samhain we look back and remember those who have passed on, those who have entered the comforting embrace of Danu. One has recently joined those ranks, by the name of _____. We know not where you have gone, but we appreciate where you have been, and your parting perhaps has been more difficult for us left behind.

Why do we seek out Danu you might ask? She is a goddess of life and fertility. Without death, there would be little need for fertility. The threat and embrace of death is a constant inspiration in our struggle, to improve the lives of others before their time inevitably comes as well.

Perhaps in the loving embrace of Danu you will move on to some other realm, or return to oneness or nothingness again, or perhaps onto things of unimaginable splendor. But you are one to remember. None of your cherished memories, which will fertilize our growth, will be easily forgotten. We bear those in our heart and minds until it is our own time to turn through the cycles. Indeed, our own mortality is what inspires our arts, and our quest to know of immortality guides many of our spiritual paths. Danu was a fertility goddess of the *earth*, but she was known best by the flowing rivers named after her, the Don, the Dnieper the Danube.

Indeed, her mighty rivers bore the waters from the land, for no drop could remain there forever lest the land be soaked beyond use. Never ending, always changing, same, yet different, Danu's life-blood runs through both ancient channels and newly carved rivulets of the last storm. Now, _____, your storm has passed and you have left your mark on our hearts, but perhaps you are still here, among us in some way.

Eulogy II

[Attendee participation]

The Sacrifice

O Danu! There is no sacrifice we can make that can bring back to us what was lost. Therefore hear our prayers of love and carry our unspoken thoughts and words to the departed. The heart speaks the truth and love knows no bounds.

The Releasing

[Place soil or stone upon the grave or memorial cairn of the deceased, reminiscent of a Catholic burial. Just never THROW dirt onto the grave. Rather, place it or a stone gently onto

the burial with more reverence.]

Each attendee: With this soil/stone do I release thy earthly bonds.

The Consecration of the Waters

As Reformed Druids we gather to celebrate the continual flow and the renewal of life. To that end, the ever-changing Earth-Mother gives us the Waters-of-Life. Long have we honored this gift that causes life in us, but just as we too must one day return to the Earth-Mother, as a token do we return a libation of the waters. And then there comes the time that we must return to the bosom of the All-Mother. So today shall we pay our respects through the waters.

O Danu, descend into these waters and hallow them, by thy powers of life and rebirth, Join us together as we partake of thy secret essences... The Waters-of-Life!

The Libation

_____, now a Druid of the Tenth Order has returned to thee, O Earth-Mother. For this, no libation has a greater bounty. Even as we too must one day return to thee, so do we now return this portion of thy life-giving waters.

The Meditation I

And now for a moment of silent meditation.

The Benediction

Now do we go forth into the world, with the thoughts and memories of _____ alive in our hearts, and that Danu shall comfort us with her blessings until we are healed from our mourning.

Peace... peace... peace.

11th Order Ordinations **(Order of The Morrigan)**

***Dedication as an Acolyte**
and for Reformed Druids of at least the
Third Order: repeated a year and a day
later as **Ordination as a Priest of the
Order of the Morrigan** using the
liturgical tradition of the New Reformed
Druids of North America.
John the Verbose, 54 Y.R.*

Preface

The following ritual of self dedication (some say self initiation) and ordination is part of my way of answering my call to Service as a priest of the Reformed Druids. I create this new Order not for myself, but for those who have asked... three to be exact, and three is a sacred number to the Morrigan, so I took it to be a sign. Some may feel that this rite is very dire and too elaborate considering the light-hearted nature of the RDNA. Well, the Morrigan is dire, and in writing this I dare not approach Her in a light-hearted manner. Some may feel that this rite isn't dire or elaborate enough. I remind them that the NRDNA (and especially the RDNA) is not as Celtic-Reconstructionist as Isaac Bonewits declared it to be. May the Morrigan heed the sovereignty of our dogma.

