

# C.Φ.R.D. Biquarterly

## Connexus Of Reformed Druids

A publication for the Reformed Druids of North America – RDNA

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# *Midwinter Solstice*



Photo: Oakdale Grove's Druid Sigil-inscribed stone, moved from our oak grove to the paved trail around 2020 during prairie restoration, probably because it had a mysterious carving on it.

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# News of the Groves

## News from Oakdale Grove (Minnesota) from John the Verbose

Members of Oakdale Grove have been collaborating with an anthropology student at Macalester College in Saint Paul since late September. Through a series of in-person recorded interviews, online correspondence, and even a visit to one of our Grove rituals, the student accumulated the knowledge of the Reformed Druidry movement and Oakdale Grove in particular for her semester project. Curiously she even entered the First Order when attending our ceremony! Sometimes there are anthropologists who just observe from a distance, and then there are those who "go native" for a deeper perspective.

The way that she has now demonstrated her understanding of Reformed Druidism, I can assert that she would be an excellent candidate for a Grove Preceptor. Preceptors would technically need to be Second Order, but they would be responsible for Grove matters of the Secular, as well as serving in the role of a mentor (which means Preceptorial candidates ought to have an in-depth understanding of Reformed Druidism, its history, customs, and ritual flow). I had the privilege of reading the final 31 page anthropology report and analysis on Oakdale Grove and the Reformed Druid movement. Everyone interviewed and mentioned in the report, and Oakdale Grove's name as well, have been modified for preserving anonymity. It was fun to try to guess who was who each time. Overall I think it's a wonderful report and well done!

We had seven people join us for our Midwinter Solstice ritual, including two elder Druids who were part of Isaac Bonewits' *Twin Cities Grove* (SDNA) in the 1970s-1980s. During our services from Midwinter through the Vernal Equinox, I make those opportunities for Oakdale Grove's Second Order Druids to practice for Third Order by leading the ritual. The Book of Customs only states that Third Orders consecrate the Waters-of-Life. Therefore by omission, I interpret that non-Thirds can consecrate the Waters-of-Sleep in the winter. Jax led the ceremony very well, and I can already tell they will make for an excellent Third Order Druid at the appointed time!



Later in the evening three of Oakdale Grove's members went on the annual Winter Solstice luminary hike at Eastman Nature Center. We were hoping to find Elaine, our favorite naturalist at Eastman in the evening. We had attended numerous events hosted by her in the past. One of the event staff waved me down when we got to the nature center and asked me if I was "John." Elaine had told the staff to look for a Druid wearing a long cloak, because that'd be me. I also had a sprig of holly in my hat and a walking staff. Elaine was there but left early because she wasn't feeling well, but the staff relayed a warm greeting on Elaine's behalf. We'll just have to attend more of Elaine's events then, won't we!

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## Bardic Column

**"Wishing You Peace" by Rhinoa P., shared with permission by Kynan of Maryland**

*In Her garden where the wildflowers sway,*

*She wishes you love to light your way.*

*The fragrance of Her blossoms is a gentle caress,*

*In their colors, may you find happiness.*

*In the whisper of winds, Her silence flows,*

*Beneath the tall, yellow flowers, where soft light glows,*

*She wishes you peace with Her kind heart,*

*A safe place where your worries part.*

*Let Her rustling leaves, a gentle song,*

*Wrap you in comfort, where you belong.*

*With every breeze, let troubles cease,*

*And find solace with Her and embrace the peace.*

*As sunbeams filter through the yellow flowers,*

*Let your heart rest, and feel at ease.*

*Each flower's bloom, a soothing sight,*

*A reminder of Her beauty that will never die.*

*In every season, through joy and strife,*

*May nature and Her embrace bring you to life.*

*For in Her presence, you'll surely find,*

*The peace you seek, guiding your heart through the darkest night.*

*So walk through meadows where She awaits,*

*Follow your happiness*

*Feel Her love's warmth*

*And shower Her with kiss*

*Together, you will live in peace.*

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## **"Persephone & the Underworld," a retelling of the classical myth by Vic S.**

Once upon a time, when the gods walked the Earth, the radiant Persephone, Demeter's daughter, would walk the land, enjoying the feel of the sun and the beauty of the flowers. Unbeknownst to her, a love-lorn figure hid in the shadows. Enamored of her beauty and kind nature, the shadow drank in her beauty and was determined to have her.

