

# C.Φ.R.D. Biquarterly

## Connexus Of Reformed Druids

A publication for the Reformed Druids of North America – RDNA

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John the Verbose, editor  
MNdruids@gmail.com

*Lughmasadh*



Photo: Council Fires Overlook at Oheyawahi, a very sacred place in Mendota Heights, Minnesota that translates to "A Hill Much Visited" in the Dakota language. In volume four of this newsletter we will gain Awareness of seven tribes who were here before us to honor their legacy.

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# The Seven Council Fires of the Dakota

## Honoring those who were here before us.

This section of the newsletter was added after great deliberation. In the previous three volumes of this newsletter, three different stone circles have featured on the front cover: The Druid's Circle at Carleton College, the Meditation Garden at Springbrook Nature Center in Fridley, and a stone circle in dedication to Oak Savanna Park in Elk River – all in Minnesota where the newsletter editor lives. My greatest concern was cultural appropriation of a modern Native American stone circle for use as a cover image on a *druidic* publication.

I am in fact, part Native American. It shows rather prominently in my multiethnic appearance, but my indigenous ancestry does not include any local tribes, and I'm positively certain of that. A key factor is that my family is disconnected from their ancestral traditions, which are still living traditions today. Therefore I can't just start exploring or practicing them unless I was first invited to do so from within those communities. My ancestors had their indigenous identity stripped away when they assimilated into American culture and religion generations ago. Their cultural erasure was likely the only way to survive, but I digress.

The stone circle on the newsletter cover page is located in Mendota Heights at a sacred place called *Oheyawahi*, meaning "A Hill Much Visited" in the Dakota language. It overlooks the confluence of the Minnesota and Mississippi Rivers, which they call *Bdote*. In their oral traditions, that is at the tip of *Wita Tanka*, or "Big Island" (which is marked as Pike Island on our maps) where the ancestors of the Dakota descended from the sky. Bdote and Mendota both linguistically refer to the confluence of the rivers, with Mendota either as a dialectical difference or a spelling variation that stuck after it was first transcribed into writing.

Over four months of meditating on *not* choosing that site as a cover feature, I sought out the input of local indigenous voices. I also found various resources provided from their perspective. I learned more about my own state's history, including re-learning about the Dakota War of 1862, which I never would have learned about *at all* except after taking an elective course on Minnesota history back when I was in college. In the end, I decided there *is* a culturally sensitive way to include this stone circle as a feature of volume four of this newsletter.

The Dakota people *want* more people to learn about this place, about their history, about their voices. From our perspective as druids, we understand the importance of sacred landscapes. We have our own ways of expressing reverence for the land, and particularly places of power. As a druid however, I am **not** going to perform druid rituals at their stone circle. That *would* be culturally appropriative. It is far better to show you this sacred space so that it can be inwardly appreciated, so that we can all learn something from it, even if we are thousands of miles apart, and so that we can therefore honor the

legacy of those who have called this land their ancestral home, long before us. The Seven Council Fires stone circle is actually a ring of limestone benches. All are invited to sit there when they are not in use. All are invited to Oheyawahi for reflection and learning.

One other note of importance is some terminology worth learning. This sentence is the only place you will see me use the word *Sioux* to refer to these tribal nations. Most people aren't aware that it is a disparaging term, and not even a word in the Dakota language. It is an Ojibwe word meaning *Snakes*. Dakota, and the dialectical variations Lakota and Nakota mean *Friends* or *Allies*. This section of the newsletter may sometimes collectively use Dakota since it is the most common dialectical variation, though there is another term that some of today's tribal nations are pushing for people to learn and use: *Oceti Sakowin Oyate*, or *Seven Council Fires People*. (Source: [Lakota Times](#))

### **Thus we have featured the seven Oceti Sakowin Nations**

Over the prior seven issues of volume four of this newsletter, we have spoken of the legacies of the Seven Council Fires of the Dakota peoples in Minnesota, where this newsletter calls home. The Oceti Sakowin are still here in their ancestral homelands, and we are living among them while continuing to reconcile the damage caused by colonialism. Original place names are being restored, awareness is being promoted throughout the communities, and the sanctity of the *spirit of place* is being acknowledged. There is still a long way to go, however, because of just how widespread the damage was over the course of history.



There are numerous tribes in Minnesota who are not members of the Oceti Sakowin. In past issues we may have mentioned one or two in passing. It wasn't to downplay their existence or their presence on the historical landscape here, but this stone circle at Oheyawahi *does* only feature the seven tribes of this one alliance. Other nations who were present in Minnesota include the Ho-Chunk (Winnebago), and the Algonquian speaking peoples of the Meskwaki (Sauk and Fox) tribes. While the Mississippi River is called *Hahawakpa* (Falls River) in the Lakota language, in the local Algonquian dialects it was the *Masesibowi* (Great River) which is comparable to the contemporary Ojibwe spelling, *Misi-Ziibi*. The river shows up on a Dutch map from 1673 as the *Missipy*, but by 1755, French maps were indicating the now-current spelling of the river.

