



Beltane Issue, Y.R. “L”

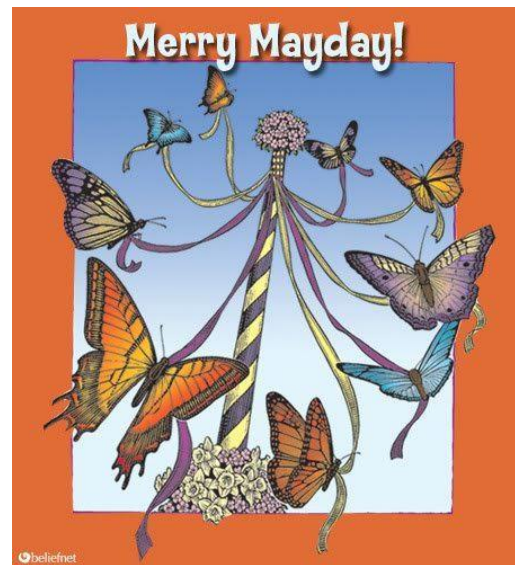
May 10, 2012 c.e.

Volume 28, Issue 3

Editor’s Note Ever late. My apologies. Had time issues and Desperate Druids.

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News of the Groves



Sacred Groves

KOAD GROVE: News from Ohio

Koad Grove celebrated Beltane in a joint Druid/traditional ceremony on 28 April. 5 people attended. "Has the Earth Mother given forth of her bounty?" "She HAS"!!!

Yours in the Mother,
Phagos
Toledo, Ohio

RAVEN'S CRY GROVE: News from Quebec



Sébastien Beaudoin

Please Welcome, Sister Julie Anglehart and Sister [Karen Cummings](#) to First Order of Reformed Druids of North America and congratulations to Sister [Penny Leyson Young](#) (in the middle) to Second Order !



Like · Comment · Unfollow post · 29 April at 19:12

Happy Beltane!
Hal-an-tow
Jolly-rum-ba-low
We were up
Long before the day-o
To welcome in the summer time
To welcome in the May-O
Summer is a coming in
and Winter's gone away-O
=Sebastien

Guardians of The Sacred Grove (Protogrove): News from Indiana

This one is open to members and friends of the grove)

OTSG (is open to the members of the grove only. This is where i give the address and location of grove rituals.)

We can be contacted: E-mail: Skye_Ravenwolf@hotmail.com (main e-mail for grove)

Archangelskyeheart@yahoo.com (alt. state "grove" in message subject)

Skye Ravenwolf



ORDER OF THE PROCESSOR

I've established a new Order: Order of the Processor. Well, that's the working title. Once we have a few members signed up, we can vote on an actual name.

Since it's tradition that you can be Patriarch or Matriarch of only one Order at a time, I will serve as Clerk and as soon as we have a few members signed up, we'll elect a leader. The new Order will be open to any 2nd or 3rd Order RDG or RDNA member who is also involved with technology, computers, networking, hacking, science or other Geeky activities, either professionally or as a hobby.

It'll be set up initially as an email group, but we'll make it a Yahoo group as soon as we decide what the name will be for sure. We'll also need a deity/patron. We might have to make one up, although I was thinking "Saint Leonard of

Hofstadter".

If interested, write me direct. You may also suggest members.

Subjects allowed: computers, programming, hacking, science, science fiction, "The Big Bang Theory," Star Trek, comic books, etc. No politics either of Reformed Druidism variety or the presidential race. The exception to this rule will be discussion of laws pertaining to science or technology.

Write to me at senior.clerk@reformed-druids.org

mynt -- el /\

MIKE - Not all groups need a patriarch or matriarch, order of angus and Oberon for example

George Sounds like what we at CW call Techno-Druids Here is CW's definition " Techno-Druidism a . TD's uses both Modern Science and the Ancient Occult Sciences in Alchemical and Psychic forms Magick and Divination. This translates to we use any and all things that work from above or below, if the price is right and the Karma fair." TDK

Patricia P like that definition George.

Thomas I have also heard these called glasswalkers

George A special form of Wet Ware Thomas or just a silicon dioxide reference or ?

Shane What is magic? Science? The levels of understanding? The intended purpose? I believe to understand both is the truest magic and this being the new and old schools on knowledge.

MIKE - How about an order for passive lazy Druids with no initiative? Order of the couch potato?

George Or limp Staffs Order.

Stacey Wouldn't be the Order of Ogmios?

MIKE - No, I'd join Ogmios, that would be cool.

JOHN'S TRIP TO CARLETON for BELTANE 2012



The Reformed Druidic quest of Awareness was very graceful to me yesterday. I observed many wondrous things.

I felt a Native American presence a few times while I was there. I got the impression that before the Treaty of Traverse des Sioux in 1851, that area which would become Northfield would have been prairie grass and a few oak savannahs. The area around the Arboretum where Spring Creek flows into the Cannon River would have either been prime camping area or even better hunting grounds.

There would have been ample and diverse game, including bison, which were still wild in Minnesota until around 1880, and possibly herds of elk, the last of which were seen in Greater Minnesota about 70 years ago.

My Awareness was increased even more at the higher altitudes of the Arboretum. The Hill of Three Oaks appears to be a natural glacial Kame, or a hill caused by localized buildup of sandy gravel sediments. At first I wondered if it was an Indian burial mound, which is not entirely improbable, or a combination of both.

I'm inclined to believe that the Hill would better serve as an observation point for hunting. If it was mostly prairie 150 years ago and before, they would be able to see dust clouds from herds for miles in most directions. I noticed sounds from all over Northfield carried very nicely up there. I could hear every rumbling train, every car honking, every emergency vehicle siren, music from the dorms (no surprise there!) and other mysterious industrial sounds, perhaps from the yummy-smelling Malt-O-Meal plant across town.

One strange thing I noticed is how many bivalve shells I found on the higher grounds of the Arboretum. Even at the highest point, northeast of the Hill of Three Oaks (really just 10-15 feet higher than the Hill, but more gradual of an incline) in a mowed section of restored prairie. My only guess as to how it got there was via lowland mineral rich soil as fertilizer. But this part of Minnesota was also a warm shallow inland sea 500 million years ago, in which case those shells should be fossilized inside some sort of limestone.

I also noticed a few places that had outcroppings of sedge grass in relative proximity to one another. It is entirely possible that the sedge grass is simply growing wild, but it was also popular in Minnesota's pioneer days to use sedge grass to mark graves. My dad is a historian in our county, and has done research on lost or forgotten burial grounds. Through his research, we have been able to discover about half a dozen burial sites that are almost completely unmarked. We follow geographical clues from written descriptions in historic records, and when we get near the spot, we find close outcroppings of sedge grass. After a century and a half, they don't spread very far and they continue to regrow every year. We were able to confirm this once because one of the lost burial grounds also had its original marble headstones, in a wooded area thick with buckthorn.

So, I guess this was a really long answer to a short question, and I do sometimes call myself "John the Verbose," but the land spirits I may have picked up on, seemed to carry memories of the ancient hunt there. I can only say they are probably happy that the land is still in a natural condition, albeit a little more woody.

Beltane Thoughts

PATRICIA - 2012

Sand, sea, sky
Belatane is drawing nigh
Dancers, singers greet the sun
Maypole widdershins flow till done
Green grows the land and full of hope
Seeds all planted on hilly slope
Calling on the ancient lores, the Gods of old
Celebrate till the night grows cold
White, green and blue
Druids gather anew

Silver Lady

Over-hill and under-hill, above the moonlit
starry skies, on this tor i sit and watch
the magic shadows rise. Silver lady cast
your spell. Silvery light where shadows
dwell. Sacred circle, stardust light,
energies woven into the night. Into the
green you seek to go, drumbeats vibrate
in the earth below. Into the womb, void of
light, feel her caress in this your rite.
Love and warmth in mothers arm, safe and
happy, free from all harm. Feel the
nwyfre flow in you, awakening of senses
you now attune. Let your spirit fly freely,
over, rock, land, turf and sea. Dance with
the stars, sing with the moon. Chant the
Awen spiritual tune. As above so below,
balance in all things to behold. Awoken,
now born of earth, Raven's Grove awaits
in mirth. Brothers and sisters a merry
clan are we, born of derwen root, branch
and tree.

By
Penny Young

Seeker

Seeker of the sacred grove, druid mysteries start to unfold.
Weaver of worlds dark and light, born of oak the druid rite.
Journey forth let your spirit run free, the circle is cast by star and by tree.
Child of the earth, fire and stone, walk this land but never alone.
Brothers and sisters of this rite will keep you safe and balance the light.
Across the realms you will wander freely, from scarlet paths to meadows green.
From the world above to the world below. To the deepest place within your soul.
We are but from the womb born, the primordial depths in which we transform.
Born are we in time and space, on the web of creation, this happy place. Balanced by nature are but we, connected by threads and roots, on this web, this tree.
The web of the world the pattern of our time, the fabric woven, the lifeline.
Awoken now on this sacred land, your fellowship, gives heart to hand, may peace, joy and love always accompany you, and nature's grace, of sun and moon.

By
Penny Young

Gnarly Knot

Gnarly, gnarly, gnarly knot. You twist you writhe, you wither knot. As below as above we look to you with reverence and love.
You bridge the realms for all to see, your roots run deep, your limbs stretch free. From earth and rock to sky and star, you spread your tendrils out afar.
Oak king you are Dagda's chosen tree, you offer strength and solidity, you come to us in the middle of the wheel, perfectly balanced on elemental keel.
Beltane we wish to be beside you, might you welcome us, so we can commune. Brothers and sisters of the Druid rite have often been taught under your might. We call upon you, to invite you to share, we leave our love and offerings for you to bare.
Oh gnarly, gnarly, gnarly knot, you twist and writhe and wither knot.

By
Penny Young

Sacred Grove

My grove is calling me, and dance with the spirits of the trees.
Green is the moss, and the green the leaves, green the earth and sacred trees.

Over rock, i look down upon thee, i see a grove, a grove of trees. Scrambling over rock, i go, into the forest grove below, trees, now surrounding me, i smell the earth, the humidity. Damp the earth where the green ones lie, i look up to moonlit star sky. The air around me kisses my skin, i feel a breeze and form a grin. Warm is the air circulating me, warm is the earths energy. In the middle of the grove sits my standing stone, patterned with spirals, my portal, dome, i always lean up against thee, my standing stone gives solidity. I scry through the flames in the night, providing me with inner sight. Red, orange, yellow, gold, flickering stories to be told. Sometimes the flames in the night, take my inner soul in flight. On the back of an owl i now to fly, over tree tops and mountains high. Up to the dark blue inky sea, the owl now carries me. The silvery moon, cast her eyes, as starbursts flit across the sky. Great big eyes now stare at me, swallowing the inkiness of the sea. I look up into the eyes in the inky sea, and recognize that they belong to me. Then my grove comes calling me, and i fly back down over rock, and tree.

My grove is calling me, and dance with the spirits of the trees.
Green is the moss, and the green the leaves, green the earth and sacred trees.

By
Penny Young

Dragon Born How I Stumbled Upon My Path

In the beginning there was a fire, and from that fire spawned, a dragon born soul. From the body of ashes and the smoke of the soul, by flame and fire emerged a dragons heart. From the flames of old, and flames of truth, the dragon from the cauldron was born. Emerging from the depths of despair, and cauldron black, writhed in smouldering smoke and pain. Born to the druids egg was she, the flame of truth, burned in her heart. Seeker of the ancient ways, the ways of the druid rite. She walked the land, with many a sniggering jest, not knowing where to lay her hearth. Till happenstance led her down a path, one which she would later call coming home. It was on this, such a day, that she finally found her way, the druid's way. Coming home to a place i had always been. My ancestors called of blood and bone, rock and stone, and so so i laid my hearth and heart. The flames of old still lie within, the inner and our worlds, but never again will i writhe in pain, because i am a dragon born, and dragon born of flame.

By
Penny Young

Beltane

A quickening we do feel, heading to Beltane on the wheel.
Green now steadily grows enriched with life, and all that
she has sown. Feel the sun upon your face, warming our
lady in her grace. I listen to the song she has sung, full of
energy from the sun. Our lady sings with all her love,
showering us with flowers blessed from above. The earth
and sun come out to play, glorious in their sweet array.
Beauty in color and in form, i smile at my lady, for what
she has borne.

Beltane fires lighting the sky, merriment of life, you and i.
Round in a circle a widdershins we go, following the cycle,
earth's rhyme tic flow. Peace to the quarters and all that
be. Celebrating all life in this our ceremony. Leap through
the fires, and purify thee, may good fortune be received
cleanse us by spark and by flame, ash is your body, and
smoke is your soul, red is your heart and inspiration and
energy your home. Into the fire into the flame, you power
the cauldron in your domain. Flame of truth, flame of light,
we turn to you in our Beltane rite. Bodies collide, rhythm
dances once more, the lovers tryst in the days of yore.
Dance with the stars, sing with the moon, bring in the May,
in the morning dew.

