



Lughnasadh Issue
Year of the Reform “LII”
August 2, 2014 c.e.
Volume 31, Issue 5
(50th Issue of the Druid Inquirer)

Editor’s Note: It’s been my pleasure and honor to have now assembled 50 issues of the Druid Inquirer for the community of Reformed Druids since June 2008, when I began it as a “temporary” stand-in for the Druid Missal-Any by Stacey (and we worked on 62 issues together since November 2000). Our magazines are only as good as the materials you provide.

The last 6 articles of this issue include materials for people just joining the Reform who are looking for a grove (map), want to know how to write a quick constitution, hold services on their own, and find other druids. I also encourage them to read the protogrove guidebook <http://rdna.info/uwp.docx>

I have begun assembling the anthologies of the 2005-2014 issues of the Missal-Any and Inquirer, in the style of the ARDA 2 magazine volume. If time permits, I will also compile the Druid Egg magazine of the RDG also. Likely these three magazines will amount to 5000 pages of additional material to the literary collections of the Reform.

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NEWS OF THE GROVES

Monument Grove: News from DC

I'm still hoping to have people visit Washington DC before December and stay with us for a few days and enjoy the beauty of the region. If you are also interested in an ordination or to attend a weekly service here, I can accommodate with enough warning.



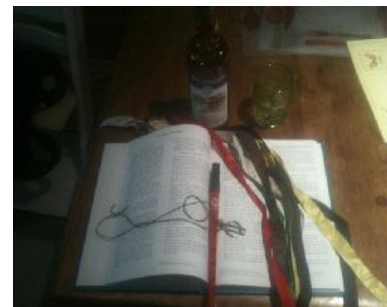
Sigil Mystery at Library - While browsing through the children's section of my town library, I found about 5 or 6 of these little pieces of paper that people scribble book shelf codes on, each of them had a Druid Sigil on them (example). Well, this was unusual I thought!

I went to the librarian next to that desk and asked her if she knew who might have drawn it, and she said "Oh sorry about that" and threw them in the trash. When I commented that I had a necklace with the same symbol, she looked unimpressed and went back to her work.



There is no doubt about it, there must be another Druid in my town, my Druid-sense is tingling. Not quite a "there-can-be-only-one" attraction of the quickening, but it a very tantalizing mystery, don't you think?

I've begun holding weekly services again. Well, here's the weird thing. When I went down to the river site, I found a deer waiting there by the altar, and he probably thought I was getting strange ideas so he ran off. Then half way through the calling of the four winds (very gusty) a deer on the north and on the south banks came to my grove site to find out what I was doing. I think I must have been at their favorite river fording point. But I took this as a good omen, although I was a bit nervous at all the attention I was getting.



HUNGRY now. For my Arabic studies, I decided to try and replicate the Ramadan practices, with a Druidic twist for a month from June 28th. During daylight hours, I have to abstain from many things, pray 5 times (I will meditate with Tai Chi, Zen and altar maintenance instead), and be a kinder-nicer person and study Druidism too.

It's a bit rough, because Ramadan falls on the longest days of this year, so it's a long wait. On the positive side, it will help my discipline and get greater empathy for Islam, which I've studied in several college courses.

Well Ramadan is over, and my diet didn't do to well, went from 190 to 202 pounds due to binge-eating for breakfast and dinner. Sigh. about 2/3 of the fasting days went well over the month. And i only meditated about 1 or 2 times per day, not 5 times as I had hoped. Still a good start, plus I did eat or cook Egyptian/Lebanese/Greek food every day of Ramadan, so that was actually very successful!

Koad Grove: News from Toledo OH

Four new Druids of the 1st Order at Chrysalis Moon Festival: Ada, Becky, Ken, and Squirrel Girl!

Oakdale Grove: News from Minnesota

Unofficial flag of the Grove



Raven's Grove: News from Quebec

Since its creation, Raven's Grove has been a collection of amazing ideas, truly a place of sharing our experiences and thoughts. Its tradition has become one of inclusiveness where each member and participant are invited to add their own personal touches to our group gatherings and rituals.

The deep inner beauty of Raven's Grove is that we all have been co-creative in this grove. It is truly the Cauldron of inspiration that fires in the center of our circle and we have truly been blessed by this cauldron. Its fire has never been extinguished in our hearts. May the bond be unbroken, may our inner fires never get extinguished, may the wheel of perpetual change keep on giving us inspiration, may the group sense of direction continues to move forward.

May we always grow strong in diversity, may we always find our fellowship be the creative spirits behind us all.



PHOTO: "Serin" our young sacred oaks, has lots of babies.

Blackthorn Protogrove: News from Kentucky



New Schism: Squirrely Druids of North America (S'QDNA)

RDG NEWS IN GENERAL

Ellis - This evening I had the privilege to Ordain the (now) Rev Druid Bradius V. Maurus III to the Priesthood of the Reformed Druids. Bradius is also instigating a Proto-Grove, which will be the first in Eastern Europe and the old Soviet Block (he's in Poland). MYNT, TAG, and MFBWYA!

RDG Designates Carl Sagan an Honorary Druid
new Honorary Druid <http://www.reformed-druids.org/?q=node%2F2>

OTHER NEWS

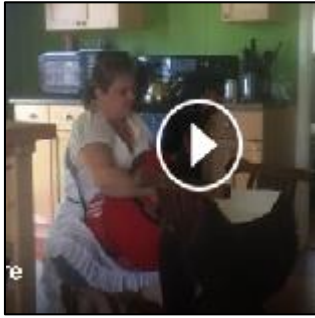
Laura N. (RDG) has made a new cromlech



EVENTS

47th Gathering of the Tribes, Oct 16-19 Cherokee Farms, LaFayette Georgia

DRUID VIDEOS



Here's a special treat for us all. This is Julie Anglehart singing her version of the popular song 'I see Fire'. Very appropriate for our Solstice gathering, and very enjoyable, I do so love having these very evocative bardic performances at our gatherings, I find it really lends to creating a beautiful celebration. Much thanks and appreciation to Julie for sharing and Karen for her camera skills. So here is Julie with our mini eisteddfod. My apologies for the delay in posting had to do some video conversion so that all grove members would be able to view. Apple computers are extremely fond of using their own apps to

open stuff <https://www.facebook.com/photo.php?v=10153211272770260>

Video by Dan W – (RDNA) On His Druidry Beliefs <http://youtu.be/Byg28b6WecA> 15 min.



Towering Mountains of Ignorance – becoming comfortable that you don't know everything and are brave enough to admit it. (Vlogbrothers)

<https://www.youtube.com/watch?v=w3v3S82TuxU>



Music depicted visually

http://www.youtube.com/watch?v=eth0qKY2T_o



On Lughnasadh Corn Dolls and Traditions

<http://www.youtube.com/watch?v=teynV8i1mmA>



Sebastien recommends

“BBC & Lammas Ecosystem”

<https://www.youtube.com/watch?v=c6T4p9Pfmzg>



“Beer with Jesus”

An alternative video for the popular song

https://www.youtube.com/watch?v=P5oLrQ_9gEY



“On the wings of eagles.... “

Recommended by Karen C.

<https://www.facebook.com/photo.php?v=10151903489250450&fref=nf>

Mike recommends 20 short Classic Urban Legends for Halloween

<https://www.youtube.com/user/MoonRaven09/videos>



Captain Planet goes postal... a bit grim.... But funny.

<https://www.facebook.com/photo.php?v=10152304980308851>



SCIENCE VIDEOS ON WATER & WHISKEY

Some background wonders of the two primary ingredient to “Waters of Life” that are so important to Reformed Druidism.

Water – Liquid Awesomeness https://www.youtube.com/watch?v=HVT3Y3_gHGg

What if we stopped drinking water? <https://www.youtube.com/watch?v=zCheAcpFkL8>

Can you drink too much water? https://www.youtube.com/watch?v=t1nwSuWr_q8

How long can you go without water? https://www.youtube.com/watch?v=q3bjUu_ONjc

How water underpins weather cycles <https://www.youtube.com/watch?v=2D7hZpIYICA>

What alcohol does to your brain? <https://www.youtube.com/watch?v=vkpz7xFTWJo>

Why does alcohol make you pee? <https://www.youtube.com/watch?v=nN5j0j0Cibc>

The science of hangovers <https://www.youtube.com/watch?v=v4IIFguf1U>

How crazy waves form <https://www.youtube.com/watch?v=2dstDYiPQ-A>

Does running or walking get you more wet in the rain?

<https://www.youtube.com/watch?v=3MqYE2UuN24>

Wonders of water <https://www.youtube.com/watch?v=YMTLkDrcr28>

Amazing Water facts <https://www.youtube.com/watch?v=9m3dQC6IfwY>

How whiskey is made <https://www.youtube.com/watch?v=hEPlt88bFhQ>

How Cornwhisky is made <https://www.youtube.com/watch?v=lZTdk8lk6ZY>

Scotch whiskey start to end <https://www.youtube.com/watch?v=7VSj9xaNWpw>

Whiskey documentary <https://www.youtube.com/watch?v=y1ZSNg826Cg>

British documentary on whiskey <https://www.youtube.com/watch?v=ZLgHN5Jtug>

DRUID BLOGS & JOURNALS & LINKS

OBOD Druid Podcast 88 – 50th anniv & Fracking in the UK - <http://www.paganmusic.co.uk/druidcast-a-druid-podcast-episode-88/>

AODA Trilithon Journal (Volume 1 - \$8) came out http://www.amazon.com/Trilithon-Journal-Ancient-Druids-America/dp/069221156X/ref=sr_1_1?ie=UTF8&qid=1403121947&sr=8-1&keywords=trilithon

Avery (RDNA) – Will be publishing a Shinto Journal “Kotoshiro” <http://kotoshiro.org/>

George – Dream Scapes and Veil Walkers - <http://hoodoo-vodou-druido-grove.blogspot.com/2014/07/of-dsvw-dreams-scape-and-veil-walkers.html>

George _ The Dark Woods <http://hoodoo-vodou-druido-grove.blogspot.com/2014/02/the-dark-woods.html>

Joanna - 30-Day No Plastic Challenge – The Results!
<http://downtheforestpath.wordpress.com/2014/07/29/30-day-no-plastic-challenge-the-results/>

Morgan – Living Liminality on Lughnasadh - <http://lairbhan.blogspot.com/2014/07/lughnasa-festival-of-harvest.html>

Sebastien B (RNDA) -- Anishinaabe and Algonquin cosmology and beliefs --
<http://druidaeffigulus.weebly.com/blog-in-english/anishinaabe-and-algonquin-cosmology-and-beliefs-system>

Heather Greene – Pagans on Campus 2014 (part 1)-- <http://wildhunt.org/2014/07/pagans-on-campus-2014.html>

Mike Gwydion suggested – The Wheel of Evolution by Eric for Litha (Lughnasadh) -
<http://humanisticpaganism.com/2014/06/22/the-wheel-of-evolution-by-eric-steinhart-litha/>

DRUID POETRY

A Druid's prayer to Marie Magdalene,

Mother of the Holy Grail (Feast Day: July 22nd)