(Source: [The Aborigines of Minnesota](#), Newton Winchell, 1911)

It was also around the late 1600s to mid-1700s that the Anishinaabe peoples (Ojibwe/Chippewa) were migrating westward because of colonial expansion in the east. They entered into Wisconsin and northeastern Minnesota following the Great Lakes, where a prophecy told them to travel until they find food that grows on water. Wild rice, which grows in shallow water, flourishes abundantly in this region.

Thus their prophecy was fulfilled. However, their arrival pitted them against the Dakota, and unfortunately they became sworn enemies as they fought over territory. The vicinity of the Mississippi River Valley eventually formed an unofficial boundary between the two nations, though incursions would occur until 1858, four years before the US-Dakota War of 1862.

There is a local legend reminiscent of a Romeo & Juliet tale between the Dakota and the Chippewa that took place in what is now White Bear Lake, Minnesota, perhaps around the early 1800s at the latest. The legend goes that there was a Chippewa warrior who fell in love with the daughter of a Dakota chief, and their secret meeting place was an island of a prominent lake. When she found out that the Dakota were planning a battle against the Chippewa, she hurried to warn her lover about the attack.

Despite being a warrior, the Chippewa man wanted a peaceful existence, thus he went to the Dakota chief. He asked that instead of engaging in more warfare, that he might marry the chief's daughter to unite the two nations in an act of peace and reconciliation. After consideration, the chief tentatively agreed, but only if the Chippewa warrior would first prove himself through an act of bravery. As if it didn't already take enough courage to visit with the enemy alone, he went back to the island trying to think of how he might prove himself before any battles started.

When the Chippewa warrior got back to the island, there was a white bear on it, about to attack his Dakota lover. Without thinking he ran towards the bear with his knife drawn high, and the two fought each other fiercely. The chief's daughter hurried to get help from her people, who all swiftly arrived at the island. The bear had been killed, but the warrior was mortally wounded. The Dakota chief came up to the dying Chippewa man, and upon realizing his condition, compassionately said, "You are indeed worthy of marrying my daughter." After this, the warrior died, and the Dakota witnessed the spirits rising from the bear and the Chippewa warrior. Both man and beast were buried in the mounds on the island. The tragedy led to only a short period of peace, and ultimately the Dakota and the Chippewa resumed their warfare. Eventually, after many arduous lifetimes, the two nations were finally able to set aside their differences.

The lake was then given the name *Mahto Mde*, Dakota for *Bear Lake*, and the island was named *Manitou*, the Chippewa word for *Spirit*. Across the far shore is the town of Mahtomedi (mispronounced "mahda-ME-dye") today, and the side closest to Manitou Island has the city of White Bear Lake. If the legend is based in any degree of truth, the bear would have more likely been an albino black bear, and not a wayward polar bear. Sadly, the island was developed in 1881 for resort cottages, destroying the burial mounds. Today the island is mostly covered in multi-million dollar mansions, and non-residents are strictly forbidden from crossing the bridge to it. The mansions are probably all haunted though, or at least I surely hope they're haunted.

# News of the Groves

## News from Starved Rock Grove (Illinois)

This new Grove is doing really well under its own momentum right now. I was lucky to attend their Lughnasadh celebration on a breezy but hot Sunday afternoon. They have added their own unique elements to the Common Order of Worship, and everything went smoothly. They have a sense of exuberance which is a great testament to the spirit of Reformed Druidism! The winds gave answer that the sacrifice was accepted, the waters were passed, and I even got to witness a First Order consecration as a new member joined their Grove!

## News from Oakdale Grove (Minnesota)

We had our Lughnasadh celebration the day before Starved Rock Grove's. It was really hot in Minnesota, and humid enough that it was getting close to our threshold guideline of *rescheduling*, however it was an important occasion and I'm glad we stuck to it that day. We went to another local park that we haven't been to before, and it has a nice fire pit that doesn't require reservation.

The park had a diverse array of trees. For once I was able to point to one of each of the five trees while we sang the *Hymn to the Earth-Mother!* We had a recently planted graceful elm, a very shapely river maple, lively pines in each direction, a shining birch way across the park (though the one I pointed to that was closer was probably an aspen) and a handful of mighty oaks of differing species. There were even at least two rowans in the park. Rowan ought to be one of the trees in the Hymn to the Earth-Mother.

Song birds, raptors, and egrets flew over the lake. The winds picked up on command in each direction. The blaze of the fire consumed our sacrifices hungrily. The harvest season is upon us! At the end, we offered everyone some plain water if they didn't have their own. Even from standing in the shade of an old hackberry tree, I could still feel the effects of the summer heat.