By
Penny Young

Beltane 2012

Earth Mother
Earth Mother,
I sound the call:
"Do you accept this sacrifice?"
The leaves speak,
As the wind arises,
The Earth does say.
Earth Mother,
I sound the call:
"Do you accept this sacrifice?"
The fire burns the rim of the horizon
As the Sun pushes into the sky,
The Earth does see.
Earth Mother,
I sound the Call:
"Do you accept this sacrifice?"
The water rushes,
In the stream nearby,
The Earth does hear.
Earth Mother,
I sound the Call:
"Do you accept this sacrifice?"
The Earth blooms in colours,
From yellow to red to green and more,
The Earth does speak.
Can I even say it?
Can I even think it into a thought?
I look to where one cannot see
I speak to where one cannot hear
I hear to where one cannot listen
I savour to where one cannot taste:
The hidden, far from sight
And plain in view,
Be'al breathes
And the Earth,
For a moment,
Awaits in silence.

Beltaine 2012
Jean Pagano



A Forest Hymn

The groves were God's first temples. Ere man learned To hew the shaft, and lay the architrave, And spread the roof above them,---ere he framed The lofty vault, to gather and roll back

The sound of anthems; in the darkling wood, Amidst the cool and silence, he knelt down, And offered to the Mightiest solemn thanks And supplication. For his simple heart Might not resist the sacred influences, Which, from the stilly twilight of the place, And from the gray old trunks that high in heaven Mingled their mossy boughs, and from the sound Of the invisible breath that swayed at once All their green tops, stole over him, and bowed His spirit with the thought of boundless power And inaccessible majesty. Ah, why Should we, in the world's riper years, neglect God's ancient sanctuaries, and adore Only among the crowd, and under roofs, That our frail hands have raised? Let me, at least, Here, in the shadow of this aged wood, Offer one hymn---thrice happy, if it find Acceptance in His ear.

Father, thy hand Hath reared these venerable columns, thou Didst weave this verdant roof. Thou didst look down Upon the naked earth, and, forthwith, rose All these fair ranks of trees. They, in thy sun, Budded, and shook their green leaves in the breeze, And shot towards heaven. The century-living crow, Whose birth was in their tops, grew old and died Among their branches, till, at last, they stood, As now they stand, massy, and tall, and dark, Fit shrine for humble worshipper to hold Communion with his Maker. These dim vaults, These winding aisles, of human pomp and pride Report not. No fantastic carvings show The boast of our vain race to change the form Of thy fair works. But thou art here---thou fill'st The solitude. Thou art in the soft winds That run along the summit of these trees In music; thou art in the cooler breath That from the inmost darkness of the place Comes, scarcely felt; the barky trunks, the ground,

The fresh moist ground, are all instinct with thee. Here is continual worship;---Nature, here, In the tranquility that thou dost love, Enjoys thy presence. Noiselessly, around, From perch to perch, the solitary bird Passes; and yon clear spring, that, midst its herbs, Wells softly forth and wandering steep the roots Of half the mighty forest, tells no tale Of all the good it does. Thou hast not left Thyself without a witness, in these shades, Of thy perfections. Grandeur, strength, and grace Are here to speak of thee. This mighty oak--- By whose immovable stem I stand and seem Almost annihilated---not a prince, In all that proud old world beyond the deep, E'er wore his crown as lofty as he Wears the green coronal of leaves with which Thy hand has graced him. Nestled at his root Is beauty, such as blooms not in the glare Of the broad sun. That delicate forest flower With scented breath, and look so like a smile, Seems, as it issues from the shapeless mould, An emanation of the indwelling Life, A visible token of the upholding Love, That are the soul of this wide universe.

My heart is awed within me when I think Of the great miracle that still goes on, In silence, round me---the perpetual work Of thy creation, finished, yet renewed Forever. Written on thy works I read The lesson of thy own eternity.

Lo! all grow old and die---but see again, How on the faltering footsteps of decay Youth presses---ever gay and beautiful youth In all its beautiful forms. These lofty trees Wave not less proudly that their ancestors Moulder beneath them. Oh, there is not lost One of earth's charms: upon her bosom yet, After the flight of untold centuries, The freshness of her far beginning lies And yet shall lie. Life mocks the idle hate Of his arch enemy Death---yea, seats himself Upon the tyrant's throne---the sepulchre, And of the triumphs of his ghastly foe Makes his own nourishment. For he came forth From thine own bosom, and shall have no end.

There have been holy men who hid themselves Deep in the woody wilderness, and gave Their lives to thought and prayer, till they outlived The generation born with them, nor seemed

Less aged than the hoary trees and rocks
Around them;---and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and in thy presence reassure
My feeble virtue. Here its enemies,
The passions, at thy plainer footsteps shrink
And tremble and are still. Oh, God! when thou
Dost scare the world with falling thunderbolts, or fill,
With all the waters of the firmament,
The swift dark whirlwind that uproots the woods
And drowns the village; when, at thy call,
Uprises the great deep and throws himself
Upon the continent, and overwhelms
Its cities---who forgets not, at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
Oh, from these sterner aspects of thy face
Spare me and mine, nor let us need the wrath
Of the mad unchained elements to teach
Who rules them. Be it ours to meditate,
In these calm shades, thy milder majesty,
And to the beautiful order of the works
Learn to conform the order of our lives.

William Cullen Bryant

The ABC's of Druidism.

For me there are three main open or public facets of Druidism and how and why a Druid acts as she or he does. First let me add that being a Druid is not something that one turns on and off or only does on a specific day of the week. Yes there can be very formal and special public or private rituals and Druid may do. Yet, those are just a small part of the Druid's life. So lets go back to the ABC's of Druidism.

A) as ABOVE, the awareness of the Astral World or what some others call the Heavenly World. Here creation is in a pure energy form that also serves as the patterns for our Physical World. The Astral World or SummerLand as we call it is where the soul both comes from to occupy the physical body at birth and when it returns upon the body's death. The awareness of the reincarnation cycle effects how we view every action and reaction in life and our preparations for not death but the afterlife and upcoming rebirth. It is in the Astral World where the Druids First and most powerful Magick strand is woven.

B) as Below, the awareness of the interconnected web of all life, Gala, Genius Loci the spirt of the Land. The Druid heart beats in tune with the Pagus heart beat of the Planet, its seasons and rhythms. It is here that the Druid communications with Nature, all Life and the Elements. Here below in the Pagus network the Druid weaves the second strand of Magick.

C) as in Common, Community and Commitment .The Druid reaches Above and Below but always with awareness and responsibly to the straight ahead and all around, all encompassing Community of Life that is the Druid's duty to protect, guide and serve. It is here where the Druid weaves the third strand of Magick and where the Magick manifest itself to the World. The three stands of Druid Magickal weaving are the results of the Druid's invisible focused will in the Great Work.

Yes there is more than the ABC's in a Druid's worlds on both sides of the veils. Things both of Light and Dark, of OtherKin races, of Gods and Goddesses, of pools of ancient energy, and Laws of the Ley. Things only whispered in the darkest parts of the Forest or Soul.

The Druid King (George)



DRUID PRODUCTIONS

The best in books, films and sound by multi-media Druids.



Desperate Druids: Part 12 – Asking the Rite Questions

25 min. May 4

<http://youtu.be/0mwK6KgNu9U>

The Archdruidess answers liturgical questions, shares her approach to ritual, and explains its quixotic role in Reformed

Druidism. Meanwhile, the arch-villain's identity emerges from the shadows, along with his grandiose evil motivations for taking over the Jack Pine Grove -- and much more!

This is the first of a three episode arc dealing with ritual matters.



<http://youtu.be/VElZSplpxQc>

In the Northern Hemisphere May 1st or May Day was the traditionally the first day of Summer, celebrated with rites and festivities including Morris dancing, crowning a May Queen and dancing around a Maypole. Ancient celebrations included the festival of Flora, the Roman goddess of flowers, Walpurgis Night celebrations in the Germanic countries and the Gaelic Beltane.

The name 'Beltane' originates from the Celtic god, Bel - the 'Bright One', and the Gaelic 'Teine' meaning fire, thus 'Bealtaine' means 'Bright Fire'. Because fire was believed

to have purifying qualities, animals were driven between two Beltane fires set on the hills to cleanse them of evil spirits, bring fertility and ensure a good yield, before being placed in their Summer-land pastures. Similarly the Celts themselves also leapt over these fires for fertility, purification and blessing.

NorthernDruid Podcast #7

Posted by Scott on Mar 12, 2012 in Podcast | 2 comments



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Like 6 people like this. Be the first of your friends.

<http://www.northerndruid.net/>



Shifting Druid Paradigms

This is a longer podcast to make up for all the lost time!

Songs Include:

"Ode to Ireland" by Rebecca Hilton

"Is it for Freedom" by Sara Thomsen

Topics covered:

What I've been up to when I wasn't recording podcasts

Moving, the loss of my Grandmother, a threatening situation, and life now owning a car

Should Druidry be free? Should it cost money? What is fair?

Pagan groups and financial strength

Should all Druids be 'liberal'? Are there conservative or libertarian Druids?

Changing Political climate

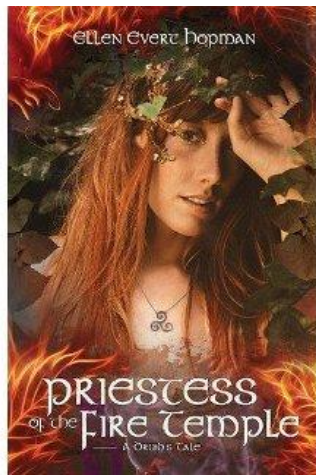
Looking at "lesser thought of" intuitive people, hunters, preppers, new age bias

Importance of Diversity and multiple paradigms in 2012.



Firebird's Child
www.youtube.com

Music: Firebird's Child by S J Tucker. Find more of her music at www.skinnywhitechick.com. Enjoy.



RUN and get part 3!



Ellen Evert Hopman

http://www.youtube.com/watch?v=PIej_SLG7vU



Seeing-beneath-Stonehenge Landscape Tour
www.youtube.com

This video shows the narrated landscape tour that was created as part of the Google Under the Earth; Seeing-beneath-Stonehenge Project. The tour hi-lights so...

Like · Comment · Unfollow post · Share · 3 May at 13:06



Ellen Evert Hopman

The Return of the Fairies <http://www.youtube.com/watch?v=qKxeyOveas4>



return of de faeries - kelfin oberon - avalon
www.youtube.com

prophetic poetic publications pre sent this spoken word performance of revelation and salvation 'from those who remember to those who do not, here is a littl...

Like · Comment · Follow post · Share · 21 April at 19:20

DRUID WRITINGS

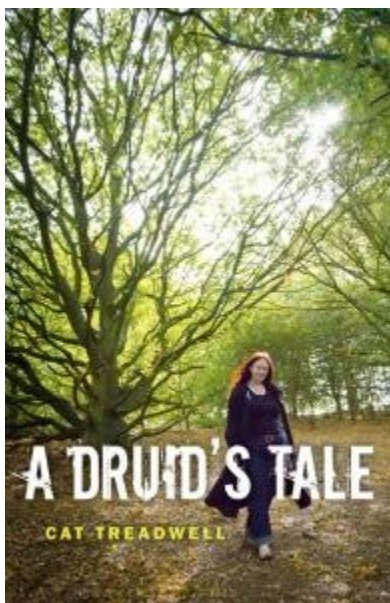
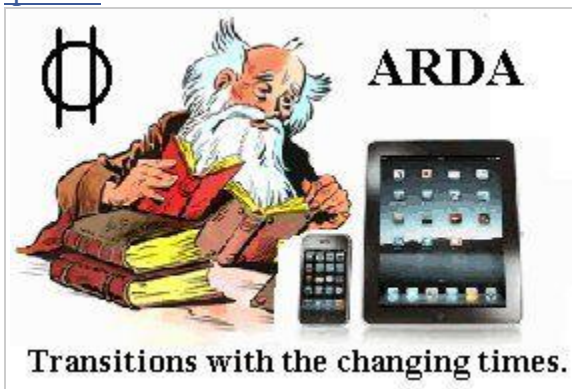
ARDA ON IPAD

Getting my big old ARDA onto my itty-bitty iPhone and iPad.

Finally got around to doing this, so I could do my research and review on the commuting ride. Got the .pdf files from www.rdna.info/arda.html and transferred them to iPhone. Unfortunately, the 9 NYT font requires me to zoom in a lot and shift the page around as I read the columns. iPad is naturally less troublesome. Anyone else tried?

Clear instructions on the iTunes transfer process:

<http://www.simplehelp.net/2010/06/22/how-to-add-pdf-files-to-read-in-ibooks-on-your-ipad-ipod-touch-or-iphone/>



‘A Druid’s Tale’

Coming 29th June 2012

A Druid Priestess tells the story of living her spirituality in the modern world, based on the popular blog.

What do people think of when they hear the word ‘Druidry?’ The *real* questions, not the ‘old men in white robes’ stereotypes. What makes a Druid? What do they do?

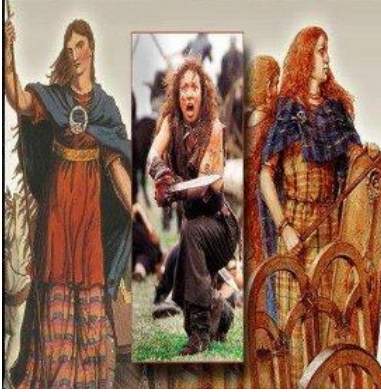
Having been a practising Druid for over ten years, Cat Treadwell thought the same. Asked to present a talk at a national Pagan Festival, and unsure exactly what the audience would want to hear, she started a blog, asking friends and colleagues (Muggle and Pagan) what they would like to know about the Druid Path.