Preparatory Details – Part I

It is highly recommended that you read through all the preparatory details as well as the ritual before commencing. Take note of the unspoken instructions [in square brackets] as well. This rite is by far more elaborate than most Reformed Druid rituals. There is room for improvisation, embellishment, and to some extent, revision. The long-winded title indicates that this ritual can be used

in two different ways: First, as a dedication or self-dedication rite as an Acolyte of the Order of the Morrigan. For some druids, this may be all they seek. Then for druids of at least the Third Order, after a year-and-a-day of contemplation, self-defined devotionals, and oneiromancy (dream divination), this initiation can be repeated as an ordination rite as a Priest or Priestess of the Morrigan. Since it is said that the Morrigan chooses you, I have written this with solo druids in mind, though you will notice it helps to have someone assisting with the ritual dialogue. If you are going the solo route with this rite, feel free to change the pronouns accordingly if you are speaking to yourself.

Preparatory Details – Part II

You will need quite a few props and some ritual tools. To start, you will need a devotional pendant of some sort. Perhaps a silver triskele, or a metal raven skull, pentacle, triquetra, whatever represents the Morrigan *to you* that can be worn as a necklace. Get a spool of a non-metal necklace cord, or if you're on a budget, a spool of cotton cooking twine. Remove the cord or chain that may have come with your pendant, and put a cord of your own making on it. You'll be keeping the pendant, just don't get too attached to the cord; you'll be severing it. Wear the pendant when you can, meditate on the Morrigan with it during your own spiritual practices. Let it soak up your devotional energy, sweat, and so forth. Just be careful if you choose to sleep while wearing it; don't get strangled by it, and generally try not to bleed on it, even though the Scarlet Mother likes blood; let's keep this Reformed. Try to start this on the new moon *before* the ritual.

Preparatory Details – Part III

In preparation for this ritual, you're gonna need more stuff. I'd apologize for any inconvenience, but the Morrigan would view my apologies as weakness so... obey my commands. The following is a list of things you will need for this ritual:

- Make a projectile sling from cloth, paracord, or thin leather
- Three polished stones (bloodstone, obsidian, garnet, or other stones that correspond to the Morrigan)
- Sharp knife
- Cauldron, or a vessel that can serve as a cauldron
- Ceremonial chalice
- Waters-of-Life, but for this I recommend a Pinot Noir dark red wine, or a dark ale, or mead. If alcohol is an issue, pomegranate juice or mugwort tea are good alternatives (check with a physician before taking mugwort)
- Waters-of-Death (a jar or bottle of water collected from a body of water in which someone has died)
- Salt (roughly a quarter or half cup)
- Two “spears” (or staves made to resemble spears, that can be stuck into the ground forming an X. If the soil is unyielding, have two volunteers hold the spears forming an X.)
- Black ribbon (at least two yards in length, about two inches across)
- Maroon or purple ribbon (at least two yards in length, about 3/4ths inch or one inch across, and NOT red; red is the vestment of the Third Order. Go for a really really dark red if purple is not

available)

- Nightshade (and by this I mean a tomato) and a towel, rag, or napkin (you'll see why)
- Apple (to be sliced across its equator to reveal the star)

Considering the above list, this ritual ought to be done outside. Privately owned land is convenient, but public land sometimes has the most ideal locations. Liminal spaces are highly recommended for this ritual such as hilltops, forest clearings, shorelines, and so forth. Keep in mind that the Morrigan appeared at shallow moving bodies of water. A park along a creek might be suitable, just be mindful of your spears and knife; know your local ordinances – the goddess of sovereignty would hold you accountable to your own laws. This ritual is best done on Samhain or new moons.

THE ORDER OF THE MORRIGAN

The Invocation

[OFFICIANT] This is the appointed place, this is the appointed time. You... are... here! Great and Divine Earth-Mother, attend us now! We thy children have come to this place today to usher a brave seeker through a rite of passage. O Warrior Spirits, ye who have fought bravely, ye who have lived to fight another battle, and ye who have fallen to a warrior's death, join us and bear witness to this occasion. O Earth-Mother, we call upon thee now in the form of the Phantom Queen; the Dark Mother, the Morrigan. Stand amongst us now at the crossed spears. These grounds are sacred, this moment – solemn. Know that it is thee we invoke, as ye hear thine own words recited; the poem of victory and peace after the

Second Battle of Moytura:

[with gusto!]