At the end, four liters of water quenched the charred remnants of the fire and the coals were raked apart. I announced that our next high-day ritual at the Autumnal Equinox will also be our annual elections for Grove officers, and we motioned to adjourn.



### **A Garden in the Desert by Kynan of Maryland**

*In a bright corner of the Sonoran desert  
dwells a lively oasis, green community  
amid the arid land and red mountains.*

*Within the oasis dwells a garden  
sheltered by two Ironwood trees,  
many a hard cactus and shrub  
and a vital orchid at the center,  
colored deep pink and white—  
a Spirit of great beauty  
born from the island of Luzon  
on the other side of Earth.*

*This orchid thrives with the elements  
of rain, flowing air, and firm land  
from which she lives and grows;  
the light of the Sky strengthens her life.*

*When I discovered the garden  
I enriched the flower's place  
with my own compost and fine bark  
being moved by pure love for her.  
Her scent remains ever sweet and inviting  
ethereal as a passing cloud  
over the vast realm of desert.*

*While caring for the orchid and garden  
I feel this lovely Spirit grow roots  
within the fertile soil of my heart,  
deepening the caring bond  
that we share based on mutual trust  
and mindful affection:  
A visionary love, not blind infatuation.*

*The breath of my orchid is fragrant,  
cultivated into life by the Goddess.  
I kiss her lip petal out of gratitude  
and feel her moisture upon my lips—  
tender mercy that quenches my thirst*

*after days of wandering the Sonoran.  
As dawn approaches  
I behold the gleam of the Morning Star  
holding the presence of Eosphorus  
who blesses the life of the garden.*

*Heaven flourishes on the border  
between night and dawn  
in the heart of one orchid  
shining like First Light over the mountains  
reflected in the eyes of my Rhinoa.*

**Cluracaun by Neil Rhind**

*In Ireland one may chance upon  
A solitary leprechaun.  
Those who wish his crock of gold  
Must catch him fast, and keep good hold.*

*There is a chance you'll get this wrong  
And grab, in fact, a cluracaun.  
They look alike, but one makes shoes,  
The other, idle, reeks of booze.*

**Fairy Gold by Neil Rhind**

*We all know what the stories say:  
That any gold that fairies pay  
Will not stay good, but fades away  
Confronted with the light of day.*

*And yet, in terms of currencies  
Such gold could hardly claim to be  
Unique as its illusory:  
Recall bitcoin, and NFTs.*



**Fetch by Neil Rhind**

*A fairy formed facsimile  
That's born of mourning yet-to-be,  
While not yet wretched – in rude health -  
To meet a fetch shaped like yourself  
Portends a wretch is what you'll be;  
The fae foresee fatality.*

**Finvarra by Neil Rhind**

*Connaught's crops can wax and wane  
In yearly yield. The range of rain  
Or summer sun helps set the gain  
In golden grain the soil has sprung,  
But greater cause than rain or sun:  
The hurling games Finvarra's won.*

*Finvarra, Galway's fairy king,  
To Munster goes a-plundering,  
And war or wager won, will bring  
His underlings above, back home,  
The fortune from which fields are grown  
Around the hill he calls his own.*

## A Contribution From Ellen Evert Hopman

"The moment Cian and Ethlenn set eyes on each other they instantly fell in love, but Cian couldn't stay for long, because he knew that would cause a war between his own tribe, the Tuatha dé Danann, and king Balor's tribe, the Fomorians. But Cian promised Ethlenn that he would return as soon as he was able.

Nine months to the day later Ethlenn gave birth to triplets; one with hair like spun gold, just like Cian's, and two with raven-dark locks, just like Ethlenn's. When king Balor heard the news, he flew into a rage and ran to the glass tower to tear the children away from their mother, because he had never forgotten the terrible prophecy that a child of Ethlenn's would bring his own death.

He wrapped each child in a blanket and then threw all three into the ocean – leaving their fate to the waves of the sea. King Balor had no idea that Manannán Mac Lir, the God of the Sea, was listening and watching. Manannán took pity on the children and raised a giant wave that swept the golden-haired child right into Cian's arms. The second child, a raven-haired girl, he transformed into a Selkie and she was the first of that race. The third child he changed into a merman by giving him a fish tail, and that is how the first mermaids were created.

Cian called the golden-haired child "Lugh" and loved the boy above all things, because he looked just like Ethlenn. Cian went looking for a nursemaid from his tribe to foster his son, and who should ask for the job but a mysterious stranger who was enveloped by a strange mist as he walked. The stranger showed himself to be a great warrior and poet so Cian found him worthy and he handed Lugh over to him. That mysterious man was none other than Manannán Mac Lir, the Lord of the Sea!"



Excerpt from the book [Once Around the Sun – Stories, Crafts and Recipes to Celebrate the Sacred Earth Year](#) by Ellen Evert Hopman (Art by Lauren Mills) (Destiny Books). Available online and in fine bookstores everywhere.