Hades, Ruler of the Underworld, slipped away from his secret hiding spot and ascended to Olympus. There, he spoke to Persephone's father, Zeus, and requested permission to marry Persephone. Zeus, glad to find a husband for one of his children, granted Hades' request. As was the custom then, neither Demeter nor Persephone had a say. Demeter never knew of the agreement.

Hades swept down to his land and gathered his chariot and horses. Determined that his bride would journey in style to her new home, Hades gathered up the reins and headed toward the surface. Out from the shadows, he charged across the blossom-filled field to the beautiful flower that was Persephone. He reached out, encircling the young woman's waist, and took his bride down to the Underworld. Shocked by the suddenness of Hades' appearance and her capture, Persephone stayed silent and tried to pay attention to everything. She didn't resist, but she didn't help either.

Once back in the Underworld, Hades handed Persephone off to some ghostly ladies-in-waiting while he directed the staff to create a magnificent feast! Persephone hadn't said anything so far, but surely she knew that she was to be his bride! The spectral ladies laughed together and fussed over Persephone, sharing quiet questions about what it must be like to be Hades' bride. Although she didn't know before, Persephone now knew what Zeus had granted.

Back in the hall, a sumptuous feast was laid out, with meats, fruits, and vegetables to feed them both. Now that she knew what was at stake, Persephone refused to sit. She refused to be Hades' willing bride and knew not to eat or drink anything or be bound to this place. She demanded to be sent home, but Hades refused. Day after day, Hades courted her. He brought her presents of delicate flowers and radiant gems, all beautiful and grown in the Underworld. He took her to see the beautiful horses in the Elysian Fields and showed her his favorite areas of the Underworld. He never pressured her to eat or drink, but he always ensured that something was available.

Meanwhile, Demeter was distraught when Persephone never came home. She went to Zeus to demand to know where her daughter was, but Zeus did not share his suspicions. Anguish and sorrow welled within Demeter, and she demanded that Zeus search for her daughter. As Demeter searched in despair, her grief caused the land to dry up and the crops did not grow. The Goddess of the Harvest did not pay attention to the earth, and focused on her search instead. The people appealed to

Demeter, but their prayers were not answered. The people appealed to Zeus, and he knew that the people needed the harvest to survive. Zeus sent Hermes down to Hades, to ask for him to return Persephone.

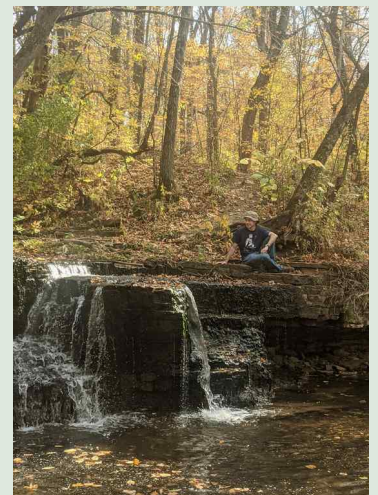
Down in the Underworld, Persephone had been getting to know Hades, and his land. He was kind and caring, listening to her, and asking for her opinions on decisions he needed to make. She knew now that Zeus had given her away without asking her or her mother. When Hermes came to Hades, to ask for Persephone to return, she realized how much she had come to care for Hades. In an act of defiance she reached out to take a single pomegranate seed from the bowl, and ate it. She knew that her mother would be angry, and this was Persephone's choice.

Hermes returned to the surface, unable to bring Persephone with him as she had eaten of the food of the Underworld. Demeter screamed and raged lamenting for the loss of her daughter. Persephone turned to Hades and together they created a pact that would allow Persephone to spend time with her mother, and with her new love. For half the year, Persephone would spend time on Olympus with her mother, The other half of the year, Persephone would spend with Hades in the Underworld, as Queen of the Dead, guiding lost souls in the afterlife. Mollified, Demeter agreed. The land reflects this agreement, with months of growth and harvest, and months where not much will grow. And thus, the summer and winter seasons came into being.

### **"Season of the Mother Grove A2024: Outspoken Autumn," by Edward Wellspring**

Autumn entered roughly like the ominous echoes of the shrieking heron, striking as hailstorms. Heavy as wings that beat shuddering branches, a fiery burst of heat brought storms that shook the woods. Stoic as the standing bird, towering days revolved with reluctance, a slow and lingering tail of lasting second summer. Parched earth cried for absent rain, and crops blanched and browned by Mabon. Clouds of dust and chaff stuck to husky singing sunsets, a harvest rich and early. In the Mother Grove, confused plants exclaimed in Dionysian delirium. Lilacs and berries bloomed anew, while the groves paled and dropped leaves still green. Fawns refused to leave their mothers and rodents lived lean, rustling in yesterday's lusty leaves. The river revealed to relentless sun its thirsty belly, and I trod the crackling paths of yesteryear's snapping shells.