Oh, Mother of the Grail,
Witness of the Resurrection,
Bride of Christ,
Symbol of faithfulness and loyalty,
Daughter of Gentile parents,
Matron of womanhood,
of life's contemplation and of endurance.
Great survivor of prejudice and abuse.
You, who hold many secrets
And conceals goodness.
I look favorably upon you,
For I ask of you to bring knowledge and
understanding
To those that need it
To bring love to those that foster hate.
Knowing that no matter the situation; the truth lies
deep within us all
Deep within our conscience, in our kind words and
in good our actions;
Asking for wisdom and guidance,
Asking for your steady hand and strength,
To not let fear and doubt harbor in ignorance

As modern druid,
I open my mind,
I open my heart,
I do not renounce you.
I call upon you, not for your devout affections
But for your heartfelt virtues
In the name of all goodness
I call for your strength and understanding
Even if I follow the ancient ways,
that I practice the ancient teachings;
I take this special time
To honor your merits.
Mother of hope and great mysteries
May you always guide into the harbor of our hearts
The great consciousness of the universal Peace

Sébastien Beaudoin
Druid (July 21st, 2014)

"ME"

I want to live in a rabbit warren,
Twisting and turning without warning.
I want to live in the tallest trees,
Swinging and swaying in the breeze.
I want to live in the tranquil pond,
Floating and striding all day long.
I want to live on the mountainside,
Bare and brave both far and wide.
I want to live in the secret meadow,
Blooming and textured with room to grow.
I want to live in the flowing river,
Liquid and sleek with the currents a quiver.
I want to live in the stratosphere,
Full and bright, opaque and clear.
I want to live in the shady glen,
Safe and secure in a grass lined den.
I love living here on this great earth,
And so I have been since my ancestors birth.
~j.anglehart~ 2014

I might be a freak
a liar and a cheat
I might be losing wits
going to do-doodle
I might be running amok
with the thoughts of the neat
well, yes
but I will say things
that matter to me
and even more-than-me
perhaps universal
yes, universal it is
isn't it?
-Hennie

glowing, gleaming
Sun on the Sea
O, how much they love
shadowing, glistening
Moon on the Meadow
O, how much they love
sparkling, shining
your Brow to my Brow
O, how we love
-Hennie

let me sing of Otherworld
of walking the worlds
of dreaming hope into reality
let me envision peace
between the peoples
of whatever kindred
let me dance the edge
of the mirrors
in mind
let us be One
-Hennie

this Summer morning is awakening
awakening to be honest
honest with grace
grace with no limits
this Summer morning is soft
soft like a lover's touch
touching on truth
truth forever a riddle
this Summer morning is soothing
soothing like a hand
a hand, softly brushing my head
my head, my head, my head...
-Hennie

Faerie Lover, Fairy Guide
who ever you might be
how would I know Otherworld
without your compassion?
these worlds-in-between
you show unexpectedly
to my amazed eyes
colours as intense
as the first day of life
overwhelming, yet overjoying
this old spirit
you must be a miracle
but an unknowable one
-Hennie

between and betwixt
there's the vision
the eye and the ear
the nose and the mouth
shivering skin
between and betwixt
there's the meeting
hands and arms
lips and tongues
the wonder within
between and betwixt
that's where I will be
bare bones
teeth
nails
all of me
except my soul
-Hennie

"nowhere", said the guide
"forget", said the teacher
"no guarantees", said the physician
"don't listen", said the speaker
"here", said the traveller
"remember", said my love
"of course", said the nurse
"now hear", said my friend
don't read this
or do
as you would have it
-Hennie

by stone and star
near and far
my inner jewel turns
by tale and song
now short, then long
Humanity slowly learns
to see as One
the inner Sun
the Ruler of the Tides
for love and hate
will both be late
when Man no longer hides
-Hennie

No!, don't go there
over here is the fun
the light of the Sun
that you can hardly bare
No!, don't stay here
over there is the reason
for the happy season
so near and dear
No!, running isn't the answer
to the explosive light
for a minute stop the fight
stay put, as a balanced dancer
-Hennie

And when the Summer sun doth dance
Upon the painted waters
Of time and breath
You, wakened like a dew
Innocence listening to the clamoring
Rise, said She
Tones great with body aching
Twisted, turned contoured beauties
Lying blanketed by light
For fortune lies within her storied chamber
I opened the softness of Death
To dance like swirling water
To dance like sweetening breath
A cemetery of light
Betrothed to darkness.
-Nicole H.

"The Wise Oak:

Once on the Ley and old Druid. Way. Even the
Acorn is a Druui.

Yet there are many stages Robes and chains to
earn, before one owns "The Druid's Egg or Eye"

And In the last stage, Robe and Chain, the Wisdom
on what Battles, Where, Why and if taken on in
sight of whose most Public Eye.

To take on is the Mark of Mature Druid Oak.

Yet even Strong and Tall Trees often fail gain this
deep roots wisdom."

--TDK

Have you ever wandered lonely through the
woods?
And everything there feels just as it should
You're part of the life there
You're part of something good
If you've ever wandered lonely through the woods
if you've ever wandered lonely through the woods
Have you ever stared into a starry sky?
Lying on your back you're asking why
What's the purpose I wonder who am I
If you've ever stared into a starry sky
Have you ever stared into a starry sky
Have you ever been out walking in the snow?
Tried to get back to where you were before
You always end up not knowing where to go
If you've ever been out walking in the snow
If you'd ever been out walking you would know

- Brandi Carlisle (non-RDNA) Video:

<https://www.youtube.com/watch?v=coyMHk2LTnc>

Y Galwd (The Calling):

-Ceredwen (Shared by Penny), music
<https://www.youtube.com/watch?v=XVnJg8nHjrU>
Welsh music from Ceredwen, about a druid prince who hears sounds calling him from Britain, which is being ravaged by Roman army. He sets out on the long journey, to sacrifices himself on the Black Lake (Y Llyn Du) as a messenger for gods.

Lyrics :

Y wawr yn torri
Mae'r tyndra yn esgyn
Fy nghyned yn aros
Rwy'n barod i'r siwrne
Henuriaid yn galw
O fore tan nos
Maen't yn aros am yr aberth
A fydd i'w rhoi rhyddhad
Yn gynnar yn y bore
Lleisiau yn fy ngalw
Yr amser wedi cyrraedd
Ac mae'n rhaid i'm fynd
Wedi treilio amryw flwyddyn
Paratoi am yr eiliad hon
Er mwyn rhoi fy nghorff mewn offrwm
I'r Derwyddon

Trans :

The dawn is breaking
The tension mounting
My fate is waiting
I'm ready for the journey
The elders are calling
From morning till night
Awaiting the sacrifice
To give them freedom
Early in the morning
Voices are calling
The time has come

And I must go
Many year have I spent
Preparing for this moment
I offer my body
For the Druids

Max Boyce - Ar Lan Y Mor

Ar lan y môr
Ar lan y môr mae rhosys cochion
Ar lan y môr mae lilis gwynion
Ar lan y môr mae 'nghariad inne
Yn cysgu'r nos a chodi'r bore.
Ar lan y môr mae carreg wastad
Lle bûm yn siarad gair â'm cariad
O amgylch hon fe dyf y lili
Ac ambell gangen o rosmari.
Ar lan y môr mae cerrig gleision
Ar lan y môr mae blodau'r meibion
Ar lan y môr mae pob rinweddau
Ar lan y môr mae nghariad innau.

Down by the sea
Down by the sea red roses are blooming;
Down by the sea white lilies are gleaming;
Down by the sea my true love is dwelling,
Sleeping all night, rising up in the morning.
Down where the sea laps at the flat rock
My love and I did wander and talk;
All around us grew the white lily,
And there were sprigs of rosemary.
By the seaside are blue stones
By the seaside are the sons' flowers
By the seaside is every virtue
By the seaside is my sweetheart.
Recommended by Julie, Music at
<http://youtu.be/HNFI659YwAI>

Blood Of The Womb Penny Young

On black wings, the night comes calling, slowly creeping in,
shadows in the dusk, are forming, i feel them on my skin.
Heavy is the heart that wanders, lost and alone, and bleak is the dark
night, where raven sits on stone.
Blood of the womb, and stained petals, scattered all around, the shrilling
cry of the watcher, as she lands on earthen mound.
Dark is the night, and peaceful, is it's rest, deaths lullaby, soothing, in
release, and bleeding from the breast.
Sleep my child, and slumber, rest your weary head, my blackened wings
will cradle you and carry you through stead.
Do not bleed in sorrow, and do not bleed alone, for that heavy heart
that wanders can quickly turn to stone.
Blood out of a stone, hard to free, the hardening of the heart, forms
often in the guise of a plea, do not seek to tear apart.
Bittersweet is the taste of blood, both in love and war, a sacrifice, is of
the self, always to care for.

DRUID QUOTES

"Philosophy is questions that may never be answered. Religion is answers that may never be questioned." ~Anonymous"

I honor all those who died, not only those who were sent out to fight.

I honor those who endured the wars that others planned for them.

I honor those who tried to prevent war, who resisted war, who saved lives in the middle of war.

I honor all those who put their arms down, drink tea and cry together for the waste of time and precious human life.

-Mike the Fool

Mike's Musings #74 - I think a lot of bigoted people like to highlight some historical or modern aberration, practice, outlier, or other element of another religious faith as barbaric, terroristic, violent, "un-american" or other Bad Thing for a reason that they are not aware of....

They are unconsciously searching for a reason to justify their unspoken decision NOT to be identified with other religions.

Certainly they would eventually agree that even their OWN religion has a few skeletons in their closet, but they wouldn't dismiss their OWN religion because of such horrible matters.

So as a sort of shorthand, they quickly dismiss ALL other possible choices by finding at least one incidence that they find distasteful. In doing so, they are stuck with only one choice, the one they began with which has "extenuating circumstances" for overcoming any of its own skeletons.

In summary, bigots simplify the very difficult process of finding a spiritual path (among thousands that exist) by quickly saying that no other viable choice exists except the one they are in now (likely by accident or family tradition).

Comforting perhaps and a time/effort saver, but not necessarily the one they really need to grow up spiritually. Besides as we all know, its easy to criticize someone else's system than to fix one's own problems (or even acknowledge them).

It is a marvelous blessing to be able to choose, and it can be very daunting and frankly a burden to some who don't feel capable of accepting the burden of such responsibility and would gladly cede it to some authority. The marketplace of religion in the world means a lot more competition (sometimes unfair) and few have the comfort or peace to live without hearing a challenge to their assumptions.

JOKE

"so mike, would check if the wickerman's construction is rugged enough? yes, just climb in and jump around a bit. great, let me just close that swinging door. got it. hey i need to smoke, mike, could i borrow your lighter. thanks, you were the most agreeable friend i ever had, such a self-sacrificer..."

"i cant hear you with the roar of the fire. what? no, i don't mind if you smoke."

"dear beloved gathered today as we offer up this wickerman, 'lattice' pray..."

I think all moderates (of all faiths) need to speak up against the extremists on either side who seek to dominate the public discussion or use stunts to capture attention and pretend to speak for everyone else in their faith (and the ignorance of many will believe them).

-Mike

- The depths of a Druii's True Roots like the great Oak or any tree in the forest of Life are really only tested when times are hard and resources scarce. Or in the face of Strong and Ill winds of Adversity. This too is true of real friendship among Men an Fae and on the Path which your true life you did lay.

-TDK

Although every religions brings some wisdom and understanding into the world, it saddens me that our inhumanity and prejudices-of-the-era are often encapsulated into the religious works.... one day to plague and bedevil more enlighten future eras that don't have the courage to re-interpret or edit away the wrongs of the past.