Two years later, they’re still asking.

This book hopes to answer some of those questions. For the benefit of those who

prefer the more traditional methods of finding information, Cat has compiled and expanded on some of the more common queries ('So, do you worship the sun?') as well as focusing on the day-to-day aspects of Druidry as a lived path, constantly evolving to be relevant and accessible in the modern world.

Hit [Share](#) if [Boudica](#) is always
Welcome in your home



BOUDICA!

DISCO-CELTICO TIME!

Iceni Queen ----Based on "Dancing Queen" from Abba

<http://users1.ee.net/lstone/dancque.mid> KARAOKE TIME!

**Intro music and chorus starter:

You can fight, you can reave, wielding the sword that cleaves
See that fire, hear Rome's screams, praising the Iceni Queen

Year sixty, and Prasutagus dies
Bequeathed all to Rome, but Nero lies
Called to play a regent's role, taking everything
They came in and ruled like a king

Nobody could stand those guys
Trust is gone, a betrayed people cries
Without care for fealty, everything is gone
You're whipped, your people famished
And then your girls ravished..

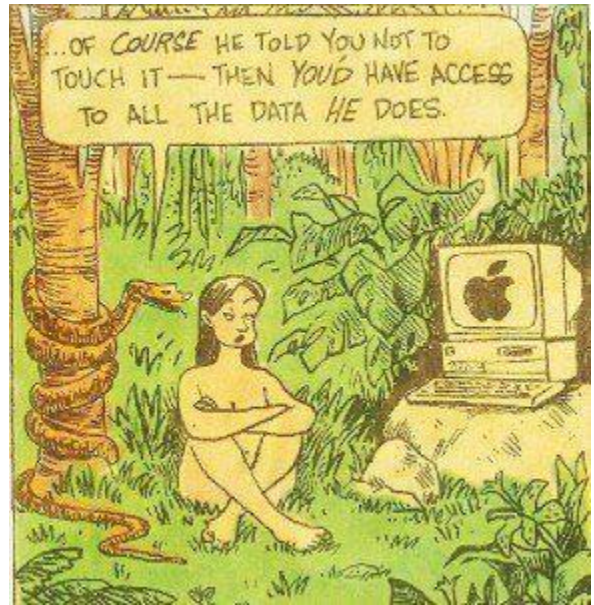
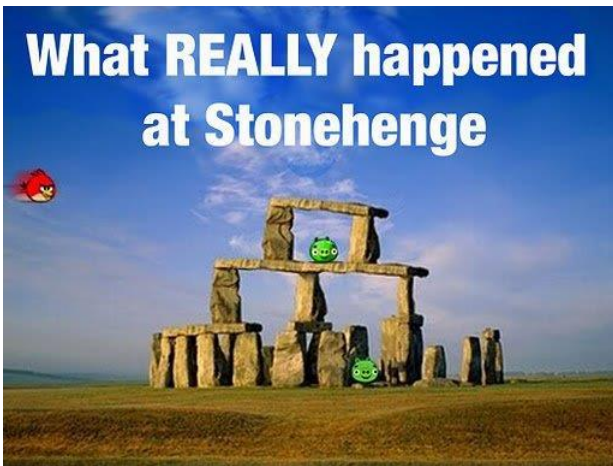
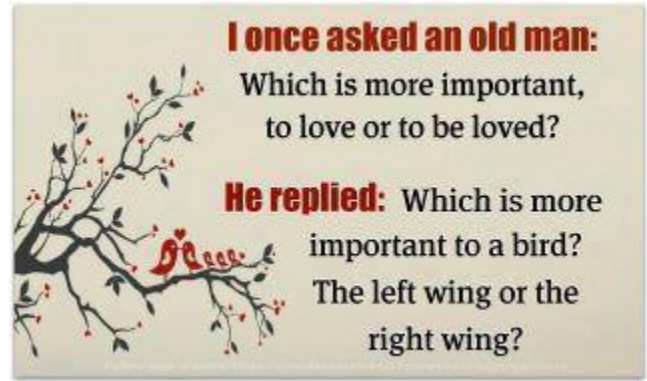
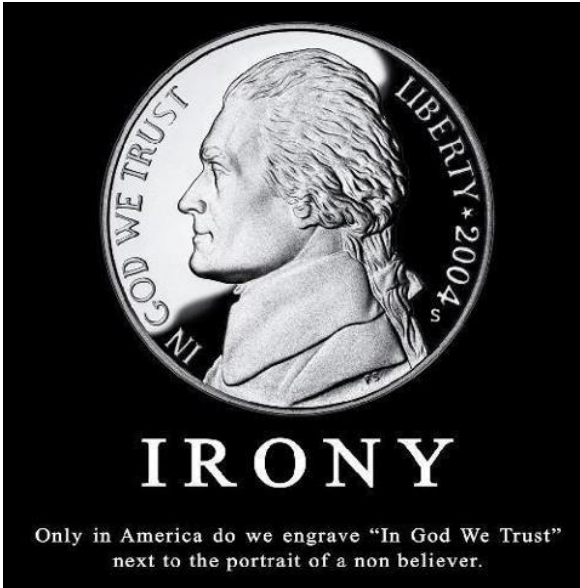
You were the Iceni Queen, strong and lean, your match never seen
Iceni Queen, feel the beat of the war machine (oh, yeah!)
You can fight, you can reave, wielding the sword that cleaves
See that fire, hear Rome's screams, praising the Iceni Queen

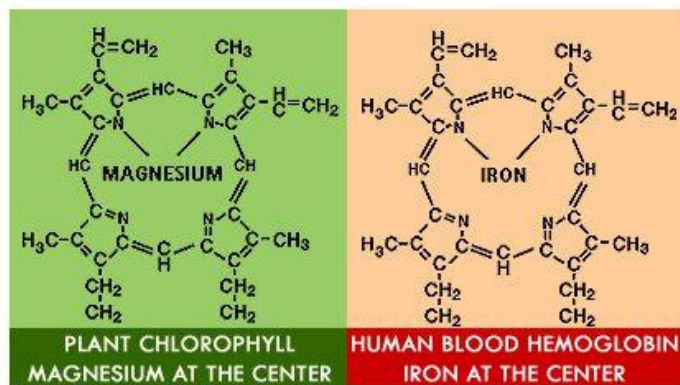
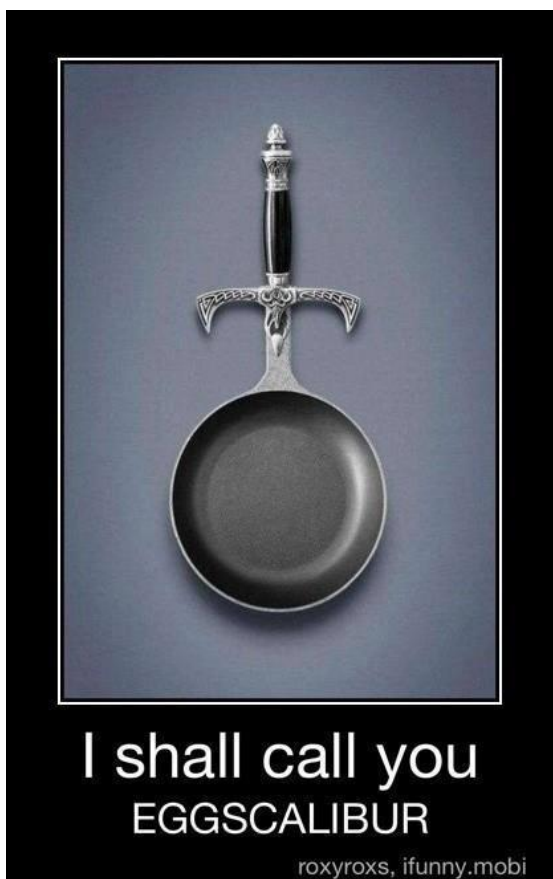
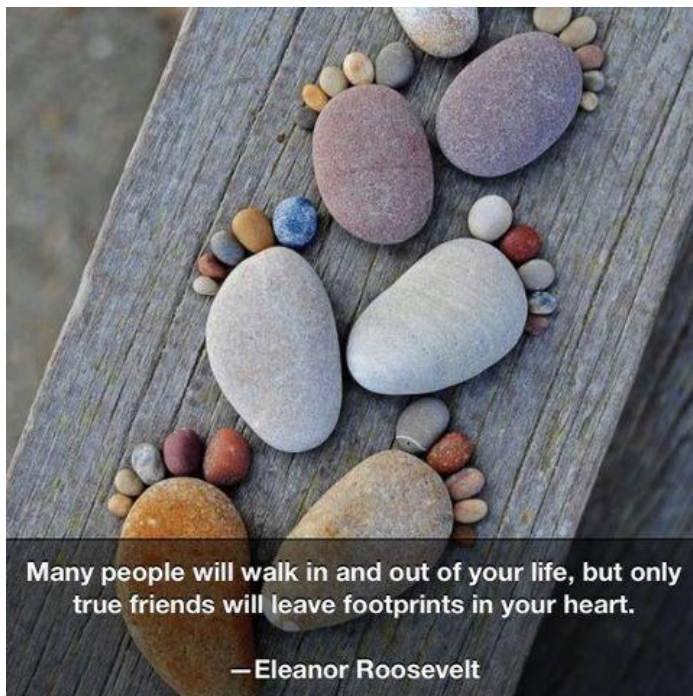
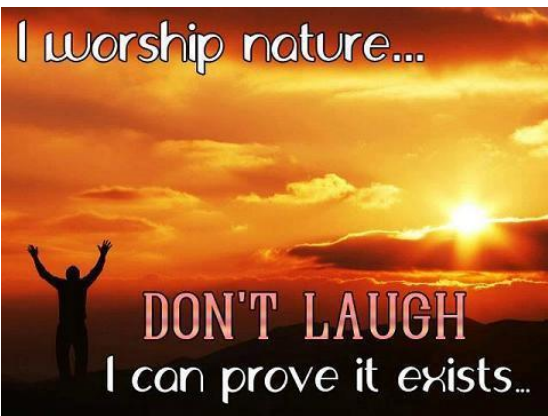
You're a razer, you march at dawn
Leave them burning and then you're gone
Looking out for another, any town will do
You're in the mood for vengeance
And when you get the chance...

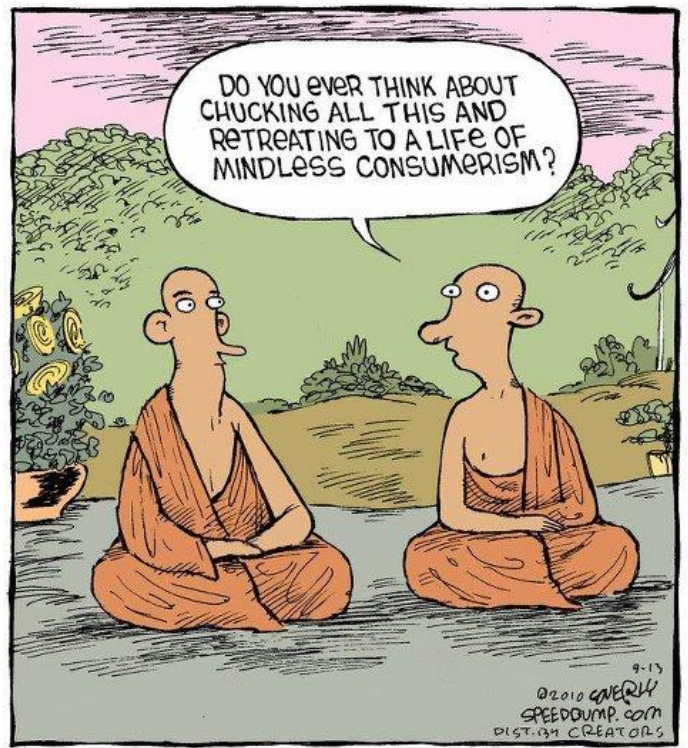
You were the Iceni Queen, strong and lean, your match never seen
Iceni Queen, feel the beat of the war machine (oh, yeah!)
You can fight, you can reave, wielding the sword that cleaves
See that fire, hear Rome's screams, praising the Iceni Queen

Praising the Iceni Queen

DRUID PICTURE COLLECTION







**Guide to the Traditional Folk Songs
of the British Isles**

**If a song mentions fighting,
drinking, and sex, it's Scottish.**

**Take away the sex but leave
the fighting and drinking, it's Irish.**

**Take away both the sex and the fighting
but leave only the drinking, it's English.**

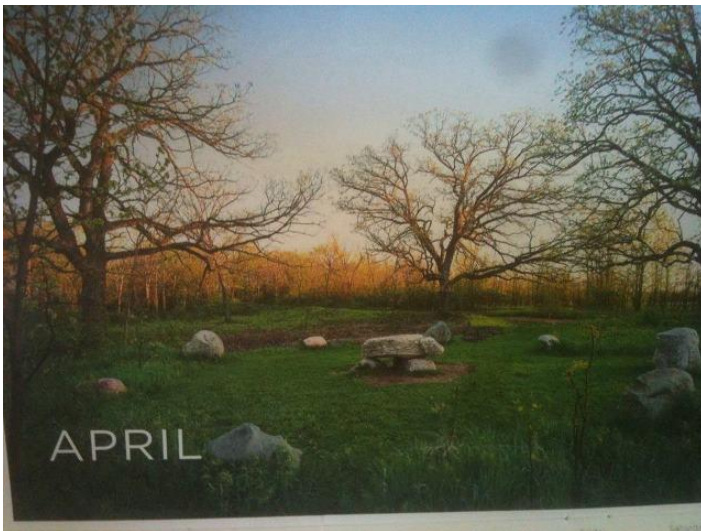
**Take away all three, but add some coal mines
and have a men's chorus sing it in unison, it's Welsh.**



THE MIGHTY THORSDAY



ITS LIKE THURSDAY, BUT BETTER!