Prophetic nights filled us with visions. Owls declared the dawn of huge amber harvest moon. Clouds knotted and clumped like wet wool, tapestries that concealed aurora and comet from my eyes, and formed perfect furrows in plowed parallels. When at last a late but lovely first frost arrived, gentle spreading dawns spoke meaning through clouds. Prompted by the clutch of scenic crystals, the trees together intoned their swan song. Tides of color rolled



*Cannon River at Cannon Falls by Edward Wellspring*

across leaves and fell lightly onto lawns. Pure for such a palette of colors, drifting clouds accented a sky touched with clarity. The musty march of summer resumed with time enough to tirade and strike again, stripping trees with stringent hail. After such an outburst of testy temperature, Samhain shocked all with the sudden appearance of snow.

Again deceptive, this season retreated into rain long sought after its sustained silence. With gentle, well-meant shush that wakes rather than calms, the weeds and grass surged back to green under patient moisture. Weeks of water renewed the soil, a chorus of warmth and green touched with traces of frost. As chill midnight rain resolved into mornings crisp with frost, gathering clouds drew the sheets overhead and urged the earth to sleep. As the plains winds resumed their ghoulish stinging wails, snowflakes forlorn, forgotten by their flurried fellows, singly sang the coming of winter.

# Campfire Colloquy

## Overview

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

### **Book Review of Celtic Mysticism: Your Personal Guide to Celtic and Druid Tradition (2023) by Tracie Long, Reviewed by John the Verbose**

It has been a *long* time since I've had a book cause me so much discomfort from the sheer number of times I had to tilt my head to the side in abject bewilderment. The author starts off on a helpful note that states the mysticism within this book may vary between different Celtic groups, and I am grateful for that. Unfortunately it then dives immediately into the topic of Ogham, and repeats the dubious claim that it was created by the ancient Druids who carved the Ogham symbols into their ritual tools and cauldrons for magical purposes. I'd like to see those academic sources where she found the archaeological or at least scholarly evidence for this.

Regarding sources and giving credit, this is a void. Long *does* cite someone's blog as a source in the body of a chapter, but that's it. Good job, I guess? **The rest of the book is plagiarized.** The author steals the eleven precepts of Thomas Sheridan's book The Druid Code without citing the source. Simply by Googling the first precept, I found Sheridan's book as being the *only* repeated top source that isn't related to Dungeons & Dragons. There is no bibliography, references, sources, or further reading section in the book at all. If this book was a college thesis, it would have been grounds for automatic failure, and perhaps even academic probation. You'd think all Druid authors these days know to cite their sources by now.

The author warns the reader of occasional "fact boxes" dotted across the chapters. I chortled at the thought that those pesky fact boxes would be the *only* legitimate claims throughout the book. *So the rest is what, satire, or just false?* I thought to myself. Then there was this punch-to-the-gut inaccurate blanket statement stating that all "Druids strictly forbid anyone who has not undergone their training and ordination to perform their spells or rituals" (p. 9). I mean that can be partially true, depending on some Druid orders, but I know for a fact that there are many Druid organizations that offer spells and rituals to the unordained and untrained. Then Long contradicts that previous blanket statement by stating further along "As you work your way through these spells, rituals, and recipes, I encourage you to..." (p. 24). So wait, newbies *can't* do the Druid spells or rituals, or now you're implying that they're gonna do it anyway and you're actually encouraging it? Which is it?!

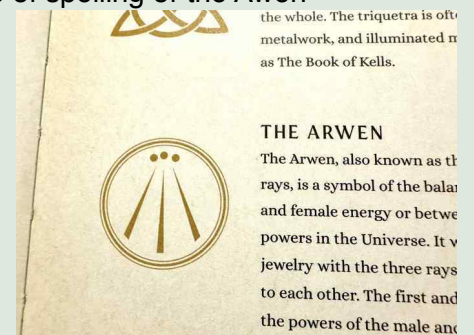
The author refers to Neolithic rock art as *Celtic* in no uncertain terms, including a specific mention of Newgrange, which was built 2,700 years *before* the Celts (and thus the Druids) invaded Ireland. The next glaring historical inaccuracy is that "...the Roman [sic] subjugated southern Britain in around 1000



BC." (p. 34). At least the author states that the Celts migrated there *afterward*. Though my question is was that supposed to mean the Celts migrated after 1000 BC, or after the Roman invasion? Does the author even know?