# Campfire Colloquy

## Overview

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

### ***When You're Contacted by Hollywood by John the Verbose***

Oakdale Grove was contacted by an actress about a week or so ago. Tami Stronach, who portrayed the Childlike Empress in *The NeverEnding Story* (1984) seems to have emailed Oakdale Grove directly, addressed me by name, and wished Oakdale Grove a happy upcoming full moon. Whether or not the email was really from her, or from a PR team signing their emails as Tami, would be impossible to know for certain.

The meat of the email was, after all, a grassroots campaign to promote her new movie: *Man And Witch: The Dance of a Thousand Steps* starring the likes of Christopher Lloyd, Sean Astin, Eddie Izzard, Jennifer Saunders, and Tami herself. She pointed out that they were reaching out to pagan groups of all sorts, and she thought our group might be inclined to enjoy watching such a movie together, as it just came out in theaters over the past weekend. Despite being an unusual PR method, and whether or not Tami even drafted the email template, the whole thing seemed sincere to me. I'm still a little stunned and haven't replied to the email, but neither have I deleted it, but I *do* feel like checking out that movie for some reason.

### ***On those Sultry Summer Eves, a Maple Lemon Bourbon Cocktail, by John the Verbose***

For once, Minnesota is getting a hot and humid summer again. It finally feels right after three years of droughts of hot days and cold nights with no humidity. But something's gotta give, so why can't it be a bit of bourbon on the rocks? Then add a bit of sweet and sour in it! It's what I had on hand, and I had to look up whether the combination was a thing. Of course, there is nothing new under the sun anymore, so here's the recipe:

- Two chalices of bourbon
- Half a chalice of maple syrup (the *real* stuff)
- One chalice of lemon juice
- Garnish with a sprig of rosemary and/or lemon wedge

If you want a smaller quantity, you can use shot glasses to measure it out; the ratios are all that matter anyway. Bruise the rosemary and use it as a swizzle stick (do not shake), and it infuses right away. I enjoyed mine outside in my Romano-Celtic *hortus* dedicated to Arvalus, Gaulish god of Agriculture and Time. He certainly received a libation as well. After all, the rosemary is from the same garden.



# The Seeker's Corkboard

## Overview

This is the place where you can state that you are seeking other druids to form a protogrove. Long has it been said, something to the tune of *in the proper way, at the proper time, at the proper place, may another druid cross your path*. Well, here is a little nudge to help this happen sooner! These bulletins will be cumulative on each issue of C.O.R.D. until you send a stop request. They will be arranged alphabetically by country, then by state/province/region, then by town name.

To submit a Seeker's Corkboard request, email the editor and **provide your preferred name, location, and an email address** that you check at least weekly. Just remember that any contact information you submit to this section does become public. Your email address in the newsletter will be split apart and we will use different characters (& and /) instead of @ and '.' to prevent or mitigate roving address harvester bots from scanning them for spam.

## Standard Safety Disclaimer

I advise Googling *safety tips for meeting people from the Internet* or something to that effect. Furthermore, this is not intended as a section for personals ads or soliciting hookups.

## Bulletins

**USA: District of Columbia:** Tyler Vanice on behalf of *Potomac Protogrove* in Washington DC. If interested, please reach out. Email [tyler.vanice&gmail/com](mailto:tyler.vanice@gmail.com).

**USA: Georgia: Savannah:** Hey this is a PSA. There are druids in your area seeking other druids (like, at least three, and I don't think it's the same person), we just don't have names or contact info. I can't even remember where I've been seeing references to this (Probably somewhere on Discord), but hey, reach out to us if you wanna put in a bulletin here. Contact the newsletter editor!

# Vivid Visions Gallery

Robinson Quarry Park along the Kettle River, Sandstone, Minnesota from John the Verbose



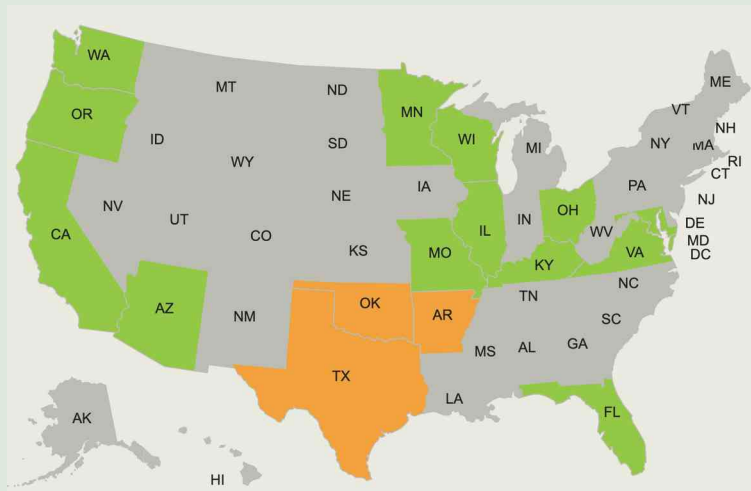
# The Right Rites For Rampant Ritualists

## Overview

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

### Ok, This Isn't a Ritual, but an Update on Our Grove Finder!

So maybe you're a newer reader, wondering if there are any RDNA Groves or Protogroves in your area where you could attend a ritual. Normally we put bits of ceremonial scripting on this page, but I thought this time it would be a fair place to put in an announcement that our website's Grove database has been updated with a semi-interactive map! The image below is linked to our site's Grove Finder page.