JOKE: What type of cars do evangelists love?

ANSWER: Convertibles.

HAPPY EARTH

DAY

MAY THE FOREST BE WITH YOU

MAY THE AWE
BE WITH YOU



Sixty years a Queen, Sixty-Six years a Druid!
Queen Elizabeth being made a Bard at the Welsh
Gorsedd in 1946.

FACEBOOK DRUID DEBATES



YEAR 50 DEBATE

What does Year 50 of the RDNA, coming in May, mean to you?

I organized the 30th and 40th anniversaries (1993 & 2003), but wondering what formats people would like to

do in 2013?

By the way --- There are at least three Calendars in use by the Reform:

Carleton Calendar (and RDNA) started Year 1 on May 1, 1963 (currently year 49)

Berkeley Calendar (and some in NRDNA) has Year 1 start on Nov 1, 1962 (already year 50)

Eureka Calendar (and RDG) began their Year 1 on Nov 1, 2006 (now Year 6)

None of the calendars have a "year 0"

MIKE - Superbowl is currently XLVII, started 1966, so we're older than them.

MIKE - We're wrapping up XLIX, pron. "X-LICKS" for those who do.

MIKE - The key problems for a reunion is 1) old folks are dying off or can't travel, 2) Carleton is an ideal location, but far from everyone equally 3) If we meet May 1 only the current students will come if we meet in June only the Alumni from Carleton will come. Thus, the purists prefer May 1 and meet the young folks and some old-timers dp come; while there tends to be a second celebration during the Alumni reunion in June. I'm inclined to do it in May. BTW: If you are a stickler, the very first service was actually held April 17 or 19th in 1963.

MIKE - Carleton alumni make up about 1/2 of the Reform; about 2/3 of the known priests. However, with growing internet Reformed Druid fans and members, it is a diminishing percentage year-by-year, and noticeably an ever smaller percentage of the "active" folk driving conversation. I think having a big event and coinciding events elsewhere is better for those who can't travel.

SEAN - How about a super-duper double sized anniversary edition Druid Inquirer?

JOHN - Oh wow, I always ("always" meaning since I first started reading ARDA last August) thought they started counting from year "zero" of the reform. Hopefully my brain will absorb this minor paradigm shift in the next few minutes. So would year zero refer to the events that lead up to the official beginning of the RDNA? Fisher thinking about a protest or something.

JOHN - I have the week of May 1st off of work, and I was planning on making the pilgrimage to Carleton if I could get a hold of one of the arch druids to get permission as a visitor. I'm actually also curious of the Russian Major program there, as I have completed a Russian Studies Minor from another college, but that's a different story.

HELGA - That means John and Mike vote for May. All in favor say Peace Peace Peace!

STACEY - @Sean do you want to get together and do an RDNA Beltaine service? I can AD ;)

RUSTY - It means the "Reform" will be put on the Shelf in the Catacombs...those who have taken the Ball and run away with it will be the only Game in town, and since they make it up as they go, people will have to turn to them and try to keep up with their payments...

HELGA - why do you say that, Rusty?

RUSTY - That is what it means to me, as the Founders will be on the decline, and what I see of the groups that have sprung fully formed in their Dogma, from the forehead of Dalon, will continue in the direction they have chosen. "Reformed" in their own way...

HELGA - to everything its season. Founders have been dying at the standard rate for humans for some time now. As long as there is a Healing Line, at least one Grove of RDNA will not be charging for 'lessons'

RUSTY - Yep...

STACEY - Same here with Poison Oak Grove... We have salve ;)

JOHN - @Helgaleena I second that: Peace, Peace, Peace!

MIKE - Remember, the anniversary is NEXT YEAR! Not sure, but I believe all religious and secular calendars start with a year 1, not a year 0, so in western world Dec 31st 1BC is followed by Jan 1, 1 AD - no zero in between. Now the Celts used to use Samhain as the start of the year with a week off between the years, see Hogamany in Scotland at the end of January or the Roman Saturnalia when nothing gets done and people just party-party-party as an "in between time".

MIKE - Just a few ideas for events 1) tour of historic sites, 2) Beltane with multi-priest action, 3) Vigils scattered here and there, 4)arb walks, 5) trip to the irish pub next to a bridge with 43 iron druid sigils, 6) all night bonfire, 7) hauling stones for fun, 8)distribution of pain-killers for bad baches, 9) talking tea-times, 10) maybe a convocation on the campus, 11) oral interviews with any VIPs who show up, 12) shenanigans, 13) donation of materials to Druid archives, etc. We could web-cast it I suppose....

MIKE - As for famous old time Druids (pre 1980): Currently Fisher, Franquist and Cherniack, Zempel, Savitzky, McDavid, Shelton, Hal Moe, are still alive. However, I believe Hotz, Nelson, Larson, Emmon Abbott, and Bonewits are currently dead (I haven't checked, they may have reincarnated without telling me). Haven't heard from Joan Carruth in awhile, but Stephen Abbot and Tezra are still around. Live Oak folks are around. ** I believe nearly all of the members who joined after 1985 are all still with us. We'd probably also ought to invite someone from ADF, OBOD, MOCC, Keltria, AODA leadership too. 50 is significant. Naturally, folk from all the Reformed Branches would be invited. Plus the Carleton president and chaplain and dean of students. There are a few hotels, but its a hike from all of them but the Archer House, and camping is officially frowned upon, unless you're super discrete and clever.

MIKE - I feel like moving big rocks again.

STACEY - You mean Emmon Bodfish? ;) Do you ever contact Larry Press?

JOHN - I like event 7! But as for event 2, should I be concerned about "multi-priest action" ...on BELTANE! ;)

JOHN - maybe someone could convince Selena Fox to skip the Beltane event at Circle Sanctuary! I heard she's a reformed druid, too!

JOHN - ...as in, Selena should ditch Circle Sanctuary & come to Carleton!

Teresa Reitan When I was 50, I got on the Internet. I wonder what the L RDNA has planned for it's next L years. They say that L is the new XL. And why are we using Roman numerals anyway? The Romans despised the Druids, and almost wiped us out.

HELGA - She is NOT a Reformed Druid. she's Wiccan.

GEORGE - Circle Sanctuary has done much for all Pagus and Freedom of Religion, any group that has done 1/2 as much should feel Proud, John Marten !!!

JOHN - I read in ARDA that Selena Fox visited Carleton and became a Reformed Druid here. I don't see any reason why a wiccan couldn't cast a circle in the grove. :)

HELGA - i stand corrected?

BETH - I'd love to go to something! And I'm always in favor of interviewing anyone who doesn't run away fast enough. Maybe have a "Where are they now?" feature in the Druid Inquirer? I'm neither alumn nor a student; whichever date works best is fine with me.

ELLIS - RUSTY - : No disrespect, but why are you so negative?

RUSTY - Depressed with Druidic Situations...thanks for asking.

MIKE - Selena revitalized the 1985 pagan studies on Carleton campus. She mentioned the rdna started there, a pagan said he'd seen a copy of Isaac's book in the farmhouse library. She said why not revive it, Alice noted she was the last ordained 1st order on campus, so they kind of rebooted reformed Druidism with a heavy dose of Wicca, native American and shenanigans. Oddly enough they were rather suspicious of Isaac!

MIKE - I love moving rocks. I have paid a price for it too. Now I direct, not lift. Or work with small rocks.

MIKE - I'd like to cross publish some historical essays with groups in the modern Druid family outside the reform like ADF

ELLIS - Helga : Thank you for using quotation properly. So often they are misused. It was refreshing to see them used rightly. Kudos!

ELLIS - About Isaac and Selena: When I first came on the Internet (around 1989 or so (It was really Compuserve or GENIE I think)) there was much talk on the old PODS thing that Isaac was much displeased with Selena over the manner of how she raised money to build Circle Sanctuary. I came in on the middle of it all and so really have no idea what got Isaac so upset about this.

ELLIS - It occured to me just now that most of you have no idea what PODS was, It's a little bit of Pagan history and an explanation can be found at <http://www.textfiles.com/bbs/BBSLISTS/pods.rul>

MIKE - That was part of it. Isaac was raising the red flag of re pluton inthe 1980s and trying to drag paganism into the daylight to adopt the practces of mainstream religions, training, funding, bypass. And well, they weren't happy or trusting. Always 20 years ahead of his time and unwilling to wait :)

GEORGE - Well yes so true. LOL

SEBASTIEN - Just wondering if would it be possible to have a international Video Conferencing event Through Skype for does not able to attend?

JOHN - maybe they would make an exception. My understanding is that electronic devices aren't allowed at grove services (at least at Carleton).

Maybe someone here, alumni of Carleton, could enlighten us as to why?

Does the rule mostly pertain to cell phones to reduce distractions & disruptions? Or is it an all-encompassing rule since electronics aren't of nature and are deemed unfit for a nature based spiritual service?

I am aware that some have used tablet devices to read from the liturgy, so I'm guessing that only cell phones are prohibited within grove ritual.

Are cameras or video allowed? I understand different groves might have differing own rules.

I've never tried using my phone as a wifi hotspot for a laptop with both running on battery, so I might get 45-90 minutes of webcast time, maybe less. I also haven't been to Northfield with my current phone, so I'm not sure how the signal strength would be.

Grove willing, it would be fun to experiment with as a form of global outreach and inclusion. It wouldn't hurt to propose it, and perhaps they need to vote on it first before anything is tried.

ELLIS - In the RDG, each Grove makes their own rules on electronics at ritual. I'm betting our water-kin in the RDNA/NRDNA are much the same.

MIKE - All toys should be set on vibrate. You read that right.

JOHN - Are non alumni welcome to the solstice alumni reunions?

HELGA - yes.

MIKE - I think for a historic event, some recording would be acceptable. Heck, they recorded ADF's service for Isaac (he liked attention, though). The June alumni event is close to the Solstice, and Carleton folks are not averse to visitors, it's usually tricky contacting them to arrange the rendez-vous (short attention spans and nomadic lifestyle in the summer).

JOHN - speaking of "close to the solstice," are events still on the closest Saturdays to the sabbat holidays, or do they tend to occur on the date of the sabbat?

STACEY - Sabbat is a wiccan term btw. RDNA tends to use High Day.

MIKE - High Day might be more of a California term. I always just called them the 8 festivals. High day, low day, I guess the rest of the year is medium - well done- I hope.

STACEY - Or it's a pick up from Bob Larson and never left. ;)

MIKE - Probably. Works though.



DRUID GATEKEEPERS DEBATE

JESS - This may be the wrong place to be asking this question. Let me explain. I'm not Wiccan myself, but some of my friends follow very Wiccan ceremonial habits (very witch/magic oriented) but with lots of influences from Odinism. I myself am of the C.R.P. persuasion, but there's a lot of eclecticism in this group, which I'm completely cool with. Now, the Priestess who runs the group, has asked me to be the "Guardian" of the group--can someone explain to me what this means? The last time I attended a bigger group, I was chosen to be Nematon through some means or

another, and I had a very bad experience: Though, I think that was more due to the fact that the woman conducting the ceremony seemed to have no idea of what she was doing, and I still felt as if there was a lot of negative energy within the group. I don't get that with this group. Anyways, sorry for rambling. My question, though, is--what does it mean to be "Guardian" of a group? I'm very serious about this whole energy thing, and I'm just a little bit scared, I suppose.

HELGA - I have no idea. RDNA doesn't use that designation vis-a-vis congregations.
8 April at 15:56 · Like

JESS I know, I was hoping perhaps someone had some insight, at least, into that sort of thing.

MIKE - Only time I heard of guardians is when doing a grove service in a rather public place to remain outside the circle and greet or intercept passersby to field inquiries and hush them until the service was done and to go fetch things if needed. Most Druid services are less closed than Wiccan ones and people can come or go without really disrupting. Also heard the term with the fire tender for extended bonfires and sweatlodge. Druids generally don't have 4 corner guardians like wiccans, although uad and rdna are directionally focused more than other Druids. If you meant someone to fight bad mojo, haven't heard of it in rdna

JESS Thanks, Mike.

HELGA - Mike TheFool, what you describe I think is known as an 'usher'. :P Personally I have never been involved in an RDNA event that populous.

RUSTY - Our Coven used a "Guardian" once, and that was in a public area at a Occult shop which was right off the sidewalk in a big town, and since we were doing a "God Invoking" of Baldyr, the Elder appointed someone to stand guard at the gate. With a Sword...