*Peace to the heavens,
Heavens down to Earth,
Earth beneath sky,
Strength in everyone.
A brimming chalice,
Full of honey – mead in abundance,
Summertime in winter,
Peace to the heavens!*

O, Great Cailleach by thy very power!
Though some of thy words hath been
lost to the shadowy Veils of Time, we
keep the faith that you perceive that
which remains, for our bards sing that
the Battles of Moytura were far greater
heretofore of three and a half thousand
years! Immense is the power surviving
in thy lore!

Praises of the Morrigan

*[Insert any praises you deem
appropriate or use the following]*

[OFFICIANT] “The Admonished
Warrior” by John the Verbose:
The harp strings hummed as Conn sang
forth,
Entrancing village folk, a bard of
renown was he,
Words eloquent and accurate of battles
in the north,
His voice pure gold – like Lughnasadh
honey.
A playful jab at Cuchulain,
Conn laid bare the brash and stubborn
lad,
Leathcheann, a warrior present fumed,
The bardic satire had made him mad.
You mock our warrior culture, barked
Leathcheann,
O bard, you disgrace our way of life,
I judge ye as a waste of man,

Now face me as you meet my knife!
At Conn sprang the warrior, enraged,
A portly druid stepped in between
The confrontation ceased: assuaged,
How fortunate that he intervene.
The druid spoke, Warriors are sacred and
revered,
For protecting the sovereignty of the
land,
but to our laws must you also be adhered
Against a bard, must you never raise a
hand.
Badb Catha with a coarse shriek
swooped down,
The Battle Crow alighted on the
threshold,
Entered, now a woman in ragged ebon
gown,
Swiftly grasped Leathcheann in
stranglehold.
If ever by you this bard stops his breath,
By no actions, no deeds can you be
saved,
Your soul be bound from Magh Meall in
death,
You would lose your honor, your name –
depraved.
Listen well my little warrior, with poise
and noble grace,
This bard can sing of what is true,
Or from history, your life he could erase,
Aye, or smear your name right through.
From Leathcheann’s shoulder a dusky
crow leapt,
Flew off and out to worlds between,
Quickly Conn burst into song, so adept,
And sang the praises of the Phantom
Queen.

*** **

Excerpts from “Cuchulain’s Fight With
The Sea” by William Butler Yeats:

Then Conchubar, the subtlest of all men,
Ranking his Druids round him ten by
ten,
Spake thus: "Cuchulain will dwell there
and brood

For three days more in dreadful
quietude,
And then arise, and raving slay us all.
Chant in his ear delusions magical,
That he may fight the horses of the sea."
The Druids took then to their mystery,
And chanted for three days.
Cuchulain stirred,
Stared on the horses of the sea, and
heard
The chariots of battle and his own name
cried;
And fought with the invulnerable tide.

The Ordeals (Sacrifices)

[OFFICIANT] There is one amongst us
today who seeks ordination as {an
Acolyte}/{a Priest} of the Order of the
Morrigan. Seeker, please step forward.

The Order of the Morrigan is not for
beginners. Dedication to her is not
something that can simply be decided
upon a whim. At the very least, the
relationship must be cultivated over
time, and one must prove their
worthiness. The Great Crone may indeed
have chosen you. She chooses survivors,
she chooses warriors – those bearing the
darkness of pain overcome, against the
odds, who have emerged with honor and
grace. She chooses those who do not
lament their struggles and those who
also do not wear their plights as a badge
of honor. O Seeker, on Her behalf I must
implore: By what justification dost thou
feel worthy of the favor of the Dark
Sovereign?