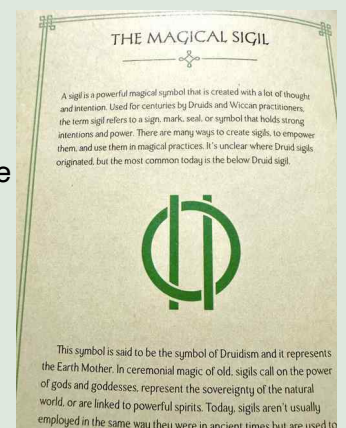
The author claims that the Druids built the stone circles, which goes against the fact that stone circles actually predate the Celts, dating to the Neolithic and Bronze Ages. I happen to remember that while I was living in Ireland, every ancient site I visited with a professional historical interpreter who stated almost the same thing. The historians said that the biggest megalithic monuments were constructed in the Stone Age, and that they generally got smaller as the Bronze Age progressed, and by the time the Celts arrived, nobody was really putting up any new stone circles anymore. In other words, Druids weren't building stone circles, except maybe for their round houses, but the author was referring to the ancient religious sites. Long also plainly states that the [ancient] Druids understood *medieval* astrology. Really? The medieval period postdates the last Druids entirely.

The author discusses the concept of *Nwyfre*, a Welsh word that OBOD and AODA incorporate referring to life-force or consciousness. AODA [says](#) it is pronounced "NOOiv-ruh," but Long says it's pronounced "oh-ir" (p. 65) ...whoops! And then there's the author's choice of spelling of the Awen symbol. Long calls it "the Arwen" (p. 91). Technically it is a Welsh female given name that does mean inspiration, but how many Druids do you know that prefer to call this symbol the "Arwen?"



According to Long, the symbol primarily represents the duality between male and female energy, and that Awen jewelry is depicted as having three parallel rays. When looking at an image search of Awen jewelry on Google, *none* of them have parallel rays. The claim was so *out there* that I just had to check to see if the author was somehow right. And it's only on a few of the jewelry sites that I see mention of the symbol meaning the duality of masculine and feminine, leading me to believe it's merely a marketing ploy. **Long makes no mention of the Awen's concept of divine inspiration** or the three drops of knowledge from Ceridwen's cauldron. It's a travesty.

The **Druid Sigil** gets a whole page of the book! It's a travesty too, though. Long gives the reader only two sentences about it, and doesn't even mention that the Reformed Druids created it. The author states that it is "the symbol of Druidism and represents the Earth-Mother," (p.68). Long even states it is unknown where the Druid sigils originated. Yet we as Reformed Druids know that it was created in 1963 by the founders of Reformed Druidism to be an easy-to-draw geometric symbol that is relatively unique; there's nothing more to it. A missed opportunity.



Overall, this book is worse than anything an AI essay generator would put out. Actually now that I think about it, many things *do* look like they could have been generated by an errant AI. Either way the sloppiness throughout is disgusting. Long refers to *Lugh* as the Irish god of thunderstorms rather than *Tuireann* (c.f. the Welsh god Taran and Gaulish Taranis).

Just in case, I asked a random AI who the Irish god of thunder was, and it kicked out "Taranis" who is technically Gaulish. At the very least, this test demonstrated that AI just doesn't get its facts straight yet. There are parts that don't have much wrong with them. There are details the author chooses to focus on that aren't wrong, but they're not really the main point of the topics, either. There were minor technicalities that I let slide for the purpose of the review, but still while squinting at them suspiciously.

The positives, with a couple indented detractors:

- The author promotes environmentalism and sustainable living at different points and contexts across the book.
  - The irony is that the book is printed in China, so it had to be shipped overseas before it can reach 99% of its target audience.
- The author reminds the reader to consult with your doctor before taking any herbal medicines.
- It has thick pages, which makes for a quicker read than it looks.
- It has nice little graphics that take up room that would otherwise be occupied by more misinformation.
  - The image of a sickle has Norse runes on the blade instead of Ogham... not an invalid choice, but I kept wondering why.

I would never recommend this book to anyone. It's trash. Toilet paper has more value.