-Mike

When our heart sees wrong in a holy book, we must bravely say so.

When our heart see wrong in our lives, may our holy books guide us to right action and thought.

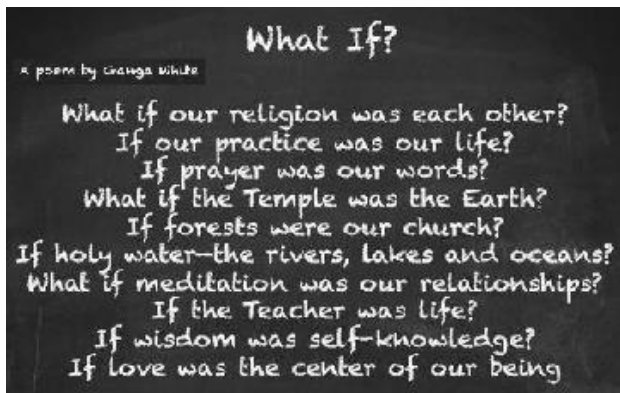
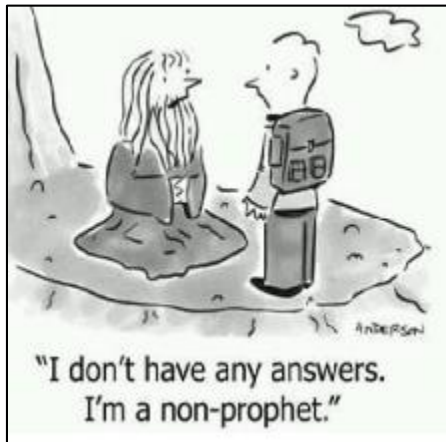
Never do something that "feels" wrong without deeper contemplation, just because an expert (book, person, or tradition) tells you and it is easier to follow along.

_Mike The Fool

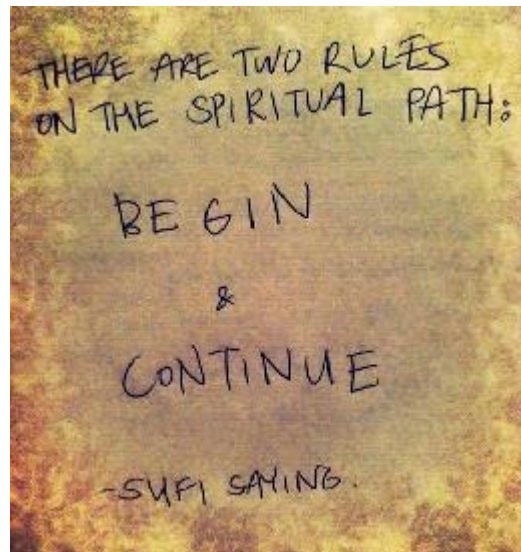
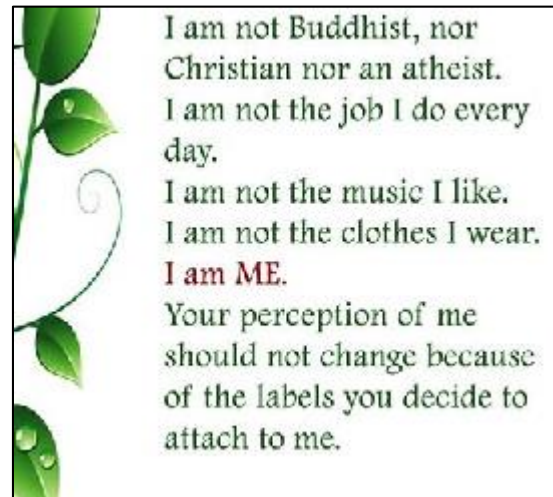
DRUID PHOTOS

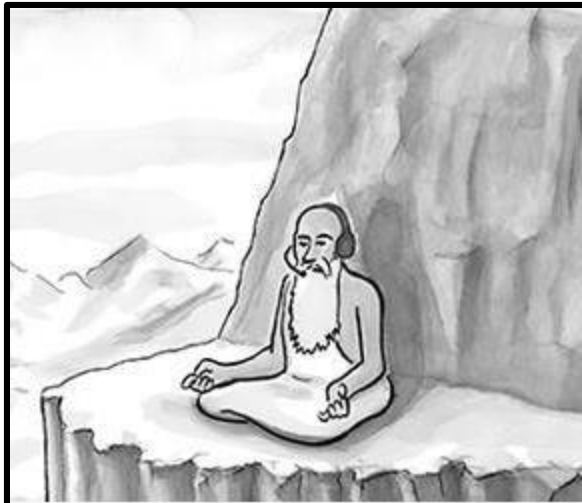


Isaac back in the 1970s with Janice (left) and Selene? (Right)

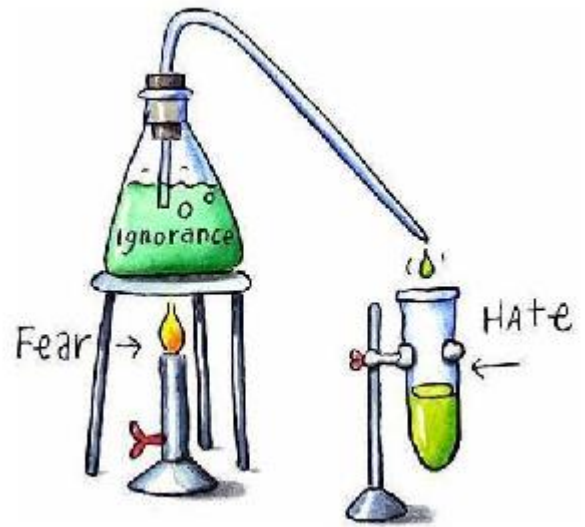


If you are not willing to learn,
No one can help you.
If you are determined to learn,
No one can stop you.



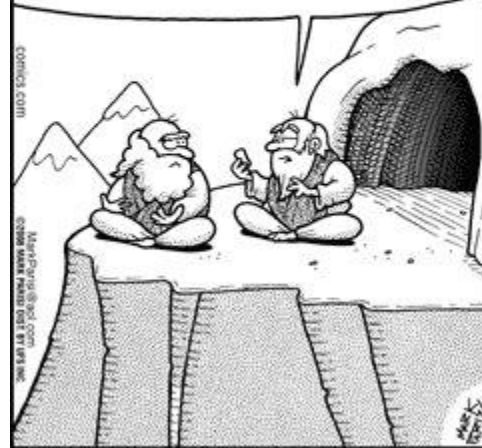


"Have you tried turning off your conscious mind and then turning it back on again?"



off the mark.com by Mark Parisi

I CAN'T DECIDE ON A RINGTONE...
IT'S BETWEEN A TREE FALLING IN
THE FOREST AND ONE HAND CLAPPING...



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I have learned silence from the talkative,
toleration from the intolerant,
and kindness from the unkind.
-Kahlil Gibran

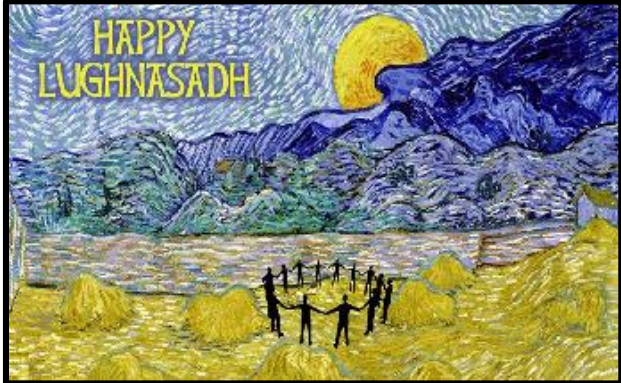
when we drink, we get drunk.
when we get drunk, we fall asleep.
when we fall asleep, we commit no sin.
when we commit no sin, we go to heaven.
so, let's all get drunk, and go to heaven!

Before you assume,
learn the facts.
Before you judge,
understand why.
Before you hurt someone,
feel.
Before you speak,
think.



Happy Lammas!

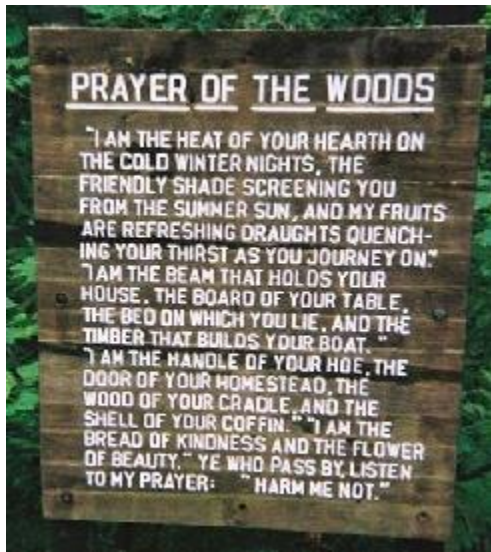
August 1, a day for bread,
games and Monty Python.



-Discovered by Amber



**Reading can
seriously damage
your ignorance**



in sink with nature



Seeing Druidry in your Breakfast? – John M

Being an atheist is okay.

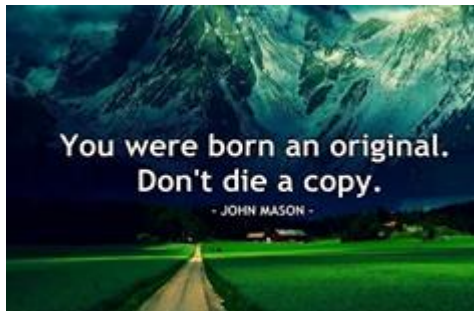
Being an atheist and shaming religions and spirituality as silly and not real is not okay.

Being a Christian is okay.

Being homophobic, misogynistic, racist, or otherwise hateful person in the name of Christianity is not okay.

Being a reindeer is okay.

Bullying and excluding another reindeer because a he has a shiny red nose is not okay.



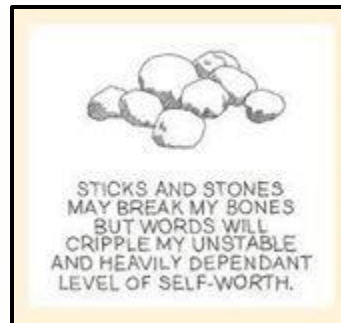
Thyme honored advice to spice up your day.

the clearest way into the universe is through a forest wilderness: john muir 1938

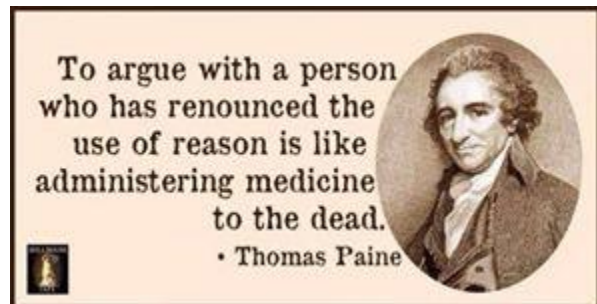




Another Druidic attempt to invent acupuncture.



STICKS AND STONES
MAY BREAK MY BONES
BUT WORDS WILL
CRIPPLE MY UNSTABLE
AND HEAVILY DEPENDANT
LEVEL OF SELF-WORTH.