**[SEEKER] I have wielded my
Weapons across my Battlefields. I
have bled my lifeblood, a flowing
crimson wellspring, time and again. I
have mourned in my losses on the
Land of the Dead. I have all but
Drowned in my Crossing of the
Waters. I have faced many**

**tribulations in the past, and there may
be many challenges that lie ahead, but
at this time, at this place, and before
these witnesses, nothing matters more
to me than the trial I presently face.
My unconquered heart bleeds for this
moment.**

[OFFICIANT] Turn and face the
Phantom Queen now. She stands amid
the spears. Address Her directly.

**[SEEKER] I stand now on my own
two feet before you. Not in defiance,
but in steadfast solidarity. May I be
found fit to serve thee as I prove
myself through my deeds.**

[OFFICIANT] I laud thy sense of
conviction, Seeker. The Morrigan is a
goddess of destruction and demands
sacrifice. What hast thou brought to
honor the Great Queen?

**[SEEKER] I bear a handcrafted sling,
imbued with the efforts of my energy.
It represents the brash and foolish
actions of Cuchulain. This sling shall
never be used to maim the Great
Queen. I destroy it as a votive offering
unto Her.**

*[Seeker cuts sling (and/or burns it in the
ritual fire if applicable)]*

[OFFICIANT] That is a noble gesture.
However, the Morrigan demands more.
Have you additional offerings for Her?

**[SEEKER] I have three sling stones,
symbolic of the three wounds She
sustained to Her ribs, to Her eye, and
to Her leg.**

[OFFICIANT] Place each stone into the
cauldron with blessings of the virtues her
wounds represented.

[SEEKER] Blessed be this stone with the power of Protection. Blessed be this stone with the power of Vision and Foresight. Blessed be this stone with the power of Surefooted Grace.

[OFFICIANT] Indeed a magnanimous threefold offering! Though I must ask more still. the great Battle Crow, Badb Catha wants blood! Though as Reformed Druids, we must not break from that which makes us Reformed. May the Phantom Queen heed the sovereignty of our dogma.

[SEEKER (cuts the apple across its equator to reveal the star)] I have yet more sacrifices to offer. An apple and a nightshade. I hereby shed the Blood of the Earth!

[Seeker squeezes tomato over apple.]

[OFFICIANT] The depth of the symbolism is admirable and compelling. Yet something more is still needed. She wants YOU.

[SEEKER (takes up knife)] It is said that Reformed Druids do NOT make blood sacrifices.

[Seeker raises knife up towards neck]

My Life for the Morrigan!

[Seeker grabs devotional pendant with free hand and cuts the cord with the knife]

My Death for the Morrigan!

[Seeker removes the pendant from the cut cord, discards cord in (fire, or cauldron, or body of water, or on the ground, etc)]

My Rebirth for the Morrigan!

[OFFICIANT] O Dark Mother, behold thy stalwart servant's evocative offerings and deeds! Hast thou accepted these sacrifices, O Great Queen? We seek a sign of thy assent as we look inward to divinations.

[Conduct any type of divination here. Any crow or corvid calls are an automatic "yes" but if the divination indicates "no," either add more offerings and repeat this question or close the ceremony and reconvene at the next new moon.]

[OFFICIANT] Praise be to Victory! The Divine Sovereign has accepted the sacrifices!

Consecration of the Waters-of-Life

[OFFICIANT] O Great Morrigan, descend into these Waters and hallow them, by thy Ninefold Charges and by the triplicities of your aspects. Give us to know thy power as we take and drink of thy ancient essences. Behold, a chalice brimming! *[and if mead say]* Mead in abundance! The Waters-of-Life!

Brave Seeker! Behold this chalice of the Waters-of-Life. Partake of them, and pour a small libation into the cauldron.

Now take up the Waters-of-Death, and pour them into the cauldron.

[Seeker does so – don't drink it though]

Now Cleanse the waters with the salt, for they shall become the Waters-of-Rebirth.

Now YOU must be Reborn, Reborn from the Dark Goddess herself. She stands amid the crossed spears. You must

pass through underneath them now.