The states in green indicate the presence of at least one Grove or Protogrove of the Reformed Druids of North America. The orange states indicate locations of Missionary Order of the Celtic Cross Groves or Protogroves. The gray states, however, have no RDNA Groves or Protogroves, or at least none that are publicly known. If you live in the gray states, please consider establishing a new Protogrove, then register it with us, and we'll add it to the listings!

On our website you can mouse over the states (or tap on mobile devices) to show which Groves and Protogroves are present in those states. The one drawback with the limited coding is that it only shows the names, and not links to their individual Grove listing pages. However, the table below the map on that webpage can be sorted by Grove name, by type (Grove or Protogrove), by branch of the Reform, or alphabetically by state. The listings in the table are all still linked to view stats and contact info for our active fellowships of the Reform.

# Augur's Intuition

## Overview

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

## Submission by John the Verbose

### Methodology: Lorraine Anderson's Gratitude Deck of Appreciation

## About this deck

Lorraine asks that you allow this deck to shift your perspective. This isn't an oracle deck, nor a form of divination. Nevertheless, meditate on these cards as a form of guidance. Do they feel intuitively relevant? Are you experiencing any synchronicity regarding what the cards say? Above all, are they helping you and/or others to have a more fulfilling life? Each card has unique imagery on the back. The text from each one will be transcribed here, with the imagery shown on the right.

## Cards drawn

- A thousand words. Take Photos of things you're grateful for. Review them when you're feeling down.
- Consider the journey. "When eating fruit, think of the person who planted the tree." -Vietnamese saying
- Send thank you notes. They mean more than you realize.



# The "Carletongny" Calendar

## Overview

Did you know Reformed Druidism has its own calendar system? There are different ways of calculating RDNA time, but here is the method that this newsletter uses. Carleton Grove called 1963 the *First Year of the Reform* (Y.R.) which for them began at Beltane. They had no year zero. That's why 2023 was Y.R. 61 at Beltane for the 60<sup>th</sup> anniversary, not year 60. Beltane (May 1) is when **summer** begins, or **Samradh** (SAU-rah) which lasts 92 days. Lughnasadh (August 1) is when **autumn** begins, or **Foghamhar** (FOE-war), lasting 92 days. Samhain (November 1) is when **winter** begins, or **Geimredh** (GEV-rah), lasting 92 days. Oimelc (February 1) is when **spring** begins, or **Earrach** (ARE-rock), lasting 89-90 days. The term "Carletongny" Calendar is merely a play on words from the *Coligny* Calendar, an archaeological discovery of a fragmented Celtic calendar.

C.E. (Beltane)	Y.R.	C.E. (Beltane)	Y.R.	C.E. (Beltane)	Y.R.	C.E. (Beltane)	Y.R.
1963	1	1993	31	2023	61	2053	91
1964	2	1994	32	2024	62	2054	92
1965	3	1995	33	2025	63	2055	93
1966	4	1996	34	2026	64	2056	94
1967	5	1997	35	2027	65	2057	95
1968	6	1998	36	2028	66	2058	96
1969	7	1999	37	2029	67	2059	97
1970	8	2000	38	2030	68	2060	98
1971	9	2001	39	2031	69	2061	99
1972	10	2002	40	2032	70	2062	100
1973	11	2003	41	2033	71	2063	101
1974	12	2004	42	2034	72	2064	102
1975	13	2005	43	2035	73	2065	103
1976	14	2006	44	2036	74	2066	104
1977	15	2007	45	2037	75	2067	105
1978	16	2008	46	2038	76	2068	106
1979	17	2009	47	2039	77	2069	107
1980	18	2010	48	2040	78	2070	108
1981	19	2011	49	2041	79	2071	109
1982	20	2012	50	2042	80	2072	110
1983	21	2013	51	2043	81	2073	111
1984	22	2014	52	2044	82	2074	112
1985	23	2015	53	2045	83	2075	113
1986	24	2016	54	2046	84	2076	114
1987	25	2017	55	2047	85	2077	115
1988	26	2018	56	2048	86	2078	116
1989	27	2019	57	2049	87	2079	117
1990	28	2020	58	2050	88	2080	118
1991	29	2021	59	2051	89	2081	119
1992	30	2022	60	2052	90	2082	120