JESS Well . . . at worst, I think I might get a staff of some sort. As I said, I PERSONALLY don't understand this custom, but I'm honored to hold a position for my friends. :)

BRYN Occasionally you'll see something like this at hermetic rituals. Its usually the physical and energy "bouncer" for the event. Couldn't find a better example than this one but none the less it gives some idea:
http://www.stichtingargus.nl/vrijmetselarij/aod_r.html

JESS - Thank you, Bryn.

ELLIS - Doesn't ADF have a gatekeeper?

BRYN Yep: <http://www.adf.org/rituals/chants/gatekeeper/>

GEORGE - .Jess different Covens have different ways. As I assume only one has be chosen as a Guardian, I expect it is your task to insure nothing breaks the sacred Circle once closed. You most likely will be outside that Circle of Energy and influence. In some traditions you would be inside the circle but again with the same focus, while the rest are psychicy tied into the Cone of Power be raised by the High Priestess and Priest. TDK

JESS - Thanks, George. Very informative.

GEORGE - Feel free to message me any time Jess. In our Forest there is always a circle.

THOMAS - MOCC used to use the term for an aide to the Archdruid. Kind of a deacon of sorts, but the term fell into disuse in about '93.

GEORGE - The Staff is very handy for those not feeling Perfect Love and Trust at the time too. Jess

JESS - Thank you everyone, you're always so nice and cooperative! ♥

JOHN - Reminds me of "The Swordbearer" role in OBOD. What doth they do with that sword?

GEORGE - John that makes me Curious How many (I do) have one or more nice Swords?

JOHN - GEORGE - Minus the one I ceremonially buried in the woods up north in Duluth, MN, I now have 4. One cheap p.o.s. stainless steel broadsword, a scramasax that is either a shortsword or a long knife, and two custom ordered langseaxes (with a link to a picture). The latter two are authentically forged and combat-ready (for zombies, of course) from Paul Binns in the UK (the one with the elk horn handle) and the other from Manning Imperial in Victoria, Australia.

http://i47.photobucket.com/albums/f181/Brojoghost/IMG_3773.jpg

http://i47.photobucket.com/albums/f181/Brojoghost/IMG_3773.jpg

i47.photobucket.com

GEORGE - Sounds like you are ready for WW4 John.

HELGA - I have a really good filet knife. It's an ethnic characteristic.



IF NO ISAAC? DEBATE

JOHN -

Maybe this has been answered in an old interview before, but here's a good question.

If Robert Larson hadn't met Isaac Bonewits, and introduced Isaac to the RDNA, none of the acronym-tastic offshoots would have formed. No NRDNA, at least. This was at a time, if I'm not mistaken, that Isaac was hanging out with Anton LaVey.

It makes me wonder, what books Isaac would have written, or what else he would have written about, if Larson had gone somewhere other than Berkeley?

And the biggest question: Would Isaac have ever founded ADF? I admit I am naive, but I don't think ADF would exist. I might not have found the RDNA because I first heard about it in an audio recording of one of Isaac's keynote speeches.

Just something that crosses my mind every now and then.

STACEY - Wow, that's a big what if. If that hadn't of happened, the Berkeley Mother Grove would not have hived off Live Oak Grove, and I might have never joined the RDNA.

GEORGE - The Oak calls her children where ever they may walk. You would have found or created a path back home. TDK

MIKE - I suspect that a neopagan form of Druidism would have coalesced by the late 1970s, and that rather than an indo-european focus, something like ADF, with less seminary training would have appeared. Isaac's big kick was being a recognized religion, with all the structure, but the Indo-European unity-aspect was really game-changing in the ethnic-divided neopagan genre. Maybe someone else would have raised it. Divisive as he could be, Isaac's diverse background enabled him to see common threads that could unify groups too.

ELLEN Don't forget that Isaac did not act alone. Seinan Bell (did I spell that right?) was a very Irish focused Druid in charge of Vice (Vice Archdruid) who probably influenced the Irish/Gaelic focus of ADF. Larsen and Bell don't get enough credit. Only Isaac is celebrated. Maybe Domi can say more. BTW I joined ADF in 1984 when there were only about 30 members and I hung out a bit with Isaac and Seinan at that time and afterwards. I later co-founded The Henge of Keltria with Tony, Sable and two others and served as VP for that group for 9 years. Then I co-founded Whiteoak (because thats apparently what I do best - help get Druid Orders off the ground!)

22 April at 10:07 · Like · 5

HELGA - There were Druids at Arizona State when I was there with my parents, age 6. Though I didn't know it at the time. RDNA is one way among many, like seeds from the same mother-tree taking root in their season.

MIKE - Ellen, their work in SDNA is underappreciated. Some SDNAers, like Chris came over to ADF too.

ELLEN Mike, pardon my ignorance, what is SDNA? And who is Chris?

STACEY - Schismatic Druids of North America (Isaac's precursor to forming ADF) and I'm guessing Chris Sherbak.

Ellen Evert Hopman Oh, yeah. Haven't thought about SDNA or Zen Druids, etc. in many a year.

23 April at 13:06 · Like

MIKE - We have lots of skeletons in the closet, so many schisms.

HELGA - I prefer to think of them as capillaries!

RUSTY - Caterpillaries...where the Metamorphoses become...



POLITICAL DRUIDS DEBATE

GEORGE -

Do you Feel Druids (as Priest / Priestess) should talk active Polical positions and be part of Public Protest ?

JESS - Sure, why shouldn't they? : 0

TULLY - IMHO...both yes and no. I feel if one is pressed into service with anything, it more often than not becomes done poorly. It should be up to the individual whether they do so or not, and to what degree they become with said work. Personally, I don't like being in the limelight so I tend to be more of an organizational person for such things...support staff if you will. As to my own political views, I act upon them but rarely discuss them with others.

JOHN - From my past experiences with fundamentalist neo-conservative Christians, I've started to think that politics should be kept away from spirituality, though it is very hard to deny the similarities between a Green spirituality and environmentalist politics.

To be honest I might have a tinge of hypocrisy, when it comes to being involved in public protests. Sometimes I might feel more empowered if I am not only representing myself, but a personal spiritual belief as well.

I would avoid coercion, but perhaps giving others subtle awareness would be okay, if only for a mere announcement, and not asking for a call to action. That might be akin to the subtle difference between telling someone about druidism and proselytizing druidism.

GEORGE - The Civil Rights movement comes to mind also. Where Faith and Social network played and important part in the movement and of course Dr. King also paid with his life. I sometimes wonder if this kind of energy exist in Neo-Druidism today?

JESS - Oh, see . . . I thought you were simply asking if these people should take part in protests and politics, not 'should they involve their spritual beliefs in politics?'. See, now . . . it's a very difficult thing to honestly do--separate spiritual thought from laws. The reason I say this is that, right and wrong can be viewed on a purely individual basis (that is not to say that I, personally, believe that murderers and thugs should get away with their atrocities against humanity)--right and wrong can be described as concepts rather than graspable facts. Now, I was reading something (speaking of Druids, politics, and law) that mentioned something (I don't recall exactly, and I haven't the book to reference it at the moment) about the ancient Druids having been lawmakers and judges. Not only that, but that these ancient lawmen had laws that could be argued on philosophical and logical grounds, and whatever argument made the most sense would be the one they'd go with, and the law might change to jive with the views of the people. Quite interesting--I'm not sure how much of that is true. I can't be certain, as I do

not have a time machine with which to travel back and speak to anyone from that era (and I don't trust much of what Pliny claimed, as he seemed to be quite bias). Anyways--should people of a Druidic persuasion take up politics etc.? Yes, absolutely (if they feel they should). Should they bring their personal spirituality into the process of lawmaking and the like? Perhaps . . . not so much.

MIKE - I think people should take active political positions and public protest, but as plain people, not religious affiliated.

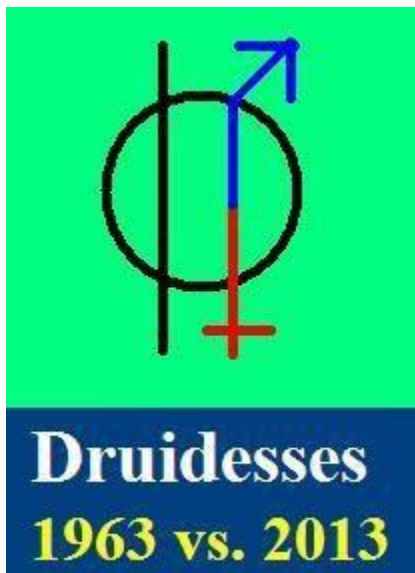
HELGA - Agreeing with Mike. RDNA has no 'official' political stance, beyond the Two Tenets, only a myriad of private opinions of members. What we do with our opinions is up to each of us.

LORI- My two cents is that it is the responsibility of every citizen to make their voices heard if they feel strongly about something. But it is their own choice to do so, or not to do so.

BENJAMIN - I think politics corrupts the spirit. From what I have seen your spiritual and religious side becomes secondary to the political ideals.

LORI - Well yes, the BUSINESS of politics is inherently corrupt, and can have a damaging affect. But the only way it changes is when people act (legally) on their conscience in order to make a positive difference.

MIKE - People wear their religion to dry and pull in support from people with similar affiliations or imply that their religion's multitudes support them, when I feel that one's religious feelings should motivate you internally to do external things. Just wearing them on your sleeve or waving a banner is dragging others unnecessarily into judgement.



DRUIDESS DEBATE

YOU"VE COME A LONG WAY? 10 Thoughts & Questions

Wanted to talk about the situation of female and male Druids in the Reform, because I'm writing episode 13 of Desperate Druids. Here's a few facts and questions for discussion & comment:

0. The RDNA was the first modern Druid group to ordain women (1964 or 1965 with Dannie Hotz). I'm rather proud of this. We set the standard for modern Druids that followed.

1. Nearly all lineages of Carleton-descended Third Orders after 1967 pass through Marta Peck, the first Archdruidess of Carleton. That includes anyone who traces themselves from Richard Shelton or me. This doesn't happen in the Berkeley lineage until after the late 1970s when Robert and

Isaac did most of the ordaining.

2. Much of the RDNA legislation in the 1960s was to clarify and expand the right of priestesses to ordain others, hold an Archdruidcy, enter higher Orders, and vote; eventually removing all possible theoretical differences in 1971. (see ARDA pt 4, Recored of the Council of Dalon ap Landu, pg 493). Part of this foot-dragging might have been due to fraternal origin tendencies, but still far ahead of mainstream religions.

3. QUESTION 1: In 2012, is the issue of Druid and Druidess (nomenclature aside) pretty much "old history", "settled"? Is it still discussed?

4. There is a tendency in modern Druidry to have more men to join (perhaps that bearded archetype) than Wicca. But the ranks appear close to 50/50.

5. The frequency of ordinations of Priestesses and Priests has become equal in recent years since 1978. Similarly for Archdruidcies.

6. Despite my best attempts, I have not been able to collect as many "epistle"-like writings or liturgies from Druidesses in my archives. Not certain if this is due to a format they don't like to use.
7. Due to legislative grid-lock, the Reformed Druids never passed the standard non-discriminatory bylaws that ADF or Keltria did (gender, national origin, race, orientation, physical condition), yet seems to have been very inclusive in practice from the start and I believe most members would agree with such clauses.
8. QUESTION 2: Do the Druidesses feel equally a) welcome, b) respected, c) empowered in modern Reformed Druidry?
9. QUESTION 3: Is the gender balance in Reformed Druidry better/worse than other modern Druid movements you have encountered.
10. QUESTION 4: Does pop culture (and other neopagans) assume that modern Druids -as a whole - are sexist or gender-imbalanced? Is that a myth that remains in force?

Your thoughts?

ELLIS - I've never liked gender based designations. I use Gods for both Gods and Goddesses. Likewise, I use Druids for both male and female Druids. Although I have used the word Priestess, I think it's a redundancy, since a Druid is always a Priest/Priestess. I think that the use of gender based words diminishes the role, or can be used to diminish it, which is even worse. But, as always YMMV.

MIKE - Didn't want to get into nomenclature too much.

THOMAS - I think that in the RDNA the issue is moot, even if in society as a whole it is not. I also think that in the RDNA and descendant groups we are light years ahead of the mainstream on LGBT issues... Primarily because, for us in the Reform, it's not an issue.

MIKE - I guess, also curious whether women in the Reform get tasked with more menial tasks at festivals than men?

MIKE - That's true, society has not caught up yet, and those lingering prejudices might influence how Reformed Druids act in non-religious situations.

THOMAS - I also note that we who answer this appear to be men and therefore are somewhat less than qualified to comment. Lol

MIKE - Double checked a few facts: Dannie Hotz (CL65: Fisher) also of the 4th Order. Also sadly, one of the first Reformed Druids to die, not certain the details. Deborah Franquist (CL65:David Frangquist) also of the 6th Order was the second woman. Marta Peck (CL68: Frangquist) "revived" the Carleton Grove after it's first hiatus. Far less known, Margaret Ross (CL82: Frangquist) legacy, via "1st order lineage", runs through Carleton Druidry in the 1980s interregnum period, and through me.

DOMI - While there have been many significant women in the movement, I think I don't hear them mentioned as often when people are discussing the various organizations as some of the men. Just my perception....

THOMAS - As to why men write and discuss more... Could it be because we're more full of BS?

MIKE - Might be that social and economic factors hinder more full time religious realm engagement of prominent druidresses in larger debates, literary fields?