Spoken Rebirth Meditation
[OFFICIANT] Excerpts from “The Mother of God” by William Butler Yeats:

[Seeker crawls under crossed spears.]

The threefold terror of love; a fallen flare,
Through the hollow of an ear;
Wings beating about the room;
The terror of all terrors that I bore
The Heavens in my womb.

Divine Charges of the Order of the Morrigan

[Officiant should speak the title corresponding to the correct office, i.e. Acolyte or Priest, noting that priests must have been an acolyte first for at least a year and a day and are at least a Third Order Druid.]

[OFFICIANT] Noble seeker of the Order of the Morrigan, thou hast declared an oath before the witnesses gathered here that ye have survived adversity before this day. Now hear these nine sacred charges that are adjured upon thee. That as {an Acolyte}/ {a Priest} of the Order of the Morrigan:

The Ninefold Charges of the Morrigan

1. Your days of reverence shall be the dark moons, Samhain, and the Feast Day of Morrighu which is January the Seventh.

2. You shall restring your pendant, and you shall use it in your meditations on the Phantom Queen.

3. You shall sever the pendant’s cord on every dark moon as a symbolic act of

self-sacrifice.

4. You shall continue your current devotional practice to the Scarlet Mother.

5. You shall add aspects to your devotional practice, and if necessary, let aspects die or be reborn.

6. You shall defend the sovereignty of the Land: the sacred Earth-Mother upon which we all live and depend.

7. You shall defend those who are unable to defend themselves.

8. Rather than wading into battle, you shall use magick to achieve victory so that there may be peace.

9. If you must take up the sword, you shall never do so in anger, nor in blind rage, for that would not serve justice under sovereign law.

She stands among us now. Feel that presence in the air! Do you accept these divine charges as {an Acolyte}/ {a Priest} of the Order of the Morrigan? If so, address her by name, swear it now as an oath!

[Officiant detaches the black and purple ribbons from the spears as Seeker swears an oath.]

[SEEKER (something like the following)] Morrighu! I swear that I accept the charges laid unto me!

Ordination to the Order of the Morrigan

[OFFICIANT] Well spoken! O faithful Seeker, you have fought your battles in the past. You have faced the ordeals today, and you have accepted the charges

required of the Order. KNEEL.

In the name of the Dark Mother, the Divine Sovereign, I hereby declare you to be {an Acolyte}/{a Priest} of the Order of the Morrigan. Bestowed upon you are your black and purple ribbons: a symbol of your office. You were reborn beneath these today, and just as life and death are intertwined, you shall incise the wide black ribbon thrice threefold (9 equidistant cuts) down both sides and weave the other through its length.

[Officiant picks up the chalice.]

Now partake again of the Waters-of-Life, your first elixir of sustenance after being reborn into the Order.

[Acolyte/Priest partakes and hands the chalice back to the officiant. Some liquid should remain.]

Libations

[OFFICIANT] To thee, O Dark Mother, we return this portion of thy bounty, even as we too must one day return to thee.

[Remnant in chalice is cast down to the ground, fire, cauldron, etc and brings cauldron to Seeker if it is out of their reach.]

And to you, dear {Acolyte/Priest}, a return of the blessings of Anu, the Triple Goddess. Take back your sling stones, and always remember their blessings.

[SEEKER takes stones from cauldron and says] I honor thy gifts of Protection, Foresight, and Surefooted Grace. Good fortune and blessings of the gods and mortals unto thee!

Benediction

[OFFICIANT] Now rise, and Awaken into the realm of the living. Begin to cultivate your gifts of discernment. Thou shall have a heightened sense of what is genuine from all that is petty and illusion, like a harvester who separates the wheat from the chaff. In the turning of the Wheel of the Year, you shall be visited by the Morrigan in your dreams. Remember her many forms that she may take, and interpret her interactions as a message to you. Use mugwort to aid your prophetic dreams if rarely you dream, for it is one of the herbs of the Morrigan. Meditate deeply on the rite that has transpired today.