## Foghamhar Y.R. 61 Date Conversion Chart

<b>Foghamhar</b>	<b>Autumn</b>	<b>Foghamhar</b>	<b>Autumn</b>
1	Thu, Aug 1, 2024	47	Mon, Sep 16, 2024
2	Fri, Aug 2, 2024	48	Tue, Sep 17, 2024
3	Sat, Aug 3, 2024	49	Wed, Sep 18, 2024
4	Sun, Aug 4, 2024	50	Thu, Sep 19, 2024
5	Mon, Aug 5, 2024	51	Fri, Sep 20, 2024
6	Tue, Aug 6, 2024	52	Sat, Sep 21, 2024
7	Wed, Aug 7, 2024	53	Sun, Sep 22, 2024
8	Thu, Aug 8, 2024	54	Mon, Sep 23, 2024
9	Fri, Aug 9, 2024	55	Tue, Sep 24, 2024
10	Sat, Aug 10, 2024	56	Wed, Sep 25, 2024
11	Sun, Aug 11, 2024	57	Thu, Sep 26, 2024
12	Mon, Aug 12, 2024	58	Fri, Sep 27, 2024
13	Tue, Aug 13, 2024	59	Sat, Sep 28, 2024
14	Wed, Aug 14, 2024	60	Sun, Sep 29, 2024
15	Thu, Aug 15, 2024	61	Mon, Sep 30, 2024
16	Fri, Aug 16, 2024	62	Tue, Oct 1, 2024
17	Sat, Aug 17, 2024	63	Wed, Oct 2, 2024
18	Sun, Aug 18, 2024	64	Thu, Oct 3, 2024
19	Mon, Aug 19, 2024	65	Fri, Oct 4, 2024
20	Tue, Aug 20, 2024	66	Sat, Oct 5, 2024
21	Wed, Aug 21, 2024	67	Sun, Oct 6, 2024
22	Thu, Aug 22, 2024	68	Mon, Oct 7, 2024
23	Fri, Aug 23, 2024	69	Tue, Oct 8, 2024
24	Sat, Aug 24, 2024	70	Wed, Oct 9, 2024
25	Sun, Aug 25, 2024	71	Thu, Oct 10, 2024
26	Mon, Aug 26, 2024	72	Fri, Oct 11, 2024
27	Tue, Aug 27, 2024	73	Sat, Oct 12, 2024
28	Wed, Aug 28, 2024	74	Sun, Oct 13, 2024
29	Thu, Aug 29, 2024	75	Mon, Oct 14, 2024
30	Fri, Aug 30, 2024	76	Tue, Oct 15, 2024
31	Sat, Aug 31, 2024	77	Wed, Oct 16, 2024
32	Sun, Sep 1, 2024	78	Thu, Oct 17, 2024
33	Mon, Sep 2, 2024	79	Fri, Oct 18, 2024
34	Tue, Sep 3, 2024	80	Sat, Oct 19, 2024
35	Wed, Sep 4, 2024	81	Sun, Oct 20, 2024
36	Thu, Sep 5, 2024	82	Mon, Oct 21, 2024
37	Fri, Sep 6, 2024	83	Tue, Oct 22, 2024
38	Sat, Sep 7, 2024	84	Wed, Oct 23, 2024
39	Sun, Sep 8, 2024	85	Thu, Oct 24, 2024
40	Mon, Sep 9, 2024	86	Fri, Oct 25, 2024
41	Tue, Sep 10, 2024	87	Sat, Oct 26, 2024
42	Wed, Sep 11, 2024	88	Sun, Oct 27, 2024
43	Thu, Sep 12, 2024	89	Mon, Oct 28, 2024
44	Fri, Sep 13, 2024	90	Tue, Oct 29, 2024
45	Sat, Sep 14, 2024	91	Wed, Oct 30, 2024
46	Sun, Sep 15, 2024	92	Thu, Oct 31, 2024

# Blogs & Social Media Links

## Blogs Curated By Druids (accumulative each issue)

- *I Talk To The Trees*'s blog [Corey Adventures](#)
- Ellen Evert Hopman's blog [A Druid's Blog](#)
- John the Verbose's [Tumblr](#)
- TheMageiboLine's [Tumblr](#)
- Druid Dad's blog [A Modern Druid Journey](#)

## Social Media

- C.O.R.D. Biquarterly's [Facebook page](#)
- "Official" Reformed Druids of North America (RDNA) [Facebook group](#)
- [*Editor's note: if you request to join there are four vetting questions. Please answer all four; they're really easy.*]
- New Reformed Druids of North America (NRDNA) [Facebook group](#)
- Ron Stonemage's [Instagram](#)
- Oakdale Grove's [Twitter](#)
- Oakdale Grove's [Facebook page](#)
- Oakdale Grove's RDNA Druid Training Program Development [Facebook page](#)
- Tribe of the Oak Celtic Reconstructionist (non-RDNA) Druid Grove [website](#)
- White Rabbit Grove's [Facebook page](#)
- Oakdale Grove's [Instagram](#)
- [Druid Dad Discord Server](#)

# Artisan Promo Page

## Overview

Each article of *C.O.R.D.* will contain up to two pages of featured artists, craftspersons, or small online storefronts that may be of interest to the druid community in some way. There is no cost involved; anyone can request that their content be promoted here on a first-come-first-served basis.