To argue with a person
who has renounced the
use of reason is like
administering medicine
to the dead.

• Thomas Paine



DECIDE WHAT IT IS YOU WANT.
WRITE THAT SHIT DOWN.
MAKE A FUCKING PLAN.
AND
WORK ON IT.
EVERY
SINGLE
DAY.



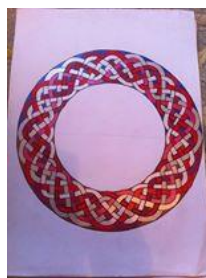
RELAX
Nothing is under control

xxxforbeyuty.com



POST
WISH THIS.

CRACK!

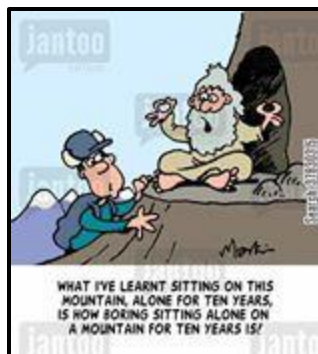
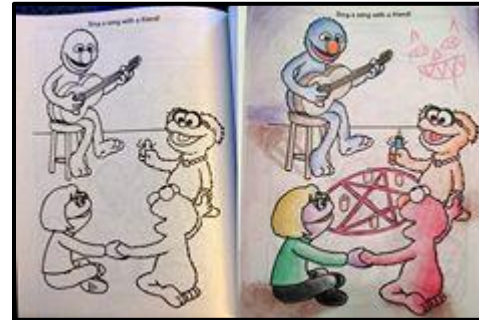
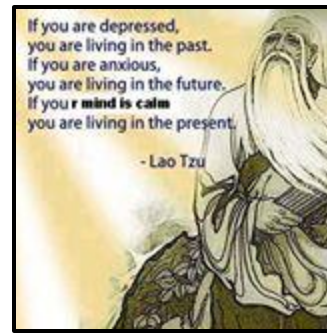


By Kev Read



off the mark .com by Mark Parisi
I CAN'T DECIDE ON A RINGSTONE...
IT'S BETWEEN A TREE FALLING IN
THE FOREST AND ONE HAND CLAPPING...

© Mark Parisi. Permission required for use.





The Nine Elements Meditation

Photo- Searles, Ellen, Margot and Domi after Isaac's Memorial

-Article by Domi O'Brien

Relax in a quiet place, clean and dim. Ask the Nature Spirits, Gods, and Ancestors for their presence and assistance.

One: think of the power of the earth, the energies within her. Feel those powers in your earth, the flesh on your body, muscle to do work in the real world.

Two: think of the solidity of the stone, the power and strength. Feel it is your bones, the support and shape of your body.

Three: think of the power of the sea, energy of wave and the vast expanse of depth. Feel it in your blood, in your body fluids, carrying energy to every part of your system.

Four: Sun. Feel her warmth and power holding it all together, her face turned toward you. Feel your own sun, skin, external holding together, face open to the external world.

Five: plant life, the growing, the living, the moving with the external--Feel the hair all over your body, the resilience and strength of it.

Six: moon, she travels calm and high, cool energy; she is the external manifestation of your individual indestructible soul, anam, the you within.

Seven: stars, light, vision, energy above, eyes with which you see the world outside and receive information, internal eyes, visualization...

Eight: Cloud, moving, shaping, manifesting energy in motion: your brain, your thought, formulating, taking shape...

Nine: Air, breath within your body, life-sustaining...

Take a deep breath. Feel it in your flesh. Let it go.

Take a deep breath. Feel it in your bones. Let it go.

Take a deep breath. Feel it in your blood. Let it go.

Take a deep breath. Feel it in your skin. Let it go.

Take a deep breath. Feel it through your hair. Let it go.

Take a deep breath. Feel it in your soul. Let it go.

Take a deep breath. Feel it in your eyes, nose, mouth, fingertips, and ears. Let it go.

Take a deep breath. Feel it through your brain, thought, and judgment. Let it go.

Take a deep breath. Feel it through all of you, breath of life, living. Let it go.





DEBATE #1 – Templars & Druids -- Food for thought!

-Initiated by Sebastien

As I'm studying the Knights Templars, I'm totally amazed and definitely convince of the link of many mainstream druid groups have with the Freemasons and link that Freemasons have with the Templars. Lot is not said in this field of study behind the beginning of druidic revival. There are some references but nothing more. I'm amaze of the familiarity in the rituals and ceremonies we have with the Templars and Freemasons. Even some of the core philosophies especially within RDNA.

It is strange that a Templars basic ceremony and function resembles that of RDNA. Some would say that the Templars took it from the Druids. Unfortunately, I'm not convinced about that, the many historical events and the times lines contradict that argument.

There is definitely a Free masonic influence within RDNA. Just within its core structure and basic tenets. It is the true sens of inclusiveness is what make a reformed druid within RDNA. How can one be a reformed druid and be exclusive to other religions, faiths, spirituality and opinions? Inclusiveness is the core value of RDNA.

RDNA basic tenets:

1. One of the many ways in which the object of Man's search for religious truth can be found in nature.

*** Nature in Freemasons and Templars is refered to as our human natural Free will.

2. Nature (free will), being one of the primary concerns in Man's life and struggle, and being one of the objects of Creation, is important to Man's spiritual quests.

It is truly something to look into and consider when we talk about the history of RDNA. We know that some of the founders came from Freemason background. But folks, this is only one view amongst many. It is just an observation and a possibility.

- Sébastien Beaudion (24th July, 2014)

Sébastien The original group were not Neo-Pagan — most identified themselves as Jewish, Christian, agnostic, atheist, Marxist or as members of other faiths[9] — and the movement still includes many who do not consider themselves Neo-Pagan.

Mike TheFool Fraternal societies have existed since the beginning of cavemen going hunting in groups. The model of Freemasons, unions and civic organizations being secular or pan-religious orientation open to all practioners in other faiths (and not an internal religious charity like Knights of COlumbus) is a relatively modern development since 1700s, with each developing a philosophy of common ground goals and self-improvement and charitable/social benefit. You should read some of John Michael Greer's works on secret societies and fraternities. As for commonalities in liturgy, Isaac postulated that there is a certain underlying pattern for magical and worship of centering, debasing, invoking, appeasing, energy up, energy back (via communion or blessings), digestion of benediction, release extra, centering, unconnecting from the divine existence, and departure. Comparative liturgy is a relatively rare discipline, but the more you remove window dressing and theology, the more similar the structure of a ritual appears.

Sébastien I have read some of John Michael Greer's. But still some things are missing in his views. I have mine, but I'm open minded

Mike TheFool 2 of our 4 founders were raised in families of Freemasons, and in the 1960s, fraternal society concepts were still very common in society at large and in universities.

Mike TheFool And the fact that you had a grab-bag of different religious backgrounds and atheists in the original groups, they had to start with a broad inclusive framework from the very beginning.

Mike TheFool Some faiths start broad and go narrow (early Christianity), others start narrow and go broad (Unitarians)

Mike TheFool We started broad and... well.... got confused and lost, but didn't care.

Sébastien Indeed, it is this sense of inclusiveness that attracts people to RDNA. It is also the reason that I joined and I'm staying within the Reformed druid tradition

Mike TheFool Just guessing without research, but Templars and other military orders had models from monastic, festival organizations, and trade unions for spiritual groupings of like-employed people. Church wasn't the only place that people of a religious bent got together to do stuff and invoked a deity or two. There is little truly original under the sun in terms of groups, most groups have either accidentally or purposely forgotten/hidden where they got ideas from multiple sources over the years in order to promote "continuity" or "legacy" or "golden age" venerability. It's true for a lot of fields of human endeavor, not just religion.

Mike TheFool We like to fool ourselves on the extent of our originality or creativity, but we all stand on the shoulders of innumerable giants and a flood of influences that we re-process and spit out.

Sébastien hehehehehe

Sébastien it is like dropping a pebble in the water: just a splash, and it is gone; But there's half-a-hundred ripples. Circling on and on and on, Spreading, spreading from the center.

Sam As a Druid and a Freemason, I'm not sure there are connections beyond influence over the course of time. I'd tend to believe Freemasonry has influenced Druid practice more so than the other way around. There is little serious evidence for a Templar and Freemason connection other than romantic wish.

Mike TheFool Connections can be vague social memories of past practices rather than direct connections. But also people with similar goals often design independently rather similar means to get there. There may be more than one way to skin a cat, but it isn't infinite, and many approaches are rather intuitive.

Sébastien Could be, not arguing, but the similarities are there and it is fun to look into these concepts

Sébastien I'm a Templar apprentice and a druid. Templar and druidry for what it is today. Rival or not, romantic or not. They are both a great source of inspiration.

Sébastien Not seeking into becoming a knight. Just want to learn more about them

Sébastien Thank you Sam and Mike for your impute, I truly appreciated it

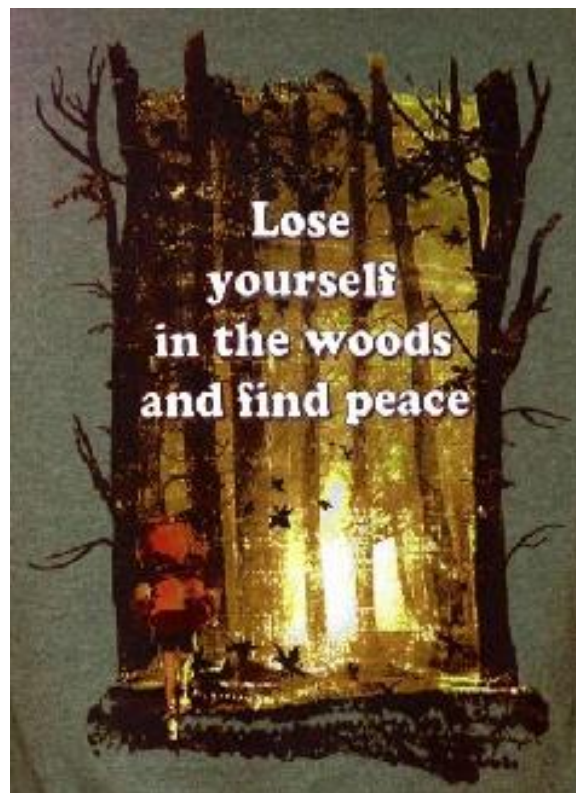
Wolf Paradox there were and are many Templar groups some are pagan

Mike TheFool Certainly. Some groups/club/organizations are beneficial to practitioners of more than one faith. I hope that the Reform can perform a similar role in this way too.

Thomas I know the MOCC has for martial orders, none of which i usually mention in Druid groups because they are martial, not Druid per se. We even have a small Templar body, but it isn't really Gnostic, but financial.

Sébastien That is neat!

Thomas The Orders are the Knights of the Silver Circlet, the Defenders of the Celtic Cross, the MOCC Templar Guard, and two Orders we sort of inherited: the Knights of the Black Rose of Sharaye and the Order that developed from it, the Order of the Black Rose of Sharaya.





MARGOT ADLER OBITUARY

-By Mike the Fool

Deeply saddened by Margot Adler's passage this week from cancer. As some of you may know this NPR journalist also wrote "Drawing Down the Moon" in 1979 (and later editions) that was a go-to-book for people first entering Paganism and learning the broad variety of possibilities. Margot Adler dedicated a chapter of her seminal book to Play and Pray religions, including the RDNA and Church of Eris, which gave a lot of visibility to the Reform and its history.