PATRICIA - ok one of your Druidesses commenting here. Although in the main it was never an issue in the OOS since most of our leaders tend to be female for some reason often holding co leadership with a male partner I think that outside RDNA there are not going to be as many leaders who are Druidesses, There are several groups who still do not allow women to achieve initiatory status as Druids or who hold to the outdated bias that

men are somehow more superior to women. It is harder for a woman to be taken seriously in society as a whole and it is reflected in most forms of Druidism. I find this as well reflected in what literature exists either historical or fictional there is a strong tendency toward a male oriented bias. I don't find this bias in the RDNA or its offshoots fortunately so i do feel for us it is kind of moot in the reform.

PENNY - One has to wonder if this has anything to do, with the masonic ties to druidry :-)

PENNY - LOL I wasn't aware of any of this, it would seem that i certainly, arrived at the right place :-) I havent encountered, any problems pertaining to druids being gender bias, but then my local physical Grove we only have one male Sébastien Beaudoin, it would be nice to have some more males, but in our case it would seem, the females are popping out of the woodwork LOL

PATRICIA - In the main OOS grove we are about 50% male/female and in several others the percentage of men to women is less...only one of our groves (which went rogue some years back) was ever mostly male. We also have a couple of transgender females in our groves and we have always thought of them as female even if born male... I think that gender identity as Druids really doesn't have as much importance as it did when the RDNA and other rform groups started

PENNY - PATRICIA - i wasn't aware that there are still some groups that do no initiate women, that being the case, RDNA has certainly done us proud :-) I have often sensed that a lot of witches choose there path, due to the whole female empowerment movement, and that actually, put me right off that path because i didn't sense the balance at all between, male and female , i found it to be very focused on the feminine, which to me seems completely out of whack, that only one energy is honoured, but then, i guess we all perceieve things differently, and have our own truth . I have always felt welcome where ever i have wandered, but i think this is a symptom of the paganism umbrella, anyway, when compared to non practitioners in general. What i have stumbled across in some instances is a sense of holier than thou type of attitude almost elitist, and right there is another reason why i came knocking on RDNA's door. :-)

PATRICIA - It may also have to do with the bias of Christianity in Christic oriented Orders too... because according to Paul women are to keep silent...

PENNY - i think gender is only an issue if you make it one :-)

DOMI - The first person to formally be initiated to the 3rd Circle of ADF and receive credentials was Dr. Martha Ann Socolofsky in 1994. The second two were yours truly, and Fox, in 1995. Previous to that Isaac was by default the only ADF 3rd Circle Druid; there were 33 in 2nd Circle, almost evenly male and female, at that point.

PENNY - Chrisitanity certainly isnt a favourite of mine, i don't identify with it, because as a woman it has never identified with me, along with the holier than thou attitude of many of the ordained, and the limits and lack of freedom.

PATRICIA - I can totally relate to that feeling Penny. It was one of the big issues when I left the Chirch....

PENNY - oh my that's very sad my dear :-(

PATRICIA - Its ok, as a Reformed Druid I found acceptance and a lot of freedom. Here is good

PENNY - yes you have a home here :-) As do i xxx

TULLY - Afraid I have to differ with you on point #0, Mike. There was a Dr. Juliet Ashley who was a member of the AOMDA (name to change to AODA in 1976) initiated into the Order around 1944-45 and

became the Grand Archdruid in 1952. She was either the second or third female member of the AODA. Prior to that, there was a Mrs Robert Hayes (Mr Robert Hayes was the Grand Archdruid prior to Juliet Ahsley) who was an AODA Archdruid.

MIKE - I had heard of those two examples, they were in Britain weren't they? Both groups were mesodruiddic, like rdna. But did they both have administrative and religious duties? Not a "caretaker" role? I remember in 18th century a noblewoman had some at archdruidess-like matriarchal title for one group, but just funneled money to whatever group. Some fraternal Druid groups had separate corps for spouses of male members, not sure when most integrated fully or if they have yet. The first female Carleton ad, and nominal head of the rdna was Marta Peck in 1968. And a few in the 1970s so perhaps they were ahead of us?

MIKE - Which Druid groups still have restrictions on women today. (only talking groups with over 20 members or two groves)? Also curious, I don't think ADF, mocc, keltria or obod have had a female leader of the whole organization yet? Is that right?

DOMI - ADF has had Vicki Mieth elected as vice-archdruid before, and me as acting archdruid while Isaac was on a medical leave of absence, and me and then Deb Kest as Preceptor, and Robin Beket Arnholt as pursewarden, etc on the MotherGrove. I did not run for ArchDruid when Isaac resigned, since I was fairly burned out after 6 years on the MG and with life events, but the possibility was discussed.

THOMAS - MOCC doesn't have a leader over more than just the local level. To my knowledge, in the MOCC family tree we have had five female ADs and 1 transgendered AD.

THOMAS - Wait, make that six female AD's.

TULLY - Mike, those were in the USA. AODA is "Ancient Order of Druids in America" having changed the name from AOMDA (the M being "Masonic") in 1976, having branched off the AAOD founded by Robert Wentworth Little in 1874 in England, and establishing ourselves in the USA in 1912. Yes, to the best of my knowledge, both of the women I mentioned had administrative and religious duties as members of the Grand Grove. Currently, four of the seven Grand Grove members of the AODA are women. Dr. Betty Jean McCloud Reeves, the sixth AODA Grand Archdruid, resigned in 2003 and turned the reins over to John Michael Greer.

MIKE - TULLY - I am glad to hear that. And you say AODA integrated in the late 1950s. Excellent.

MIKE - We've had at least two transgendered leaders. Emmon from Live Oak Grove published the Missal-Any from 1983-1990 that kept people in touch, and his influence cannot be underestimated in the post-Isaac period, although he was less charismatic, put he was reliable, a good trait. We also had a transgendered AD at Carleton in the early 2000s, but I've forgotten her name at the moment. One of the more memorable quotes from Isaac's Druid Chronicles (Evolved) edition in 1976 for me was: "On Homosexuality, Bisexuality and Transexuality in the Reformed Druid Movements: ----- So what?"

MIKE - http://en.wikipedia.org/wiki/Ordination_of_women is an interesting review of the topic of which faith has gone how far.

Ordination of women - Wikipedia, the free encyclopedia

en.wikipedia.org

Ordination in general religious usage is the process by which a person is consec...

See more

MIKE - Maybe we should add a Druid section to Wikipedia on the topic

MIKE - I guess one question that perplexes me is why women choose to be druidesses, not witches (although one can be both). While wicca offers more emphasis on the female condition and symbolism, and Christianity on the male, is Druidism the right gender balance? Also, just like men, do women choose their form of Neopaganism for reasons of spiritual preferences more than gender identity?

DOMI - If one has been called by particular High Ones, one walks the Path They choose for you, Mike TheFool. They have clear preferences.

STACEY - I would have to say I choose druidism for reasons of spiritual preferences more than gender identity. I started in wicca but druidism fit my temperament and personality as well intellectual curiosity more. The wiccan circle I was part of met indoors. I remember the first time walking up the hill to the grove site and thinking, "A religion that worships nature? cool!"

HELGA - My personal experience is that gender varies from life to life anyway, so the spiritual path I chose was simply the one before me, which ran through RDNA. However I would have rejected it if it were not inclusive, having been brought up 3rd generation feminist. I have very little experience with other modern Druids, but it so happens they've been females ftmp, but in the news, horrid male-centric examples abound. Makes me proud of RDNA.

GEORGE - For us Mike as we incorporate elements of what one could call both. Although I consider the "Craft of the Wise" as more local, less organized survivor of Druid Craft and its more basic science.

I see a few points of difference, one I believe is a (for us anyway) a different relationship to the God / Goddess forces between the Druids (of CW) and our Coven friends. Where terms of Authority, Worship or Deep Respect come into play.

Also we (CW) are very into (Natural Witch or Psychic) power training and development for use in practical everyday Magick. In other groups, I see this sort of work far more in the "Craft of the Wise" groups & Covens than I do (in my very very small view) of Neo-Druid groups. Because of the peoples need for Magick direct support in their mundane aspects of life, I think many Females and Males are attracted to the small close interaction found in Covens of "The Crafts of the Wise" Power Weavers first to meet their needs. TDK

JOHN - To answer question 4: My perceptions of druidry in general were often influenced by media for sure. And I had assumed that was a common perception that many people had.

When reading books about the druids in the library, I was happy to see they found archaeological evidence of female druids, though the information given there seemed marginal, and each book profusely mentioned the lack of historical accounts of druids in tandem with the bias of available observers.

After reading ARDA (and the disclaimer of amendments for Customs 8:13-16) and seeing the balance as it is in this group, I think it's great that there seems to be an equal interest in RDNA Druidism. For some reason, without hearing actual statistics, it had been my perception that there was a higher ratio of women in RDNA than in OBOD or especially ADF. I have since increased my Awareness to correct any misconceptions I had.

Are there any branches of Dianic RDNA out there?

TULLY - I understand the Revival Era Druid groups (19th century) and their originally not having Female Druids, after all, those were a schism from Masonry. But, for a modern Druid Group (or writer, such as in Monroe's case) to isolate the sexes...I just don't understand it especially when we have such things as the account from Tacitus at Anglesey.

MIKE - People have prejudices, and don't want facts or reality contradict them you know. Rarely do they baldly state they want to follow their prejudices, but seek some type of justification.

MIKE - The trick to good comedy is to find awful secrets inside oneself and then project the terrible mess on others, who we will laugh at, cause its not us. Tragedy is my falling down and brusing my knee, humor is seeing a fat man fall on the ice.

BETH - 1. As far as I'm concerned, it's settled, but then I think the question of gender equity in general has been settled and not everyone would agree. 2. Yup. 3. I don't have the data to answer that. 4. My impression (I wasn't in the community back then) is that Witches were assumed to be women and Druids were assumed to be men. Since there were more men originally in Druidic groups and since longer-term members tend to have more status, more Druidic leaders are men.

BETH - Patricia, what Druid groups still have biases against women? Are these Masonic-descent groups or Neopagan ones or something else? I wasn't aware of that still going on.

PATRICIA - I have found it is mostly either that they are all male groves heavily influenced by Masonic, Orthodox Judaism, and some from the British Isles, But I don't encounter it a whole lot any more since I have been with RDNA and MOCC (2002 aproximately) I think Mike is right that when it happens it is an individual predjudice of the grove leader

THOMAS - Daniel Hansen may be someone you would like to hear from. Back when he was part of Uxellos Druidiactos he saw an instance of the discrimination.

GEORGE - Odd as there are at least 6 Roman historical references Druidess or Druidesses.

JOHN - unfortunately, there aren't any historical references from the druids though. The Romans, like any outsiders, had their own biased misconceptions of many other things, too. Like they also had biased misconceptions of Ireland, because they said it was always winter there. They even named it Hibernia, or "Winterland." Anything the Romans had to say about the druids they were in contact with, I'd take with a grain of salt. :)

GEORGE - To The Victor Go the Lies!

MIKE - Generally if a Druid organization is apt to slide into racial/ethnic superiority claims (even if not overtly rascist) they are probably going to be sexist too. And vice versa. If your self-image is based on being better than others, then the more ways you are innately better than others, well, the better! Slippery slope. We saw this play out in monotheism to various degrees, so far such postulants are more and more sidelined and marginalized, but will always be with us. Asatru has their hands full with the goons of the far right.

RUA - The only thing I have to say about this is that I've never considered myself a "druidess" just a "druid". The whole feminizing a word to be inclusive does the opposite in my opinion, just call everyone the same thing. We are all druids.

Yes, I think RDNA is inclusive and progressive to the point of it being an unwritten law that is well recognized. I sense that is ti about 50/50 for binary gender representation. But should that even matter? There are, in fact, more than one gender. How many though? I don't know, but it is definitely more than two that are conventionally recognized. Having any distinction in gender within religion is, in my opinion, pointless in the very least or extremely divisive and bigoted that could lead to violence at most. I personally feel that other than ensuring acceptance of the diversity of gender and respecting the different personal approaches to it (for themselves), then it is a non-issue.

JESS Technically, "Druid" is the plural of the singular, "Drui". Druid = Oak Knowers. But I'm just splittin' hairs, aren't I? ;P

PENNY - yes Jess i recently, started looking at how the word derived, myself, and ended up getting all to confused, with how many, different words, the word druid has been said to be derived from, in particular the Welsh language, i also got irritated by the oak translation and ended up calling my mum, who is fluent in Welsh. The conclusion is i am non the wiser, and have to do a lot more digging around. Where i am from, we speak, very much a slang type of Welsh LOL

GEORGE - Interesting so many near yet differnt sources.

GEORGE - Collins English Dictionary - Complete & Unabridged 10th Edition
2009 © William Collins Sons & Co. Ltd. 1979, 1986 © HarperCollins
Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009
Cite This Source

Etymonline

Word Origin & History

Druid

1509, from O.Fr. druide, from L. Druidae (pl.), from Gaulish Druides, from O.Celt. *derwijes, representing O.Celt. derwos "true" and *dru- "tree" (especially oak) + *wid- "to know" (cf. vision). Hence, lit., perhaps, "they who know the oak." O.E., too, had the same word for "tree" and "truth" (treow).