## Hazel Oak and Yew Handcrafted Spiritual Goods

Hello and welcome to Hazel Oak and Yew, my space to share my love of witchcraft and my pagan practice with you all. Here I share my handcrafted goods for practicing along with sets of things for you to learn to practice on your own, in your own way. This Etsy shop offers altar supplies, handmade décor, divination tools, and grimoire materials. Custom orders are available!



## Ron Stonemage's wire art and wrapped stones

I think we originally discovered each other's Tumblr blogs about a year and a half ago. Not only is the wearable artwork intricate and beautiful, but Ron often has a lot of thought provoking questions that really invoke critical thinking in my responses that keeps me on my toes!



## Reannag Teine Pottery

Historically Inspired Pottery: Islamic, Greek, or Italian Renaissance... skulls, squashed fairies, or Viking kitties, we are devoted to creating unique pieces of historically inspired ceramic art--a touch of the unique you can use all the time. Hand-thrown and hand-painted yet safe for food, dishwasher, microwave, and oven. Reannag Teine, Gaelic for "star fire," is a mother-daughter team with six degrees and a myriad of art awards between them... and a healthy amount of humor to bring it all together. Find us on Facebook, YouTube, Twitch, Instagram—and of course at [www.ReannagTeine.com](http://www.ReannagTeine.com)!



**Book Reviews for Works by Author Ellen Evert Hopman**

Once Around the Sun at [The Hearth & Hedge](#) and at [Pagan Pages](#)

Priestess of the Forest at [Portland Jones](#)

# Reformed Druid Resources

## Overview

The Reformed Druids of North America is probably one of the few major druid orders that provides all resources for learning about our style of druidism at no cost. We might not have all the answers, and unfortunately we don't have a mentorship or official training program (yet), however there is something major in the works on an unofficial capacity. For now, here is a list of resources we *do* have.

## Grove Finder

Everyone wants to know: is there an RDNA or NRDNA Grove in \_\_\_\_\_? Well, the most current source of truth is the [Grove Listings](#) on Oakdale Grove's website. It's been updated *en masse* in January 2019 & 2020, but it can be updated any time on an ad-hoc basis. It tracks Reformed Druid, New Reformed Druid, and Reformed Druidic Wicca (MOCC) Groves & Protogroves.

## RDNA Year Conversion Chart & Calendar

The RDNA Calendar began at Year of the Reform 1 on Beltane (May 1) 1963. It's unapologetically half a year off from the Celtic New Year. As of Beltane 2021, the 59<sup>th</sup> Year of the Reform (Y.R.) began.

- [RDNA Gregorian/Year of the Reform Conversion spreadsheet](#) can be a helpful tool.
- [RDNA calendar \(FREE PDF\)](#) current through April 30, 2024 can help you learn what day of the four seasons it is, because you'll see the RDNA calendar system is all over this publication.

## Oakdale Grove's RDNA Druid Training Program

This is a work in progress. So far the draft is 114 pages long, and I'm only half way into adding the *basic* content I want to put in it. I am not an educator, so I'm concerned about its flow and efficacy. If anyone wants to help develop it with me, I would greatly appreciate the assistance.

## Books From the Reformed Druids of North America

- [A Reformed Druid Anthology](#), 2<sup>nd</sup> ed (also known as ARDA-2) – this is a monumental collection (almost a thousand pages long), and it comes in various forms and formats due to its sheer size. **The PDF versions are always FREE**, but hardcover prints are available from Lulu Print-On-Demand.
  - [ARDA-2](#) complete (**FREE PDF**) (Volumes 0-10, excluding vol 6)
    - [ARDA-2](#) complete ePub format from Lulu (99¢)
    - [ARDA-2 Volumes 0, 1, & 2](#) in one tome (hardcover purchase from Lulu)
    - [ARDA-2 Volume 3](#) in one tome (hardcover purchase from Lulu)
    - [ARDA-2 Volumes 4, 5, 7, 8, 9, & 10](#) in one tome (hardcover purchase from Lulu)
    - [ARDA-2 Volume 6: Green Books of Meditation \(FREE PDF\)](#) – this alone is almost a thousand pages long and intentionally set apart from the other volumes. The Green Books are only available in PDF and contain inspirational writings from all religions.