She visited Carleton College twice as an invited speaker, motivating the Druids there and I last met her at Isaac Bonewits's funeral in August 2010. A good person whose path was very helpful to a great many people both in and outside the earth-religion community. Rest in Peace and Fair Journey to You.

NPR wrote this about her <http://www.npr.org/blogs/thetwo-way/2014/07/28/336081618/margot-adler-an-npr-journalist-for-three-decades-dies>

“Drawing Down the Moon” about RDNA

by Margot Alder

1978 & 1986 pg. 319-328

(WHICH YOU SHOULD BUY!)

1978 Notes

"Large Parts of the Neo-Pagan movement started out as jokes, you know," Robert Anton Wilson, author, Witch (& Reformed Druid), and a former editor of Playboy, told me one day. "Some of the founders of NROOGD will tell you their order started as a joke; other will deny it. There is a group that worships Mithra in Chicago which started out as a joke. The people in many of these groups began to find that they were getting something out of what they were doing and gradually they became more serious."

There have always been spoofs on religion. But religions that combine humor, play, and seriousness are a rare species. A rather special quality of Neo-Pagan groups is that many of them have a humorous history.... ..Since we live in a culture that makes a great distinction between "seriousness" and "play," how does one confront the idea of "serious" religious groups that are simultaneously playful, humorous, and even (at times) put-ons? How *seriously* can we take them?

The relationship between ritual and play has long been noticed. Harvey Cox, in *Feast of Fools*, develops a theory of play, asserting, like others before him, that our society has lost or mutilated the gift of true festivity, playful fantasy, and celebration. In 1970, when an interviewer asked Cox about the "rise of the occult," he replied that astrology, Zen, and the use of drugs were "Forms of play, of testing new perceptions of reality without being committed to their validity in advance or ever..."

... Huizinga writes that play and ritual are really the same thing and that all sacred rites, mysteries, sacrifices, and so forth are performed in the spirit of play, that poetry is a play function, and that all these things may well be serious since "the contrast between play and seriousness proves to be neither conclusive nor fixed... for some play can be very serious indeed."

"The Reformed Druids of North America (RDNA) began in 1963 at Carleton College as a humorous protest movement directed against the school's requirement that all students attend a certain number of religious services. Since "attending the services of one's own religion" was one way to fulfill this requirement, a group of students formed the RDNA to test it. The group was never intended to be a true alternative religion, for the students were Christians, Jews, agnostics, and so forth and seemed content with those religions.

In 1964 the regulation was abolished but, much to the surprise and it is said, horror of the original founders, the RDNA continued to hold services and spread its organization far beyond the college campus. One of the founders, David Fisher, who wrote many of the original rituals, is now an Episcopal priest and teacher of theology at a Christian college in the South, having apparently washed his hands of the RDNA. Many of the original founders considered Reformed Druidism not so much a religion as a philosophy compatible with any religious view, a method of inquiry. They certainly never considered it "Neo-Pagan."

The original basic tenets of Reformed Druidism were:

1. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, one way among many.
2. And great is the importance, which is of a spiritual importance of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

These Tenets were often shortened to read

1. Nature is good!
2. Nature is good!

The original founders seemed to hold the fundamental idea that one should scrutinize religion from "a state of rebellion," neither embracing traditional faiths nor rejecting them. They intended RDNA to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Earth-Mother) and that human beings needed to come to a state of "awareness" through unity with both spirit and nature. The founders also seemed to distrust ritual and magic, sharing the prejudices and assumption of most of the population.

RDNA has always had a sense of humor. The Early Chronicles of the Druids, as well as many later writings, are written in a mock biblical style. Here, for example, is a description of how the regulations at Carleton were abolished:

1. Now it came to pass that in those last days a decree went out from the authorities;
2. and they did declare to be abolished the regulations which had been placed upon the worship of those at Carleton.
3. And behold, a great rejoicing did go up from all the land for the wonders which had come to pass.
4. And all the earth did burst forth into song in the hour of salvation.
5. And in the time of exaltation, the fulfillment of their hopes, the Druids did sing the praises of the Earth-Mother.

Similarly, the original "Order of Worship" has many similarities to a Protestant religious service, complete with invocations and benedictions. Reformed Druids are not required to use these rituals and as is true of so many Neo-Pagan groups, participants have created new rituals to take their place. I did attend an RDNA ritual in Stanford, California, that sounded not much different from a number of liberal Christian services I have attended, despite its being held in a

lovely grove of oaks. But when I described this ritual to another leader of a Reformed Druid grove, he merely laughed and remarked, "It all depends on who's doing the ritual. A service by Robert Larson (Arch-Druid of an Irish clan in San Francisco and a former Christian Scientist) often sounds like Christian Science. My services are influenced by my own training in Roman Catholicism. Besides, most religious ceremonies follow the same kinds of patterns. It is natural to find similarities." The Reformed Druid movement is extremely eclectic, to say the least.

The festivals of the Reformed Druids are the eight Pagan sabbats we have come across before: Samhain, the Winter Solstice, Oimelc (February 1st), the Spring Equinox, Beltane, Midsummer, Lughnasadh (August 1st), and the Fall Equinox. The rituals are held (if possible) outdoors, in a grove of oaks or on a beach or hill. The officiating Druids often wear robes - white is traditional, but other colors are acceptable. During the ritual, which can include readings, chants, and festival celebrations, the waters-of-life are passed around and shared to symbolize the link between all things and nature. (During the ritual I attended in Stanford, California, the waters-of-life was good Irish Whiskey. Whiskey in Gaelic means 'waters-of-life'.) All worship is directed toward Nature and various aspects of nature retain the names of the Celtic and Gaulish gods and goddesses:

Dalon Ap Landu, Lord of the Groves
Grannos, God of Healing Springs
Braciaca, God of Malt and Brewing
Belenos, God of the Sun
Sirona, Goddess of Rivers
Taranis, God of Thunder and Lightning
Llyr, God of the Sea
Danu, Goddess of Fertility

The "paganizing" of the Reform Druids came as a great surprise to many, and some of the originators regard it as a regression. But from its inception there has been much in RDNA that is Neo-Pagan in nature. The "Order of Worship" includes hymns to the Earth-Mother, to Be'al, and to Dalon Ap Landu, lord of the groves, as well as ancient Welsh and Irish poems. This is fertile ground for anyone with a love of nature, an interest in Celtic lore and myth, and a love of poetry, music, and beauty.

Once the initial protest was over, the most important aspect of Reformed Druidism had to be that it put people in touch with a storehouse of history, myth, and lore. Isaac Bonewits, Arch-Druid of the Mother Grove of the NRDNA in Berkeley (see below) and certainly an avowed Neo-Pagan, told me "Over the years it grew and mutated, much to the horror of the original founders, into a genuine Neo-Pagan religion. There were actually people who were worshipping the Earth-Mother and the old gods and goddesses, who were getting off on it and finding it a complete replacement for their traditional religion." Bonewits, Larson, and one or two others played a large role in this change of direction.

At present [in 1978] there are branches of Reformed Druidism in at least seven states. The grove at Carleton has existed on and off to this day as a philosophic path open to the members of many different religions. There are also non-Pagan RDNA groves in Chicago, Ann Arbor, and San Jose. In addition there are a number of NeoPagan branches. Calling themselves the New Reformed Druids of North America (NRDNA), these groups include Norse Druids in San Diego, Zen Druids in Olympia, Wiccan Druids in Minneapolis, Irish Druids (with services in Gaelic) in San Francisco, Hassidic Druids in St. Louis, and various Eclectic Druids in Oakland, Berkeley, and Los Angeles. All these groups are autonomous. Bonewits has publicly stated that Reformed Druidism can survive only if it recognizes its own nature, which is that of a Neo-Pagan religion.

The NRDNA, unlike the RDNA, is Neo-Pagan. And Isaac's Eclectic Druid grove in Berkeley requires the members of the priesthood to declare themselves Neo-Pagans and make a commitment to the religion. His grove, writes Bonewits, "is avowedly Neo-Pagan" and defines itself as :

...an Eclectic Reconstructionist Neo-Pagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neo-Pagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation. Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience. We offer no dogma or final answers but only continual questions. Our goal is increased harmony with ourselves and all of Nature.

Bonewits publishes a newsletter, *The Druid Chronicler*, available from Box 9398, Berkeley, California 94709 [now moribund]. He has also published a book, *The Druid Chronicles (Evolved)*, which gives the history of Reformed Druidism, the liturgy, and much more.

The Hassidic Druids were formed in 1976 and the group is made up primarily of former Jews who wish to keep certain aspects of Hebrew and Yiddish culture but want to avoid the oppressive nature of what is in many respects a patriarchal theology. They add Yiddish and Hebrew sources to the Gaulish and Celtic ones. They have a set of additional scriptures called the *Mishmash* and the *Te-Mara*, which, in Reformed Druid Tradition, satirize in a good natured way the scriptures - this time the Talmud. Most of it is both humorous and profound.

The Reformed Druids have never been a large movement. Even now, with two different branches and twelve different groves, the active members probably number no more than a hundred. Yet they seem to illustrate an important point: When one combines a process of inquiry with content of beauty and antiquity, when, even as a lark, one opens the flow of archetypal images contained in the history and legends of people long negated by this culture, many who confront these images are going to take to them and begin a journey unimagined by those who started the process.

Recent Notes in 1986

By 1985, most of the Reformed Druid groups were moribund. A few groups are still flourishing. There's a Druid group in Seattle and a lively group in Berkeley, California, the Live Oak Grove. This group publishes A Druid Missal-any, has planted a sacred grove, and is doing research into Gaelic rituals.

Meanwhile, after a long absence from the Pagan scene, Isaac Bonewits has started his most ambitious Druid project yet; *Ar nDraiocht Fein* (Our own Druidism.) He has started a new journal, *The Druid's Progress*, and, by the time the second issue was out, scores of people were joining the process of slowly, carefully creating a new form of Neo-Pagan Druidism.

Bonewits told me, "It started out as a simple network for a few dozen people who wanted to coordinate research on the old religions of Europe. Then more and more people wanted rituals and clergy training. Now it's a collective act of creation. With the help of 200 people we're creating a new religion."

Bonewits said that he came to realize that the Reformed Druids was not an appropriate vehicle, at least for him. "Most people in the RDNA were Zen anarchists," Bonewits said. "They had a philosophical approach, applicable to any religion. Most of the RDNA were not Pagans. They resented me and felt I was infiltrating their group."

In *The Druid's Progress*, Bonewits lays out his vision of *Ar nDraiocht Fein*. It would be an attempt to reconstruct using the best scholarship available, what the Paleopagan Druids actually did, and then try to apply such knowledge to creating a Neo-Pagan religion appropriate for the modern world. It would use the scholarship of authors like George Dumézil, Stuart Piggot, Anne Ross, and Mircea Eliade. It would create rituals and liturgy and would set up a complex training program to achieve excellence. It would "keep nonsense, silliness and romanticism down to a dull roar," he told me. "after all, the Druids had some unpleasant customs which I have no intention of perpetuating. They were headhunters, for example. But it is important to know where you are coming from if you are going to claim you are connected to certain ancestors or traditions. If you say you are a "Druid" you ought to know what kinds of thoughts they had. Then you can pick and choose what parts make sense in modern America."