★☆☆☆☆

**Book Review of The Pagan Clergy's Guide: For Counseling, Crisis Intervention, and Otherworld Transitions (2009) by Kevin Gardner, Reviewed by John the Verbose**

This book starts off by outlining the target audience and overtly stating that the reader will likely need to receive academic degrees, certification, and licensing before clergy can offer help in this capacity. It comes off as a letdown, but soon the reader understands that things like *grief counseling* is not something you can provide just because you happen to be ordained clergy. Very quickly I felt like there should have been yet another subtitle on the cover stating something like "A Training Supplement For Therapists and Psychiatrists." With that in mind, I still don't think I would ever see this as a textbook, even in a pagan seminary.



The beginning of the book starts off objective and straightforward, but eventually starts to deviate into unscientific woo-woo with claims of the spiritual that may not be part of numerous pagan paths. "Three days after the death of the physical body, the etheric body dies and the spirit is released to enter the spirit realm." (p. 113). I groaned at the blanket claim, in particular because it didn't say which spiritual tradition holds that belief. Is it Wiccan? Is it Druidic? Feri? Heathen? New Age? Certainly not all of the above.

So the author speaks of the *etheric body*, but then not long after, misses his own irony when he refers to clients seeing ghosts as purely hallucinations. So... the etheric body is real, but ghosts aren't? I wonder if a therapist could lose their license if they counsel their patient about the etheric body? More questions than answers. In fact, the author spends more time describing scenarios that could happen, than providing information on what to say or even *do* about it.

There is a heartwarming chapter that contains 15 guided meditation scripts for those who are approaching an end of life scenario. At the very least, guided meditations do not require clergy to have therapy or psychiatry licenses or degrees. If anything, chapter 6 thus has the most meaningful and actionable content. Of course, not all 15 meditations are always going to be helpful in every case, but the reader is also enabled to create a guided meditation to fit their client's views.

The editors have missed quite a few typos in the book. Normally I won't base reviews on typos (A Reformed Druid Anthology has *hundreds* of typos). I only state these typos because of the number of times that *mourning* is misspelled as *morning*. That's kind of an important and frequent word that, between the author and the editor, someone should really have caught by now. Very late in the book it provides an important but final reminder that if "the client's needs are beyond your skills... refer the client to a professional." (p. 152). I would recommend this whole book to a professional before I would recommend it to any basic clergy. In a seminary setting, this might make for fair book report material, but certainly any professionally written textbooks will provide more helpful instruction than this.

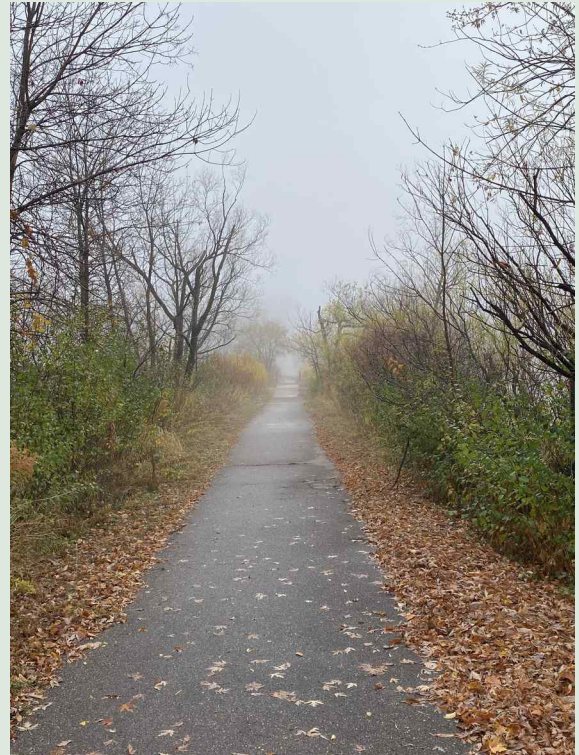
★★★☆☆

# Vivid Visions Gallery

## Contributions from Jax K



Misty Morning – Langton Lake, MN



Misty Trail – Langton Lake, MN



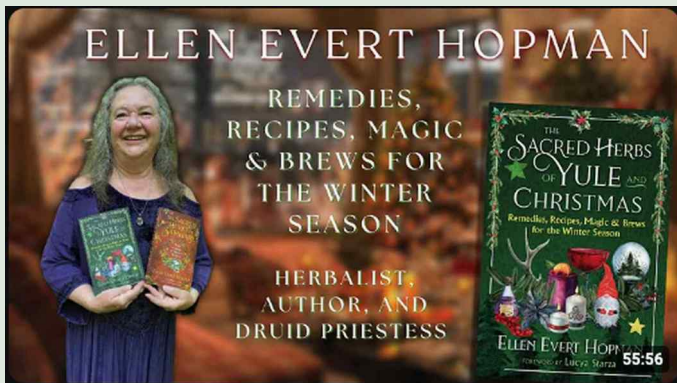
Left: Northern red oak leaves, Langton Lake, MN