The Eng. form comes via L., not immediately from Celtic. The O.Ir. form was drui (dat. and acc. druid; pl. druad); Mod.Ir. and Gael. draoi, gen. druadh "magician, sorcerer." Not to be confused with United Ancient Order of Druids, secret benefit society founded in London 1781.
<http://dictionary.reference.com/browse/druid>

GEORGE - Still like Truth we do seem to be a Hard Wood.

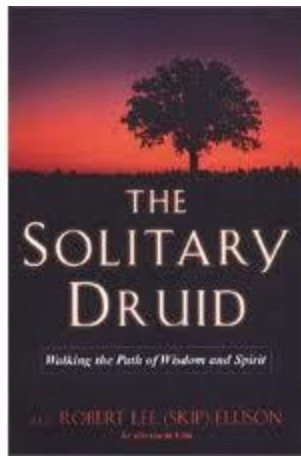
STACEY - If not hard headed. ;) <snicker>

MIKE - So if you know an oak, you're a Druid? There are a lot of Druids out there, I suppose.

HELGA - I have known oaks, but the Grove hasn't got one of its own. Only neighboring.

GEORGE - I am lucky to have 3 nice ones and problem with babies all the time. But everything grows well around Janice that is wild.

GEORGE - In South Florida 10-20 years gives a good tree.



SOLITARY DEBATE

**I'm curious, how many solitaires are here? How many solitaires here who have been ordained (First, Second, third, etc.) Thanks.
Like · · Unfollow post · 13 March at 15:29**

ORIANA - one

DAWN - Solo practitioner with no ordination here...

JOHN - Solitary. Is apostolic succession still preferred, or is my self-initiation recognized?

Solo, but seeking RDNA 3rd order for advancement.

STACEY - I personally don't think self initiation is the same as being ordained.

SAYER - Solitary no ordination. The protogrove is still active but part of our Earth Spirit program with the military.

ADAM - Solitary 1st here. Looking to move up though. ;)

SCOTT - Solitary somewhat - 2nd Degree in RDG/OMS and ever rebellious to the notion that anyone should have to be "ordained" or "bestowed" a 3rd Degree or Clergy title from an Archdruid.

ORIANA - I didnt realize we were giving out degrees. 2nd

THOMAS - It depends on how one recognizes MOCC ordinations to be valid within the RDNA. If one considers it equivalent, I am Third Order.

JOHN - Though if a druid seeks to become ordained and licensed for State/Legal recognition to perform Weddings/Handfastings/etc legally, (at least in the State of Minnesota where I am) they would need to bring a Letter of Good Standing signed by another fellow within their religious organization when they apply for State-recognized ordination.

GEORGE - That is another reason to have the Federal Government reconize your Church/Grove which is done by the IRS. We did in in 1970-71

THOMAS - Many of us get ULC ordinations justfor that reason.

SAYER - ULC are very helpful.

SEAN - I practice on my own... and I've never found the need to claim any titles.

HELGA - I am solitary, but not re: the Grove. (3rd)
14 March at 14:49 · Like · 2

CATHERINE - solitary here, sometimes I get cranky with people around.

SHANE solo with no needs of aformation or edifaction of degree or privlage my wisdome is reconised on it's merits and my spell check don't work

SCOTT - I should mention for all solitaries that I've started a new facebook group in exploration of a framework/support organizational network for solitaries in the Reform (tossing away degrees, ordinations, order or hierarchy of Druids).

<http://www.facebook.com/groups/202992976472352/>

Christopher Gregg Been practicing solo since 1994, affiliated with RDNA as a protogrove in 2006. My wife and two cats also practice with me, on occasion :)

MIKE - Solitary for me mostly except when online. Never truly alone in nature though. As far as I can tell, while peer recognition is long standing, as it is between Christian ministers, priests of one Druid order are not considered "automatically" ready to go in other Druid orders, mostly. Each order would require some training time to gain official status in a different order, albeit perhaps at an accelerated rate due to accumulates experience and above average knowledge. I think I phrased that right. I believe wiccans are more interchangeable. But if a group of mixed Druids wanted to hold inservice together, they'd probably acknowledge Equivalencies and gladly follow the more charismatic, experienced or inspired priest-type in their midst regardless of which tradition.

CID I've been solitary third-order since 2002. Huh. Ten years now.

RUA - since 2007

JOHN - I wish I could have discovered the RDNA back when I was at the College of Saint Scholastica. Whenever the weather was nice, I was out in the hundreds of acres of woods on campus named the Valley of Silence. I made a map of the dozens of trails and "excavated" a small buried & forgotten man-made pond for a community project I started.

Had I discovered the RDNA during my four years there, I think it would have picked up quite a following there!

No matter, though. I was occasionally practicing my own "rogue" druidry previously and then in earnest after my study abroad in Ireland.

All that aside, I'm glad to have these interactive communities to share my thoughts & experiences with you all, and I'm grateful for the opportunity to learn new ideas from everyone, or remember forgotten ideas as well.

JOHN - I should clarify, the RDNA isn't or wasn't at Saint Scholastica, but I wished that I would have discovered the RDNA via interwebz back then.

RUA - *Group Hug* ^_^

SAYER - Huggz Back!

RUA - SCOTT - "ever rebellious to the notion that anyone should have to be "ordained" or "bestowed" a 3rd Degree or Clergy title from an Archdruid."

I'm with you there :D

Forgot to mention 'level'. I'm an acorn (level zero) - A little nut that wants to be a tree :P Have considered for a long time to move up though. Then just up and started an off-shoot - I am quite nutty :D

JOHN - "As the oak begets an acorn, may the acorn beget an oak" that's part of my extended dedication in my condensed & adapted leatherbound ARDA

RUA - *Greatly Approves* :D

SAYER - The word Ordination came from the catholic practice of having monks join "Orders". If you create your own "Order" you have arrived (ala ST. Francis and so many others.) I'm not sure the practice or tradition of ordination is what we're all after. Most of us I've listened to, seem to rather shy from that form of regimen.

MIKE - The biggest hindrance to traditional Orders in the digital age, is getting 2 Druids together in the same physical space, on at least three occasions if one wishes to become a priest, preferably over at least a year's time, with dialogue in between. That means travel, money, attention for those not in or near an established grove. RDG has gone the online method, and I do not like the phone method, and others are going the no-orders route, but the traditional method still exists for those with persistence and creative scheduling.

STACEY - I always kind of thought an ordination/initiation was earned. That it wasn't "bestowed."

JOHN - I think it could be a little of both. You can earn it as an achievement, and you have that knowledge that you've achieved a higher state, and that can never be taken away from you.

It can also be bestowed at that point by others as external recognition, and I would chance to say that the bestowed parts are mostly Theatre.

Another example is Graduations. You don't necessarily have to attend commencement to get your diploma. You have that personal truth that you made the next echelon, and you could pick up your diplomas at the office later.

ELLIS - Stacey J. Weinberger: I have to agree with you here. The Orders, especially 2nd and 3rd, are earned -- you have to do something to get them. They're not just given out willy-nilly to whomever another 3rd happens to like. The other side of the coin is that they are pretty simple to earn. Quite literally ANYONE who bothers can earn them. The idea that the Orders are some kind of hierarchy or special privilege is, well an outright LIE.

HELGA - Ellis, agreed. The Orders are tokens of an achievement, a large portion of which is the effort required to aspire to that Order. They do not mean you are in any way a new species or any wiser than one who communes with Nature having never heard of the Order, or us. It's like learning to play the kazoo. Having done it, you have the skill but it isn't much called for except on VERY odd occasions. And it's hard to forget how.

HELGA - Yes, orders of Worship are singular :P

SCOTT - Not so.. in RDG once you receive a 3rd order you become part of their legislative body to supposedly make decisions for the organization (but to me that is suspect too). 1st and 2nd degree folks often have no representation in an "order" even though they have paid membership dues. Maybe if membership money was only collected after 3rd Order ordination and degrees 1 and 2 were free, then I'd be more convinced that there is no hierarchy and that an order is fair and democratic, rather than a self-proclaimed "benevolent dictatorship."

I encourage everyone to do their own personal research and due diligence before joining any "order".

ELLIS - Some want power handed to them without any effort, even the simplest of efforts (say, a vigil) and then want to accuse the parent group of being "hierarchical." So they start a new group, and guess what? They now have a hierarchy of one! Since the new founder immediately takes control by "leading" the group.

HELGA - That's RDG, Scott. RDNA hasn't got a legislative body. Just an amoeba-like willingness to encompass all who are willing. including RDG as one of the 'one ways among many.' Reformed Living Druids can be in or out, we don't mind. it's hard to tell which side to wear against the skin, and which to display.

SCOTT - And some organizations claim to be three separate entities, yet the money is traced back to ONE mother grove and accounts registered only to a husband and wife. One hand running the show, administering all organizations, without accountability.

Any organization I help to create will be a registered non-profit, where any officer can be voted out and ousted should the organization see abuses.

ELLIS - Scotte - How is that so different than the RDNA (except that their CoDaL is in "abeyance")? And again, what is stopping anyone from earning the right to belong to CoDaL or NoDaL? There was a time when just doing a vigil -- a night alone with nature -- qualified one for 3rd Order and thus, membership in "the ruling body." What stopped YOU?

HELGA - That's nice. RDNA never charges money for any teaching. If Henge or RDG or anybody else does, they may of course, but some of us will never. Makes me itchy, for certain.

SCOTT - I didn't agree with the structure and had no desire to belong to a dictatorship. That's what stopped me.

JOHN - well, there's one thing that the Council Of Dalon Ap Landu missed when they last convened for amendments. Customs 1:3 from ARDA-01 still states " Now some there are among the congregations of the faithful who shall be set aside form the others as better" and that still rubbed me the wrong way with their choice of words.

JOHN - the above referring to Second Order Druids

HELGA - Second Order Druids are 'better' because they are willing to give a response out loud during an Order of Worship, not just watch! That means they have to memorize what the response is. That's pretty committed, eh? First Order means you are willing to attend.

ELLIS - Yes, OMS and RDG share the same Paypal account. And we've been \$300+ in the hole for years now. and who carries that debt? OMS has no expenses, so in effect all of the money goes to one organization anyway. For my part, I am ready to retire from the "Patriarchy" of OMS, and am seeking a replacement, and have been for a couple of years now.

HELGA - Hairpulls like this give me too many split ends, and I'm getting away now. Later.

SCOTT - HELGA - - this is a perfect example of hierarchy. "Don't speak out of turn and don't give a response or don't even speak unless we've bestowed you to do so."

STACEY - Huh? Who's speaking out of turn? Anyone has the right to leave a conversation. Why is that a problem. This has been a long one. Not everyone has the time or inclination to follow it.

HELGA - Speak Out of turn? In a ritual, that's supposed to be scripted and choreographed. In a FB group, there's no 'out of turn' so keep talking all you like, and remember, we are all individuals. I'm a 3rd, and Ellis is a 3rd, but we don't hold rituals or teachings the same AT All.

ELLIS - Yes, OMS, like many (maybe all) of the Orders of the Reform are dictatorships. I may be wrong about this, but I know of none that are not. RDG on the other hand, is run by a council, and the can't pass anything without a consensus with a quorum of members voting. Little gets done, but there's no dictator there.

ELLIS - It's all a matter of how one wishes to view things anyway. Their perspective, if you will. Let's say I SAY I don't believe in hierarchy. I start a new group so as to implement that belief. Fair enough. But who elected me? Until an election is held I am the dictator and I am a hypocrite.

ELLIS - BTW, RDG is not a 501(3)c. The NoDaL voted years ago to not seek this, because any group that becomes such loses their right to free speech. They can no longer advocate for legislation (like trying to save the Redwoods) and they cannot endorse candidates for office. In so doing they jeopardize their tax exemption.

HELGA - Yup, you are wrong, Ellis. We have no dictator that I know of. I am only boss of my Grove, and I'm not boss of anything else whatever, especially this group. Who would WANT to be head of RDNA?

HELGA - I guess this is 'later'-- my FB keeps telling me about the thread, and i keep looking.

HELGA - And now you know why I'm a 'solitary', Grove or no Grove! oh you kids!!!

ELLIS - HELGA - : I was speaking ONLY about Orders (<http://orgs.carleton.edu/druids/orders.html>) not about Groves or Proto-Groves.

The Orders of RDNA

orgs.carleton.edu

The "higher" orders are actually founded by ranking priests of the next lowest o...

See more

HELGA - Stacey's original question wasn't about Orders. We went off topic. It was about being a 'solitary'. All the 'Orders' above 3rd are pretty much extinct because the ones who invented them aren't around the rest of us chatters to tell otherwise. You can invent new Orders, if you like. I did. I am Matriarch of the Order of Lugh, all on my lonesome. It's in the paperwork, but nobody ever joined.

HELGA - PM me if anyone wants to know THAT story :P

ELLIS - WAY off topic for sure. LOL!

HELGA - John Martens I haven't got a 2nd Order in my Grove nowadays. I have to do it all myself, when I do it at all.

SCOTT - Ahh.. history.. Start here if you're on the RDNA talk list - 28600-28608 . No wonder I got entagled in a mess.

<http://groups.yahoo.com/group/RDNAtalk/message/28600>

SCOTT - Any new Druid org I have a hand in starting will more than likely be a non-profit of some sort. Transparent, ethical, legally accountable, with elected board members who serve terms, don't have dictatorial power, and can be voted out. Democracy. Interesting concept, eh?