Bonewits' vision of Druidism is not entirely Celtic or even Pan-Celtic, but Pan-European. It would include all the branches of the Indo-European culture and language tree; Celtic, Germanic, Slavic, Baltic, even pre-classical, archaic Greek, and Roman. While most people are aware that fragments of Druidism seem to have survived in parts of Wales and Ireland, some of them surviving in disguise through the institutions of the Celtic Church and among bards and poets, research done by Russian and Eastern European folklorists, anthropologists, and musicologists, writes Bonewits, "indicates that Paleopagan traditions may have survived in small villages, hidden in the woods and swamps, even into the current century! Some of these villages still had people dressing up in long white robes and going out to sacred groves to do ceremonies, as recently as World War One!" Much of this research has been published in Soviet academic literature and has never been translated. Bonewits believes that this material, combined with Vedic and Old Irish sources will provide most of the missing links in reconstructing Paleopagan European Druidism. Translating these sources will be one of ADF's tasks.

One of the most important aspects of *Ar nDraiocht Fein* is its training system, which is based on a series of levels or circles, somewhat like the organization of the old Church of All Worlds. You can move forward and (if you lose knowledge or skills) backward! Since the Indo-European clergy were supposed to be the intelligentsia of their culture; the poets, the musicians, the historians, and the astronomers, the training for each level includes drama, music, psychic arts, physical and biological and social sciences, counseling, communications, and health skills. Languages are also emphasized. Bonewits is partial to Irish, but is seeking scholars in all European languages. Along with many others, he has come to believe that when you invoke a deity in the language their original worshippers used, you get a more powerful magical response.

Bonewits has always been extremely opinionated and often difficult, even egotistical, but he remains one of the most interesting Pagans around. In talking about Druidism, he says flatly that there is no indication that the Druids used stone altars. They did not build Stone Henge, the megalithic circles and lines of northwestern Europe, the Pyramids, or have anything to do with the mythical continents of Atlantis or Mu. What's more, he will not accept what he considers to be the questionable scholarship of Louis Spence, Margaret Murray, Robert Graves, H.P. Blavatsky, and others.

While the local druid groves will have lots of autonomy, Bonewits makes no apologies for the fact that this group will have a structured hierarchy and that Bonewits will be the Arch-Druids. He told me, "I'm being extremely out front about running it as a benevolent dictatorship. I get a lot of feedback, but I make the final decision. These are the rules of the game. If you don't want to play by them, you should probably start your own Druid groups, and I hope you succeed. Some people will think that makes me autocratic," he laughed, "and they're probably right."

Reaction to this approach in Pagan periodicals has ranged from attacks: "Bonewits has come out with his plea in the wilderness. 'Support me and I'll be your Guru.' Give me a break Isaac" (*Pegasus Express*) to great praise: "This is actually a good approach for a young organization whose founder wishes it to be proliferate and generally be successful" (*Panegyria*.) Appearing at major Pagan festivals, Isaac has had a rousing response. Clustering around him on an evening, you might find an intense discussion, or three Celtic harpists playing for each other and exchanging information. His training program has gotten many people talking. Several priest and priestesses in other traditions, feeling that their own training was haphazard, have talked about incorporating elements of his system into their own groups. Several local Druid groves have already formed. There is clearly a thirst for structured study and scholarship within the Pagan movement and *Ar nDraiocht Fein* is one group that is going to try and fill that need. The pendulum always swings.

Recent Notes in 1997 Edition

Groups Section

Ar nDraiocht Fein: A Druid Fellowship (ADF). A national religious organization devoted to creating a public tradition of Neo-Pagan Druidism. The name is Gaelic for "Our Own Druidism." Founded in 1983, ADF is an outgrowth of the Reformed Druids of North America, an anarchistic movement begun by college students in the mid-1960s, and describes itself as the largest Neo-Pagan Druid organization in the English speaking world. In developing an independent tradition of Druidism, ADF has been doing research about the ancient Celts and other Indo-European peoples, designing rituals, and developing artistic skills. It sees itself as a group of "polytheistic nature worshippers, attempting to revive the best aspects of the Paleopagan (original) faiths of our predecessors within a modern, scientific, artistic, ecological, and wholistic context, taking a nondogmatic, pluralistic approach." The group was started by P.E.I. Bonewits and has a bimonthly newsletter, *News from the Mother Grove*, and a journal, *The Druids Progress*, that is published (usually) twice a year. There are more than 350 members of ADF and about twenty congregations (groves) around the country. *Ar nDraiocht Fein* has regional solstice and equinox gatherings, and publishes songbooks, pamphlets, and other works. There are various categories of memberships. A form for membership can be obtained on-line or by sending \$3 with your request to: ADF, P.O. Box 516, E. Syracuse, NY 13057-0516. Web site: <http://www.adf.org>

Henge of Keltria. An international network and Neo-Pagan Druidic tradition. Keltria is described as a third generation Neo-Pagan Druidic tradition whose lineage has roots in the Reformed Druids of North America and *Ar nDraiocht Fein* (ADF.) There are groves in various parts of the country and members in many parts of the world. The Henge publishes a book of rituals, holds classes, and publishes a correspondence course. The tradition of Keltrian Druidism has its own pantheon, festivals, and a system of initiation where one chooses a primary discipline: bard, seer, or priest. Address: Henge of Keltria, P.O. Box 48369, Minneapolis, MN 55448. E-mail: Keltria@aol.com.

Web site: <http://members.aol.com/Keltria/keltria.htm>

Shining Lakes Grove, ADF. At present the largest local branch of *Ar nDraiocht Fein* (ADF), a Druid fellowship (see listing.) "Shining Lakes Grove is working to revive those practices of our Indo-European ancestors that are found to be rewarding and suitable for modern needs and sensibilities." Shining Lakes Grove has many public and private rituals; workshops and lectures; social events; discussion groups; training and fellowship in Bardic, Artisans', Healers, and Warriors guilds; monthly bardic circles; community building activities; family and children's activities; and rites of passage. Address: Shining Lakes Grove, P.O. Box 15585, Ann Arbor, MI 46106-5585

Current Newsletters and Journals Section

THE DRUID'S PROGRESS. This is the journal published by Ar nDraiocht Fein (ADF), (see listing.) Issues include articles, essays, songs, and rituals. Published "twice a year (Gods willing)"; 70-120 pages. Back issue are available. Subscriptions: \$15/year (U.S. Bulk rate); \$20/year in Canada and Mexico; \$25/year overseas. Prisoners can subscribe for \$10/year in the U.S., \$20/year foreign or airmail. Address: ADF, P.O. Box 516, E. Syracuse, NY 13087-0516

KELTRIA: A JOURNAL OF DRUIDISM AND CELTIC MAGICK. A magazine published by the Henge of Keltria and available to both members and non-members of the Henge. Includes theme articles related to the Henge's three paths of Druidism: The Bardic Path, The Seer's Path, and the Druid's Path. Includes serious articles on Druidic and Celtic traditions. Also includes articles on land, technology, herbs, and divination, as well as letters, reviews, interviews, rituals, poetry, and music. Editor: Tony Taylor. Published quarterly; 26 pages. Subscriptions: \$12/year; \$13/year Canada; \$20/year all other countries. \$3/sample issue. Address: Keltria, P.O. Box 48369, Minneapolis, MN 55448

THE MINSTREL. A Canadian/Pagan magazine dedicated to networking and information; a forum for Pagan culture that wants to open discussion and dialogue. Includes articles on Wicca, Druidism, other Pagan traditions, mythology, astrology, poetry, and networking. Editor: Stephen Kendall. Published quarterly, but dependent on submissions from the community. 23 Pages. Subscriptions: \$10/year; \$3/single copy (Canadian or U.S..) Please make checks payable to The Minstrel. Address: The Minstrel, P.O. Box 3068, Winnipeg, MB, R3C 4E5. Phone: (204) 942-2881.

NEWS FROM THE MOTHER GROVE. The newsletter of Ar nDraiocht Fein: A Druid Fellowship (see listing.) Editor: Jaguar. Published every other month (free to members.) Address: Jaguar, c/o Shining Lakes Grove, P.O. Box 15585, Ann Arbor, MI 48106-5585. Phone: (313) 665-8428. E-mail: Jaguar@adf.org.

Mike's 2003 Response to Drawing Down the Moon

published 1978 & 1986

Margot Adler appears to have a well balanced investigation on how play & paradox were vital elements in the RDNA, NRDNA and SDNA. Adler's book comes the closest to examining the fundamental debates of Reformed Druidism, as I have elaborated upon. An important side note to remember is her heavy reliance upon Isaac Bonewit's definitional skills and essays to better explain and differentiate the diversity of Wiccans and Neo-Pagan philosophies.

Her well-balanced coverage is fortunate because "Drawing Down the Moon" is the most comprehensive and well-known authority (if such a position can exist) upon Neo-Paganism and Witchcraft. It's hard to imagine anyone studying Neo-Paganism, Modern Druidism or Wicca without beginning with Drawing Down the Moon; preferably the 1986 edition (or the most recent edition.) So important is it as a textbook and reference guide, that the previous entries from the 1978 publication were kept intact and then merely followed with updates.

1978 edition

The section on "Religions of Paradox and Play" admirably espouses quite a bit of the "Carleton" stance instead of only relying on an "NRDNA" stance. It was published during the 1978 "zen-ith" of Grove formation in Reformed Druidism. Adler starts her evaluation by comparing the RDNA to other prankish groups that also evolved into semi-serious religious groups, while still retaining a great deal of ambiguity

about self-definitions. Because of her visits to Savitzky's Stanford Grove and conversations with Robert Larson, (both Carleton alumni) she has a more balanced & insightful understanding of Druidism.²⁷⁶ A particularly delightful statement is the vague difference of religion and philosophy:

Many of the original founder considered Reformed Druidism not so much a religion as a philosophy compatible with any religious view, a method of inquiry.²⁷⁷

She actually listed the two Basic Tenets, which are at the heart of Reformed Druidism, as we'll discuss later. She also grasps the basic message of Reformed Druidism:

The original founders seemed to hold a fundamental idea that one should scrutinize religion from "a state of rebellion," neither embracing traditional faiths nor rejecting them. They intended RDNA to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Earth-Mother) and that human being needed to come to a state of "awareness" through unity with both spirit and Nature.²⁷⁸

Although the spiritual/material conclusion was a little hasty.

She then outlines the basic liturgical structures, missionary growth, the diversity of local styles and the trend of the newer groves to increasingly attract members from a Neo-Pagan background. All this is fine, but she only specifically lists Carleton as a grove open to all faiths. Her list of the extant groves is followed by:

The NRDNA, unlike the RDNA, is Neo-Pagan. And Isaac's Eclectic Druid grove in Berkeley requires the members of the priesthood to declare themselves Neo-Pagans.

She implies to the unwary reader, by singling out Carleton as being unlike the NRDNA, that because the NRDNA calls itself Neo-Pagan that they will therefore refuse to allow non-Pagan members to participate. There is also the problem that many of the members in the early NRDNA didn't consider themselves primarily Neo-Pagan and the late-NRDNA was still open to members of all faiths.²⁷⁹ The immediately following blurb about Isaac's grove furthers such a hasty assumption. This was a poor omission which may have lead to confusion by the readers.