O Great Phantom Queen, we give ye thanks for thy sojourn here today. Though ye may depart henceforth, we are secure in the knowledge that the Earth-Mother is always amongst us.

O Warrior Spirits and all witnesses present: this rite has ended. You have our gratitude that you honored us with your presence, and we bid you safe journey to wherever it is you must go next!

Now triumphant {Acolyte/Priest}, go forth into the world, and live your life fearlessly and courageously. For in Her eyes, if you do not feel a renewed sense of purpose, then this was all for naught. May you be spared the fate of Cuchulain. I bid you victory and peace!

And there was much rejoicing!

Ordination to the Order of the Mistletoe

John the Verbose, 52 Y.R.

*A New Order of Ordination based in the Reformed Druids of North America. Anyone at least of the Order of Dalon Ap Landu may conduct this ordination at any time of year. As there is no plant quite like mistletoe and as mistletoe has no ogham symbol, this order has no patron deity, nor patriarch. Disclaimer is built into the ritual. Use only *Viscum album*. **Consult your doctor first.** You may also use a homeopathic mistletoe tincture, even though it's not real. The Seeker's spoken lines are in bold.*

Invocation

OFFICIANT: O Earth-Mother, O Dalon Ap Landu, O Ye who perceive the mysteries of the Golden Bough, the All-Healing gift of Belenos, the rained-down seed of Taranis, O Ye whom we invoke, be among us now as we consecrate this courageous seeker as a druid to the Order of the Mistletoe.

From the misty veils of dreams on the year's longest night, a vision was revealed. Upon an earthen mound stood an ancient oak. Its great limbs extend far over the mound, limbs from which druids harvest the mistletoe with great ceremony. Wading in a crescent shaped pond that encircles half the mound were two elders and two youths robed in white, each partaking of a white berry to unlock the mysteries within.

The Questioning

O, brave seeker, step forward with courage now.

Give heed to my words, for this is a matter of life and death. Mistletoe must

poison before it can heal. To complete this ritual, you must partake of the sacred mistletoe. Doing so has the potential to cause *Shamanic Death*, or even your physical death, and the essence within you might cause discomfort. Do you understand and accept the potential perils of this rite of passage?

[Seeker must respond in the affirmative. If negative, officiant ends ceremony here with: "One day when you feel ready, may this opportunity rise again. Though now, may everything be as it was. This ritual has ended."]

SEEKER: **Yes/I understand/I do.**

OFFICIANT: Then speak now and declare whether or not you wish to proceed.

[Seeker must respond in the affirmative. If negative, officiant uses benediction phrase above.]

SEEKER: **I wish to proceed.**

The Sacrifice

OFFICIANT: So be it. Offer up your sacrifice as a token of your reverence for the All-Heal.

SEEKER: **Spirit of Mistletoe, accept my prayer and sacrifice: please be merciful in thy blessing.**

[Seeker places offering into fire, on an altar, in water, or in a tree. If the offering is more mistletoe, it must not touch the ground.]

*[Officiant takes up the chalice. The Server should have already prepared the infusion of either an herbal tea of *Viscum Album* or a chalice of the*

*Waters-of-Life with an alcohol based
Viscum Album tincture. Do not use other
mistletoe species]*

The Consecration

OFFICIANT: O Spirit of Mistletoe within these waters, by the mysteries of your powers, imbue this courageous seeker with your essence, granting the legendary gifts found in the ancient lore. Drink once of the Waters of the All-Heal.

[Seeker drinks]

Use the mistletoe as a talisman for Healing, for Fertility when needed, and for luck in the Hunt.

Drink a second time of the Waters of the Golden Bough.

[Seeker drinks]

Use the mistletoe as an amulet of Protection, for a time of Exorcism when needed, for Banishing malevolent forces or spirits, and for the removal of curses.

Drink a third time of the Waters of the Mistletoe.

[Seeker drinks]

May this bless you with an enhanced ability to interpret omens. May it grant you the gifts of Otherworld perception. And may you unlock the secrets of immortality!