Below: Swans at Langton Lake, MN



## Videos of Interest

**The Sacred Herbs of Yuletide and Christmas, contributed by Ellen Evert Hopman**



A recent talk Ellen Evert Hopman did on Yuletide customs and herbs.

**Doggerland: Europe's Atlantis, contributed by Jax K.**



Video on archaeological significance of Doggerland (accompanies below video)

**Life On Doggerland Documentary ft Miniminuteman, contributed by Jax K.**



Video on anthropological significance of Doggerland (accompanies above video)

# Augur's Intuition

## Overview

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

## Submission by John the Verbose

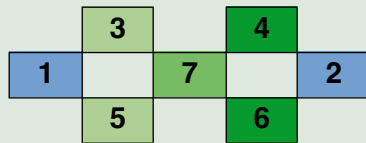
### Methodology: Tarot of Druids

### About this deck

This isn't your typical Tarot deck, as the major and minor arcana are different, and you need to keep them as separate stacks. Cards 1 & 2 at the left and right are always from the major arcana deck, and the five cards in the middle need to be from the minor arcana deck. Cards on the left of the minor arcana are of lesser influence, the minor on the right have a stronger influence.



### Cards drawn (the Beltane spread)



1. **Mood:** Morrigan – Creativity (not sure why though... should be "Brigh")
2. **Your Influences:** Goibniu – Solitude or Sadness

### External Influences:

3. Six of Mistletoe – Risk of loss, lack of motivation
4. Knave of Chalices – Help from outside or new friends
5. Three of Chalices – Knowledge and learning
6. Knave of Wands – Herald of news
7. Knave of Anguinum – Birth or new ideas

### Interpretation

In the Season of Sleep we must channel our creativity to overcome the quietude of the Time of Silence (Book of Customs 7:11). We may face minor difficulties in finding the right motivation, or even the drive to learn new skills and hone our strengths. If we feel the spark of inspiration within us, we must listen to it even if it means bringing in some outside help: someone we can collaborate with and bounce ideas off of while embracing the inevitable day-to-day changes.

# Other Blogs & Social Media Links

## Blogs Curated By Druids (accumulative each issue)

- Jax K's [Tumblr Blog](#)
- *I Talk To The Trees*'s blog [Corey Adventures](#)
- Ellen Evert Hopman's blog [A Druid's Blog](#)
- John the Verbose's [Tumblr](#) (not updated as much, but still a repository of druidic content)
- TheMageiboLine's [Tumblr](#)

## 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 [Facebook page](#)
- Tribe of the Oak Celtic Reconstructionist (non-RDNA) Druid Grove [website](#)
- White Rabbit Grove's [Facebook page](#)
- Oakdale Grove's [Instagram](#)

## Other Media

- Podcast: [Druid Dad Podcast](#)

# 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, but 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 Listing](#) on Oakdale Grove's website. 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 2024, the 62<sup>nd</sup> Year of the Reform (Y.R.) began on the first day of Samradh, which is one day after the 90<sup>th</sup> day of Earrach. It simply counts the days of each season as well.

- [RDNA Gregorian/Year of the Reform Conversion spreadsheet](#) can be a helpful tool.

## Oakdale Grove's RDNA Druid Training Program

We've created a [free training program](#) for the RDNA, and for those who complete the program, an honor society within the RDNA called the *Order of Bradán Feasa* (pronounced *bra-DON FOSS-ah*), named after the Salmon of Knowledge in Irish mythology.

## 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

# 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 it was difficult to communicate with the Council 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 developing the new RDNA style Druid training program, and established an honor society for those who complete it called the Order of Bradán Feasa.

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.



*Photo courtesy of I Talk To The Trees.*

Peace, peace, peace! ☪

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# Contribute Content to the Next Issue!

## Submission Process

Issues will be released on the day 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
- Propose a topic; you can help make this newsletter be a success!

## The *Thank You* Photo!

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



Rice Park and the Landmark Center, Saint Paul, Minnesota