1986 Edition

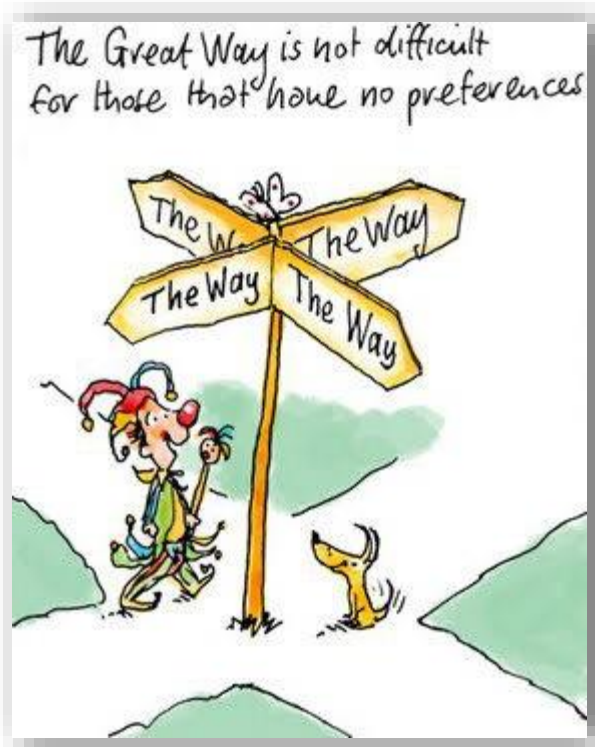
This version of Drawing Down the Moon, came out after the aftermath of Isaac's Berkeley administration and formation of "Ar nDraiocht Fein." She provides a rare printed hindsight view from Isaac:

Bonewits said that he came to realize that the Reformed Druids was not an appropriate vehicle, at least for him. "Most people in the RDNA were Zen anarchists," Bonewits said. "They had a philosophical approach, applicable to any religion. Most of the RDNA were not Pagans. They resented me and felt I was infiltrating their Group.

In this, Isaac is sadly right, many did feel that he was infiltrating the group; but he also had many supporters who merely objected to his methods and timing rather than his goals. However the phrase "Most of the RDNA were not Pagans" could have been better stated "Most of the RDNA **and some of the NRDNA** were not Pagans" to reflect why his demands for an exclusively Neo-Pagan leadership in a NRDNA grove at Berkeley caused such trouble up to 1981. Of course, the fact that most of the NRDNA were Neo-Pagans, meant they were also rather ornery about being herded. The origin of the Live Oak Grove, mentioned as still existing, is not explained as being a rebellion within the NRDNA against Isaac's 1981 attempt to take over the ArchDruidcy of Berkeley and impose his experiments on it from the SDNA, which were to lay the foundational structures later realized in "Ar nDraiocht Fein." The remaining lines about ADF, gave the group a great deal of valuable free press and new membership.

1997 Edition

A rather disappointing new edition, with few revision on the older articles, with only minor address corrections like these in the groups section. We hope that the recent resurgence in Reformed Druid & European offshoot's activity in America, such as OBOD, will be noted in the next edition.



Walking the Druid Path in the Great Southern Land.

By Shimon de Valencia /T\

Born in the Northern Hemisphere, Druidry celebrates a yearly cycle that speaks of a profound connection with the natural world. For most of the history of the emerging Pagan renaissance, most of the input has come from the spiritual pioneers in Europe and the United States. America, with its seasons more in line with those of Europe, has found a happy home with the traditional order of Sabbats/Festivals. As Druidry has moved to the Southern Hemisphere, the very different ecology, climate and yearly cycle presents many challenges and opportunities as we 'catch up' to our Northern friends.

An issue that immediately arises for us in the South, is that as the Northern Hemisphere enters its summer, we are entering our winter. For a long time, many practitioners of diverse neo-Pagan traditions the traditional (Northern) seasons held a place in the heart. The observance gave us a connection with our ancient roots, yet it was increasingly difficult for us to really celebrate a harvest festival when those in the southern part of our country were entering their spring, and those of us in the tropics were trapped inside with the coming 'wet season'. This diversity of climate, coupled with the reality that we are a nation made up of a strong multi-cultural tradition, and well known and local Aboriginal Sacred Geographies always bubbled beneath the surface of our observance. As more of us celebrated a calendric alignment that represented our living 'reality' we gained the joy of our ritual calendar represented the spiritual environment we were giving birth to. As long as we were fixed in the local, this 'quirk' presented no issue other than our love of our island continent and the awakening Green Spirituality that Australia has begun to share with our friends in more northerly climes. However Pagans are some of the most 'on-line' groups in the modern world. We not only observe, but participate in events that not only are located far from us, but also in a different season. Rather than be a 'problem' needing glossing over, we in the Southern Hemisphere are engaged in an exciting journey which is rarely shared with our more northerly friends.

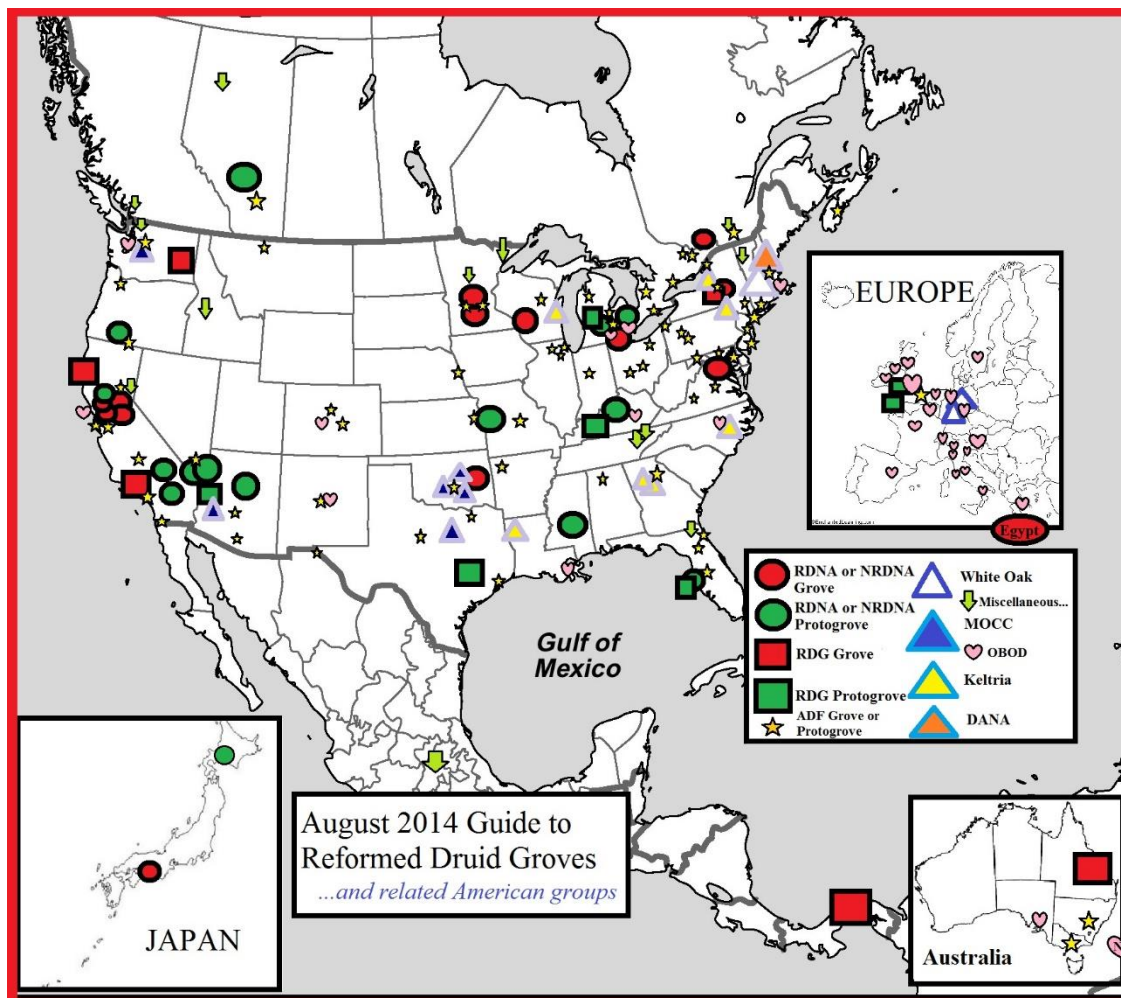
Australia has a unique flora and fauna profile born of our great age as a continent, and the isolation we experienced for much of our history. The power of evergreens in ritual observance oft times makes little sense in a sub-tropical and tropical clime, where deciduous trees are the exception, not the rule. Many traditional European and American trees are exotic plants to us at best. Toxic weeds at worst. As a nation with strong ties to Europe and America historically, many of us can honor these traditional plants as a heritage tradition. But we also have a strong tradition of plant symbolism that represented the diversity of our ecosystems as well as our place in Australasia. We are only just beginning to seek not just correspondences to European or American plants, but our own symbolism based in our ecology. The Reform have embraced our difference, accommodating us when it could be much easier to just ignore that same difference. And this is the strength of Druidry of the Reform. Infinite Diversity in Infinite Combination is not just a truism. It is the reality we in the Reform live with and apply to our global community.

But a question arises, how can we be inclusive of this global reality in a ritual context? Many of us have strong family connections in the north, and there are times we wish to ritually draw closer to them, whilst still celebrating the local. Recently we celebrated Yule here in Australia. But my heart yearned to be with family, who were celebrating Lughnasadh. On my alter I had arranged the Yule offerings. But I had also made up an offering bowl filled with summer flowers, grains and fruits. When the time came to make the offering, we placed the traditional offering, and then brought in the Lughnasadh offering bowl as if it was an honored visitor. It was placed on the alter next to the Yule offering, and then a rainbow ribbon was placed between the two. When the rite was concluded, the offering were taken to the river and first the Yule offering was placed in the river. And then the Lughnasadh offering was placed with prayers for Gaia to sing a love song to herself, as Winter and Summer were wed. Innovations such as these are increasingly common. This world view is sure to give rise to unsought for mythos in the decades and centuries to come. Certainly this is possibly the greatest blessing that our global reach can make to our diversity and unity. How this will find expression in the future is a mystery to be revealed in the sacred 'Waiting Is'.

So next time you see a brave southerner offering greetings from a totally opposing Sabbat, take a moment to Grok the wonder of this reality. I am sure our Druid ancestors would find themselves smiling at the wonder this represents. Certainly they would have endless hours of fun coming up with riddles and poetry to reflect and explore this expanded reality. In the end, it is the same Gaia that we love. The same spiritual journey that we all share in, with all its diversity.

So from a very cold Australia, to much warmer northern climes, we join with you in our common wish; May You Never Thirst.





Where the Druids are in America, June 2014

-Mike the Fool

It's not perfect and doesn't list every multi-grove druid organization, but it should be a good start. If something is missing, then FB message Mike.thefool or email mikerdna@hotmail.com

A lot of you will always appear half way between any two points on this map, seems to be a cruel twist of fate. Don't worry, there are probably many solitaires nearby, or other groups.

The contact list of Keltria, RDNA, RDG and MOCC groves is can be read in more detail at www.rdna.info/wheretrove.docx and <https://www.adf.org/groups/groves/index.html> is a good site to check on their 50+ groves

If you want to start a protogrove in the Reform, it's real easy. Pick a name, get some friends together, pass a constitution (see **below in this issue**), and start holding modified protogrove services when possible (8 per year is a challenging goal, see **below template** in this issue).