Libation

A portion of this mistletoe must not touch the ground in order to retain its power, therefore we return this portion of the bounty to the realm of _____
[Sky if pouring libation onto a tree; Fire if pouring into a ritual fire; Water if

pouring into a body of water].

Meditation

OFFICIANT: And now a silent meditation.

Benediction

As you go forth, stay keen in your vigilance as the poison runs its course through your being. As a symbol of your order, take up the crescent bladed sickle, and salute with it the waxing moon on its sixth day. Those are your thirteen sacred days across the year, and also the solstices, especially midwinter. On the ends of the green shoulder sash of your Order shall be the likeness of the mistletoe. Wear this on your sacred days and other times that you see fit.

Now go forth as a champion of the Golden Bough!

Peace, peace, peace!

Order of Investiture of an Arch-Druid

By Savitzky, 1969

First used at the investiture of Richard Shelton. (This Order of Investiture for Arch-Druids should follow the Incantation of a regular service. Following the Investiture, the newly-invested Arch-Druid should continue with the Sacrifice. The responses ordinarily give by the Preceptor should be given by the outgoing Arch-Druid. This is not the only, fixed way to consecrate an Arch-Druid.)

O Earth-Mother, forever fertile and bountiful, we sing to thee our praise and ask that thy blessing and understanding be granted unto this person who is chosen to serve thee.

Are you, [name], who have been duly chosen, ready to enter this office of service to the Earth-Mother and to lead others to her worship and service?
Are you?

Have you been sealed to the service of the most mighty and powerful and fertile Dalon Ap Landu and to the service of the great All-Mother?
Have you?

Hear, then, these charges that are laid upon them who enter this office:

* That you shall direct in this grove the worship of the Earth- Mother, offering to her the sacrifice of life, consecrating in her name and in the name of Dalon Ap Landu the Waters-of-Life and of Sleep.

* That you shall guide people's thought to the praise of the Mother, and minister

to her children who have need of your aid.

* That you shall observe the feast days of the Druids and mark the periods of the moon.

* That you shall determine that the secular affairs of the grove are attended.

That as Arch-Druid of _____ Grove, you shall represent the Grove before the Council of Dalon Ap Landu, discharging such duties as it may delegate unto you.

Hear finally that to you is given the right to consecrate people to the Order of Dalon Ap Landu, and upon you is laid this solemn charge: that this office shall not falter through your neglect.

This do you hear?

This do you affirm?

Therefore I, [name], Arch-Druid of _____ Grove, do relinquish unto you this office and the rights and charges thereof. May the Earth-Mother grant unto you her light and understanding as you discharge your office. I have hereby discharged mine.

RDNA ORIGINAL MUSIC

Hymn to the Earth- Mother

*Lyrics by Kathie Courtice
Music by Peter Basquin, 1 Y.R.*

O- Earth-Moth-er! We praise Thee that seed springeth, that flower
openeth, that grass waveth. We praise Thee for winds that whisper thru
the graceful elm, thru the shapely maple, thru the live-ly pine,
thru the shin-ing birch, thru the mighty oak. We praise Thee for
all things, O- Earth-Mother, Who givest Life.

The image shows a musical score for a hymn. It consists of five staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes in a cursive, handwritten style. The music is a simple, melodic line with a steady rhythm. The lyrics are: "O- Earth-Moth-er! We praise Thee that seed springeth, that flower openeth, that grass waveth. We praise Thee for winds that whisper thru the graceful elm, thru the shapely maple, thru the live-ly pine, thru the shin-ing birch, thru the mighty oak. We praise Thee for all things, O- Earth-Mother, Who givest Life." The score ends with a double bar line.

All Good Things

Sam Adams, 26 Y.R.

$\text{♩} = 60$



All good things from you, mother, all good things from you, (2x)



Your's the dawn so new, mother, your's the sun-drawn dew, mother,



All good things from you, mother, all good things from you.