### **ARDA Derivative, Condensed, or Adapted Works**

- [Unofficial Welcome Pamphlet \(FREE PDF\)](#) is the original 22 pages of the main written works plus introductory info on the RDNA and how to start your own protogrove
- [Black Book of Liturgy \(FREE PDF\)](#) is Oakdale Grove's recommended readings from [ARDA-2](#) plus many scripts of RDNA ritual variations and rites of passage)
  - [Black Book of Liturgy](#) (hardcover purchase from Lulu)

### **Top recommended books by authors in other druid orders**

- [The Druidry Handbook: Spiritual Practice Rooted in the Living Earth](#) by John Michael Greer (Ancient Order of Druids in America – AODA)
- [The Rebirth of Druidry](#) by Philip Carr-Gomm (Order of Bards, Ovates, & Druids – OBOD)
- [A Legacy of Druids: Conversations With Druid Leaders Of Britain, The USA And Canada, Past And Present](#) by Ellen Evert Hopman (Tribe of the Oak)

### **Books on ancient druids (scholarly quality)**

- [Druids: A Very Short Introduction](#) by Barry Cunliffe
- [The Druids](#) by Stuart Piggott
- [The Druids](#) by Peter Berresford Ellis
- [The World of the Druids](#) by Miranda J. Green

### **Books to Avoid**

- [The 21 Lessons of Merlyn: A Study in Druid Magic and Lore](#) by Douglas Monroe (fraudulent sources, numerous inaccuracies passed off as historical facts, and other junk wrapped in a shiny literary bowtie)

# Newsletter Info

## About *C.O.R.D.*

*Connexus of Reformed Druids – C.O.R.D. Biquarterly* is a free and publicly available newsletter for the Reformed Druids of North America, its branches, and for anyone else who might be interested. It follows in the footsteps of prior publications such as *A Druid Missal-Any* and *Druid Inquirer*. *Connexus* is an homage to the late Emmon Bodfish, who petitioned the Council of Dalon Ap Landu to update RDNA liturgical nomenclature to make it less churchlike and more unique. *Connexus* is Latin for *connection* (not exactly druidic, but I'm not complaining). Emmon's petition never gained traction (plus the Council had lost its ability to gain a voting quorum and it had no chairperson at the time) but it seemed fitting to adopt this word for a publication that connects druids around the world.

## Past Articles

[Click here](#) to access all prior *C.O.R.D. Biquarterly* articles and the content contribution forms.

## Meet the Editor

Greetings! I'm John "The Verbose." I've practiced generic forms of druidry since I spent a semester in Ireland in 2004. I began interacting with the RDNA in 2011, and in 2013 I was ordained as a priest of Dalon Ap Landu and formed Oakdale Grove in Minnesota with 5 other grovemates. In 2015 I had the rare opportunity to become a priest of Belenos and in 2017 the even rarer honor of becoming a priest of Sirona, as well as the new curator of her Order. In January 2020 I began work on developing an RDNA style druid training program, and as of now that is still a work in progress.

I am absolutely committed to my oath of Service and wish to help others explore Reformed Druidry by a diverse array of means. That includes assembling and issuing these newsletters. Anything in this publication that doesn't have an attribution and is written in the first person is pretty much me sharing my opinions and experiences. That's where your help and contributions are so helpful; we have a newsletter with crowd-sourced content to appeal to a broader druidic audience. I sincerely hope you find this periodical to be a worthwhile investment of your time. I always welcome constructive criticism and suggestions or other feedback.



Peace, peace, peace! ☪

# Contribute Content to the Next Issue!

## Submission Process

Issues will be released within a day or two of the RDNA Wheel of the Year high days. That's more or less the deadline if you wanted to submit any content for the forthcoming article. Anything received a bit late might end up on the draft of the next article thereafter.

## Gmail Users Can Use Our Full-Feature Google Form to Contribute!

We have a [convenient form](#) that allows Gmail users to enter text-based contribs as well as attach files or photos! A Google account is only required for sending attachments through the form.

## Non-Gmail Users Have Two Ways to Contribute

There is a [lite version of the same form](#) for those who don't have a Gmail account, which allows anyone to submit text-based contributions only.

## What Does C.O.R.D. Look For? Content that is PG-13 or tamer in the following categories:

- News of Reformed Druidry Groves, Protogroves, & Solo Druids
- Poetry and Short Stories
- Druidic projects, tutorials, arts, crafts you are making
- Personal milestones, editorials, druidic book or product reviews, critiques
- Seeker Bulletins like "Solo druid looking for other druids in \_\_\_\_\_"
- Your own photography
- Links to videos of druidic interest (need not be your own) or druidry-related memes
- Links to your druid blogs or social media
- Divinations and their summaries
- Events you're willing to announce publicly
- Do you have a druid-oriented Etsy shop or similar online store? One page of the newsletter will be reserved for artisan promo space
- Propose a topic; you can help make this newsletter be a success!



**Thank You!**

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



**Lush restored prairie grasses towering eight or nine feet at Oheyawahi, Mendota Minnesota**