Eventually, one of your protogrove leaders will visit or invite a priest and get ordained during the summer half of the year. This might take a year or two, but you can do a lot in this phase anyway. Where there's a will, there's a way.

Question: How do I find a grove or priest to ordain one of our members to 1st, 2nd, or 3rd?

Answer: Not always easy. Here are some ideas for that journey.

1. Check the listing of groves and think creatively of your membership's travel plans over the next year or two. www.rdna.info/wheretroves.docx Note that some are groves and some are protogroves, and you are looking for RDNA or NRDNA designations. The RDG has a separate ordination process, succession and liturgical process than we do.

2. Post on the RDNA conference where your protogrove is located and invite priests to visit you. TIP: Try to sweeten the pot for priests making one or more journeys, travelling can be expensive and time-consuming for them too. Lodging and room & board would be a nice courtesy, and beer is rarely refused. A hand-made memento is a nice thought.

3. Write to me privately off-line if that doesn't work, and I'll look at my inventory of 100 retired priests to see if someone willing is in your area.

4. Just off my cuff, and not speaking officially on their behalf, the following groves seem active and possibly available to regional visitors:

*Monument Grove - Washington DC (That's me, Mike the Fool)

*Raven's Grove - Quebec Sébastien Beaudoin

*Koad Grove - Toledo/Detroit Jon Drum

*Carleton Grove & Oakdale Grove - Minnesota - talk to John Michael Martens and his posse.

* Awen Grove - Alberta - for those in Western Canada & Mountain States.

*There are a handful of groves in the San Francisco region of California, you should have no problems there.

5. Not living nearby those Druidic hotspots?

* I am trying to determine if our Oklahoma Grove (Rose Rock) is still active and willing, but we don't have a lot of options in the South, yet. Travelling is probably necessary or tapping a retired priest.

* In the Northwest, there are lots of retired priests.

* In the Northeast, again, many retired priests.

* If you live overseas, we will have to get more creative, talk to me on FB message and we'll conspire on your options.



Druids prefer shady trees to burning bushes.

PROTOGROVE CONSTITUTION

Here is a sample for consideration by new start-up protogroves.
Adapt as necessary.

-Mike the Fool

REFORMED DRUIDS OF NORTH AMERICA
_____ PROTOGROVE

(Day, Month, Year)

Constitution of the Reformed Druids of North America at _____ (Location) _____

Article I The name of this organization shall be _____ Protogrove.

Article II Any (resident of/student at/etc.) _____ may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the Basic Tenets of Reformed Druidism as set forth in this Constitution.

Article III The Basic Tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

[NOTE: some prefer this fancier version of the 2 Basic Tenets from the Druid Chronicles:

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

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

Article IV There shall be (#) officers of the Reformed Druids of North America:

- 1) Officer #1 shall do....
- 2) Officer #2 shall do...
- 3) Officer #3 shall do...

[NOTE: use terms of office other than Archdruid, Preceptor and Server; such as President, Organizer, Bard, Liturgist, Secretary, Assistant, etc.]

Article V Elections of officers shall be held annually, in (month). (Here may be specified the method, i.e. voice vote, ballot, etc.) Only those qualified to hold the posts may be nominated for them.

Article VI This Constitution may be amended by a majority vote in two consecutive meetings of this organization. A quorum, which shall be (fraction) of the members, must be present at each meeting.

I certify this to be a true and accurate copy of the Constitution of the _____ Protogrove, read and approved at two consecutive meetings.

/Signature/
John Doe



Photo: Not from an RDNA grove, however, the Thorncrown Chapel is a small, wood-framed church, deep in the woods of Eureka Springs, Arkansas named one of the 20th Century's great buildings by the American Institute of Architects.

Two Protogrove Services

One version of a protogrove service. The difference being mainly the titles (Archdruid, Priest, Preceptor are removed) and the substitution of the Waters-of-

Life (which require a priest) with

Order of Common Worship for a ProtoGrove

By Isaac Bonewits, 1976

This SDNA service is designed for a ProtoGrove, i.e., one without a true Arch Druid (a member of the Order of Dalon Ap Landu). It is designed for 4 Speakers. If there are fewer, they may reassign the parts. P=People. Service starts with all some distance away from the altar, which is usually a rock at the foot of a tree, or any other place of natural beauty.

Invocation

SP 1: O lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

P: But we worship Thee here;

SP 2: Thou are without form,

P: but we worship Thee in these forms;

SP 3: Thou has no need of prayers and sacrifices.

P: Yet we offer Thee these prayers and sacrifices.

SP 4: O Lord, forgive these three sins that are due to our human limitations.

P: O, Mother, cleanse our minds and hearts and prepare us for meditation.

Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, all divide to form a circle around it.

Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by any.

Offertory

SP 1: From the Earth-Mother comes the gift of Life, and it brings us together here. In thanks we bring these gifts, wrought of Her bounty and our effort. O Mighty Eagle, bear these gifts of love aloft as bread for the Gods, that they may bless our works.

(People bring any gifts they may have for the Gods to the altar. There follows a brief silence, in which each person asks for the fulfillment of material or external needs.)

SP2: From Be'al comes the gift of awareness, and it brings us together here. In wonder we bring this praise, wrought of His light and of our effort. O Flowing Winds, carry our songs of love on high as wine to the Gods, that they may guide our sight.

(People offer songs, poetry, etc, if they have them, individually or as a group. There follows a brief silence, in which each person asks for the fulfillment of spiritual or internal needs.)

Sharing

SP 3: Places filled chalice of Waters (Summer-alcoholic, Winter-plain water) on the altar and speaks:

SP 3: O Earth-Mother, bountiful and ever flowing forth, we ask your blessings on these Waters. In them, help us to find strength and enlightenment, like a circle of trees on the top of a hill. With them, make us one with each other, and with all thy children, like a ring of trees in the heart of the forest. Through them, bring us one consecrated in Dalon Ap Landu, and make of us a Grove in the midst of the world. O Be'al, who dwellest in every heart, lead us on the path to awareness.

SP 3: retrieves the Chalice and sips from it, passing it to the one on hir (Summer-left, Winter-right). Each person sips and passes it on. When it returns to SP 3, a small amount should be left.

SP 3 pours the remains onto the altar, saying:

SP 3: To thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

Meditation

Benediction

SP 4: Let us go forth into the world, secure in the knowledge that the Gods have heard us, that Be'al will answer our prayers and that we go forth with the blessings of the Earth-Mother. The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Alternative Protogrove Service

Another ProtoGrove Service

This service is designed for a ProtoGrove, i.e., one without a true Arch Druid (ordained in the Order of Dalon Ap Landu).

By Weinberger, 2002

The service starts some distance from the altar.

D: Druid E: Everybody

Invocation

O Earth Mother!

We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper

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

We praise Thee for all things,
O Earth Mother,
Who givest Life.

D: O Beal, forgive these three errors that are upon us due to our mortal limitations:

Thou art everywhere,

E: Yet we worship Thee here.

D: Thou art without form,

E: Yet we worship Thee in these forms.

D: Thou has no need of our prayers and sacrifices,

E: Yet we offer Thee these prayers and sacrifices.

D: O Be'al, forgive these three errors that are upon us due to our mortal limitations.

All: O Mother, calm our minds and hearts and prepare us for meditation

.

Procession to the Grove.

Upon arrival near the altar the Druid/ess uses a stave to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

Praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts. They may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of their material/external or spiritual needs.

Offertory

The Druid/ess holds up the offering to the sky, while saying:

D: From the Earth Mother comes the gift of life. In thanks, I offer up this gift, wrought of Her bounty and of my effort and dedication. Oh, Mighty Eagle, bear this gift of love aloft as bread for the Gods, that they might bless my works.

D: From Beal comes the gift of awareness. In wonder I bring this praise, wrought of His light and of my effort and dedication. Oh flowing Winds, carry my songs of love on high as wine for the Gods, that they may guide my sight.

Sharing

Druid/ess takes up the chalice filled with plain spring water.

D: O Dalon Ap Landu, Lord of this and every Grove, bless these waters that are held in Thy Name. Cleanse our hearts and join us together by Thy power.

D: O Earth Mother, bountiful and ever flowing forth, in these waters help us to find strength and light. O Be'al, who dwells in every heart, lead us unto the path of awareness.

The last person should NOT finish the contents of the chalice. This is returned to the Presiding Druid/ess with the last exchange of blessings. Then the Presiding Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

Offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

Meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes-though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

Benediction

D: Let us go forth into the world, secure in the knowledge that Be'al will answer our prayers, that our offering has found acceptance in the Earth Mother's sight, and that we go forth with Her blessing.

The Presiding Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:
Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess.
An offering is made to the Big Oak.

END OF THE ORDER OF COMMON PROTOGROVE WORSHIP
FOR SAMRADH AND FOGHAMHAR



The 1/2 Order Club for Solitaries:

A.k.a. The Order of the Acorn

Unofficial. Recently invented by Mike, 2002 with 2014 tweaks

Painting – by Anna S of Carleton

More of a club, really, for people who wish to become Reformed Druids, yet due to age, distance, handicap or some other hardship, are unable to meet with a Grove. The Book of Maccabees says, "Don't make a long introduction to a short story", so let's keep it simple, but feel free to elaborate if you wish. I earlier called it the "zero order", but 1/2 seems

better.

So the first order requires affirming the basic tenets and drinking of the consecrated waters of life held at service administered by a Priest of the 3rd order, usually elected as Archdruid, between May 1 and November 1.

Since many protogrove members can't be present at a full grove service for a while, they can't fulfill the second requirement of the 1st order, and so I unofficially drafted a "Zero" or "1/2" Order for those who do agree with the basic tenets. Perhaps it will make you feel more part of the Reformed Druids? Use it if you wish.

The Acorn ordination should ideally be done outdoors between Beltane and Samhain. Perhaps you'd wish to reaffirm this status annually to yourself ("Next year in Carleton!" or some sort of

deadline)? It is basically, the affirmation of the two basic tenets, bringing you into the "organizational body" of the Druids.

In a way, this is fulfilling half of the 1st Order requirements (see Druid Chronicles, the Book of Customs, Chapter 1).

Someday, if fate arranges it, you will meet a Druid who can take you into other Orders, if you wish or need.

Praise:

Insert whatever warm ups you think necessary. Perhaps a song.

Invocation:

O Dalon Ap Landu and Earth-Mother,
I know not the ways of the Druids, yet I wish to become one.
I cannot join their activities, yet I wish to act.
I know not when I'll enter Orders, but I wish to start now.
Please bless my search, and fill me with wisdom and Awareness.

[Offering of some seeds, preferably acorns:]

I wish to be a Reformed Druid and I believe that:

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

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

It is an unclear path that I begin today, but I will learn by doing. I offer you my activities in the time to come, as a sacrifice, whether it be for a few days or many years.

During this upcoming year, I intend to do the following.....

Please show me your favor, by bringing the path of the proper Druid across mine, in the proper way, at the proper time, at the proper place. If I am to follow this course by myself, so be it with great wisdom and small discoveries from your lessons around me.

Meditation:

Think on the signs that may appear during this ceremony.

Conclusion:

Be there with me through these trying times. Thank you.

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