HELGA - You may be as democratic as you like if it's only yourself. Thread topic=solitary.

ELLIS - "Transparent"? Yeah, right. Your FB Group is a secret, private group and you've kicked out all of the RDG 3rd Orders. Sounds like a Stalinist Purge to me.

GEORGE - Oh the Fun!

STACEY - As the Sigil turns...



ORDERED DRUIDS DEBATE

By SCOTT -

So, I'm just gathering opinions and interest here. You all know that I think that "degrees" , "ordination" and other "hierarchy models" of Druidry are in my opinion "old paradigm". Just wondering who out there might share my opinion, and who out there might get excited if a new, more inclusive, degreeless, and archdruid-less "Reformed Living Druidry" umbrella organization were to spring up? (and who might help me?)

SCOTT - Examples of "Living Druidry" often come from the works of Emma Restell Orr and the organization she founded in the UK called The Druid Network.

<http://www.amazon.com/Living-Druidry-Magical-Spirituality-Wild/dp/0749924977>

SCOTT - Link to The Druid Network:

<http://druidnetwork.org/>

ORIANA - do you want dissenting opinions or just ones that agree? ;)

SCOTT - I'm mostly trying to discern interest, but since I believe in free speech, feel free to express your opinion. I know that a sidestep like this could shake "the establishment" - but I want to first express GRATITUDE for everyone on whatever path they are on, and that I believe diversity is very good. Freedom of religion, speech, opinion, belief, etc. All good!

DAWN - My family always taught the Druidic structure was familial and local...often with bloodlines passing down rites as well as political places...but that is just what I was taught...

GEORGE - Scott how would they feel about "Natural Witch / Druid reincarnated and Un Reformed Druids" ?

SCOTT - GEORGE - , I am thinking that as a "network" umbrella organization that values a solitary practitioner and respects each individual as a sovereign being with their own approach to Druidry and their own personal experience with Nature, there should be no problem. I'm envisioning a network umbrella to be a resource for connecting solitary Druids and like-minded groves or protogroves un-interested in the hierarchy. A true resource for vast and unbridled learning, sharing, and support and the freedom to learn, grow, and express individual and personal definitions of their own "Living Druidry".

RUSTY - The deal is, that no one group has everything, for everyone, no matter the subject. Now, you are also talking about "Neo-Druidry" in a "Neo-Pagan" framework...the Umbrella would be History...it gives many different, and differing groups room to exist.

DAWN - Oooooooooohhhhhh you have no idea how long I have wanted to find a network such as that.

GEORGE - Scott The Druid path I am part of could be interested in helping. (Craeftgemot Witancoveyne (A Druid Church and School in America).

SCOTT - RUSTY - , I believe that your interpretation of Neo-Druidry and Neo-Pagan and it's link to history could be one valid path. There are Druids who may consider themselves a mix of Pagan, Wiccan, Christian, or for me "Universalists". We can look back and honor traditions of the past while also building a structure to

connect many diverse paradigms as we look to either the future of Druidry, or even bringing Druidry into the mainstream perhaps.

GEORGE - Count Me and Craeftgemot Witancoveyne we will help on both sides of the veils as we can.

SCOTT - George, send me a pvt message and I'll add you to an email list I'm starting!

SCOTT - One of the other things I've thought of is that the umbrella organization, through memberships of individuals and allied Druid groups, along with other fundraising efforts, could create a foundation or "rolling scholarship" program for individuals or groups with a similar mission who wish to gather funding for specific projects, etc.

RUSTY - Or you could just join "Druids of Anarchy" group, and see how that works...any Group needs a system. That system does not have to be fair, and one other thing, is that of everyone who wants to "work magic", most will fail. Many who fail, pretend they succeeded.

DAWN - I enjoy solo simply because of that reasoning...I do not wish to be abrasive, but it smacks of organized religion to demand some sort of hierarchy structure in order to learn...knowledge should be available to those who truly seek...

SCOTT - I'm more of an optimist, RUSTY - . Of course there would be a structural framework, but that framework would be more one of protecting an individual's sovereign right to their own unique experience and learning of Druidry, without degrees or archdruid hierarchy. It would be democratic in structure as well, while honoring the sovereignty of learning, study, ceremony, and practice.

RUSTY - I have a Tradition, and Druid is part of that Tradition. Ancient Druids were known to have had a Conclave every 3 years, and it was more than a group of "Wizards". Those Folk were the Keepers of a Culture. Now-a-days, something is certainly needed to bring Folks together.

SCOTT - I definitely think that something is needed to both unite Druidry, and also to honor the sovereignty of experience. I do have a question. How do you define Druid vs. Wizard? Is that only YOUR definition or is it universally accepted? In the Reform (not Ancient Druids, mind you - the Reform sprung up apart from Ancient Tradition I believe) - who is empowered or should be empowered to make those definitions and distinctions, and on what criteria?

STACEY - @Dawn, where have you read that the RDNA demands some sort of hierarchy structure in order to learn? All the material is free and accessible to anyone.

DAWN - Oh I wasn't commenting on the RDNA specifically. I was stating I have avoided most groups as there have been either demands of payments, or there have been requirements to be "levelled" somehow in training in order to be recognized. Being taught as a family bloodline Druid I have been a solo practitioner most of my life due to that...I was commenting on the remark made regarding how there must be some hierarchy structure in order to succeed...

STACEY - I think Rusty said there needs to be a system to succeed, not a hierarchy. Those are different.

SEBASTIEN - Scott, I suggest that you create your own facebook page. This is a RDNA group :-)

DAWN - I do not see the difference...I am sorry but I do not...

SCOTT - Ahh.. figured it would only take about an hour or two before i'd be told to "go away" because of differing opinions. hehe.. But I do consider myself part of the RDNA, and I'm just asking about "interest" in a concept.

STACEY - A system would be like: we meet every High Day for ritual, we have a potluck following the ritual. Once a month we have a study group. We meet at the new and full moons, we have an email list/fb page where we share ideas. At our ritual we honor a different deity according to X. That is a system.

DAWN - Soooo...there would no longer be practicing solo druids then..in essence

STACEY - Why not?

DAWN - A group environment requiring group ritual and group honoring of a deity chosen by a unit ...what is the isolated path there? I do not have a problem with getting together as a group and intermingling, however my rituals are solo and private for a reason...does that not make sense?

DAWN - I meant to say Scott I see what you are attempting to accomplish.. LOL....if you do not mind please add me to your list...

STACEY - I only gave you one example of a system. I didn't say it was mandatory. Do you have a system for a solo practitioner?

DAWN - Actually the closest thing to a system I have is the seasonal requirements for rituals.

RUSTY - And, probably everyone here would help out, Scott. There is a bit of accumulated information in all these noggins...make a page, or a group invite some folks, see what happens! I have some interesting stuff. And "Wizard" is more of a Continental idea...

PENNY - , i think , you have many ideas, that you would like to put in action, i say go ahead, start your own page, as for me well RDNA, because it's less structured than most groups, has great appeal, in the fact, that i can still find my own personal way, within RDNA, i am also with OBOD, which has more structure, but my choice of grove is RDNA, it has the scope for all that choose to walk this path, i think you feel different, so you should go with what you feel is right for you :-)

SCOTT - Ok.. I'll make a page/group and get back to folks! :)

SEBASTIEN - Good idea!

SEAN - Im with you Scott. I feel that we are each teachers *and* students, and we learn best when we stand eye to eye and side by side.

GEORGE - Sounds like more of a "Meeting of the Tribes" where each bring their own "Special Ways and Magick" wither a tribe of one or many. There by allow a good cross pollination of our Magick DNA if we wish.

THOMAS - There is room in the Reform for more than just one model of organization to be explored. While i'm leery of absolute equality without qualification, it will be interesting to see where such a group being developed would lead in a few decades.

JOHN - SCOTT - , there is (was?) an Egalitarian RDNA grove out of Kentucky by the name of Amon Sul Grove which described itself as a "non ordered" grove, and their activities included

"Egalitarian, eclectic
Raising food & eating

Making beer & drinking"

I found that on the Grove Locations page of rdna.info. Sadly, they haven't checked in since about 2008, but it seems they shared a similar view on this topic. I just tried emailing the grove contact, but the email listed on rdna.info failed delivery.

TULLY - Id' love to see it work, but from what I've seen of this type of group before...getting Druids to come to any kind of consensus to manage a group this way is akin to herding cats while blindfolded and on a pogo stick after downing a bottle of "the waters"

GEORGE - Tails be Dammed ?

SCOTT - And so we begin moving down the path.
<http://www.facebook.com/groups/202992976472352/>

HELGA - <https://www.facebook.com/groups/171894052868646/>

RUSTY - Hey! Now I'll have to put some "content" in there...

DYDDGU I like this idea Scott, will be interesting where this leads.

RUA - I kind of did that with my off-shoot Ehoah. It is kind of merit based where once you are living according to the tenets then you are Ehoan - Living in Complete Harmony within Nature. But thats Ehoah. I don't know how you could do it for RDNA, am greatly interested though. Do you want merit based where you have something physical to show for it? Or more scholarly based where your knowledge can easily answer a series of questions or solve certain scenarios?

RUA - Scott - , The link no work :(

HELGA - It disappeared!

RUSTY - The group is getting work done, and rather than having friends over for tea and crumpets, they are focusing on the job at hand...perhaps it will be open again at some point...

SCOTT - It will be open again once we get everything aligned and formulated. Rest assured.

NEWS ARTICLES

INFLATABLE STONEHENGE



The Olympics can be such a serious affairs, but who can suppress a giggle with this: Bouncy Stonehenge, by artist **Jeremy Deller**, who said it "represented Britain's history, culture and sense of humour."

What will the Druids think of this? [Link](#) [self-starting Flash video clip]



Irish government to give full legal status to Pagan weddings

Minister also supports legislation for Humanists ahead of final reading

By

PATRICK COUNIHAN,

IrishCentral Staff Writer

Non-religious and Pagan weddings are to finally become law in Ireland under proposed new legislation. The Irish government is expected to back legislation giving humanists the same status as organised religions and civil registrars in conducting marriage ceremonies.

[The Irish Times](#) reports that the proportion of couples choosing a non-religious, civil wedding ceremony in Ireland has increased from six per cent in 1996 to more than 23 per cent in 2006.

Social Protection minister Joan Burton is to ask ministerial colleagues to support the Civil Registration (Amendment) Bill.

The paper reports that the legislation was introduced as a Private Members' Bill by Trinity College Senator Ivana Bacik. It is due to pass final stages in the Upper House of the Irish parliament on Wednesday. The new legislation proposes to amend the Civil Registration Act 2004, which regulates the registration of civil marriages according to the paper.

It states that the existing 2004 Act stipulates that, apart from Health Service Executive registrars, only a member of a 'religious body' may celebrate legal marriages.

A 'religious body' is defined as: "An organised group of people, members of which meet regularly for common religious worship."

The current law includes the Pagan Federation Ireland and the Spiritualist Union of Ireland, both of whom have obtained registration under the Act.

It excludes members of the Humanist Association of Ireland, who currently conduct humanist wedding ceremonies even though these are illegal.

The new bill also proposes to extend the right to conduct civil marriages to nonreligious groups such as the HAI. Any group of this nature must be a 'philosophical and non-confessional body', have been performing marriage ceremonies for at least five years, and at least 20 couples must have participated in the ceremony according to the proposed bill.

HAI spokesman Brian Whiteside told the Irish Times: "In the past, we have been left out in the cold but we persisted in efforts to obtain the right to solemnise marriages and have parity of esteem with religious bodies. "There had been no real progress until the change of government last year.

"As the law stands presently a couple cannot have a legally binding, nonreligious marriage ceremony on a Saturday, as the State registrars work only Monday to Friday."

The HAI has nine accredited celebrants who conducted 153 marriage ceremonies last year.



RESOURCES FOR DRUDIS

From Ellis

Some resources that you might not know about:

<http://www.davidduir.com/Podcast/Podcast.htm> David Duir's Weekly Podcast

<http://www.youtube.com/user/ReformedDruids> Michael Scharding's Reformed Druid Youtube Channel

<http://dalonaplandu.blogspot.com/> Dalon ap Landu's Blog (channeled)

<http://mithrilstar.org/el>">Views From the Redwood Coast (My blog)

Periodicals:

<http://druidsegg.reformed-druids.org> The Druid's Egg

<http://www.rdna.info/news.htm> The Druid Inquirer

And two general sources of general information concerning the Reform:

<http://reformed-druids.org>">RDG

<http://rdna.info> RDNA

Courses:

<http://www.reformed-druids.org/?q=node/11> The Druid Path

<http://www.reformed-druids.org/?q=node/24> The ARDA Revealed (Reformed Druidism 202)

A Comprehensive Recommended Reading/Media List:

<http://bibliography.reformed-druids.org> The Reformed Druids Bibliography of Essential Druish Knowledge



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I'll try to give credit to whoever the original author is, and they retain the copyright to their works, and we'll reprint it one day in a future binding also. Nasty works will not be published. Although my standards are not sky-high, incomplete works will be nurtured towards a publish-able form. Submissions are accepted from other publications and organizations, so you need not be a formal member of the RDNA to have your items published.