

C.Φ.R.D. Biquarterly

Connexus Of Reformed Druids

A publication for the Reformed Druids of North America – RDNA

August 1, 2025
1 Foghamhar, 63 Y.R.
Volume 5
Issue 8
John the Verbose, editor
MNdruids@gmail.com

Lughnasadh



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.

Contents

News of the Groves.....	3
Bardic Column.....	4
Campfire Colloquy.....	7
Seeker's Corkboard.....	12
Vivid Visions Gallery.....	13
Videos of Interest.....	15
The Right Rites For Rampant Ritualists.....	16
Augur's Intuition.....	21
Other Blogs & Social Media Links.....	22
Reformed Druid Resources.....	23
Newsletter Info.....	25
Contribute Content to the Next Issue!	26
The <i>Thank You</i> Photo!	27

Click on a line to jump to that page.

Note: Click-navigation might only work if you download the PDF.

News of the Groves

News from Emerald Grove (Washington) from Jenny H.

Emerald Grove is delighted to announce that Corey M. was ordained to the Order of Dalon ap Landu on June 29, after a vigil that was held in the backyard of our Archdruid, Jenny (where most of our rituals take place). It was a lovely and quiet night, with good weather for him, and a glorious morning. We definitely felt the warmth and presence of Belenos! Joining Jenny as Vigil Warden was our Preceptor and fellow Third Order Druid, Meghan L.

Corey was given gifts of a hazel wand created by Meghan and a quartzite pendant inscribed with the Druid Sigil by Jenny.

Corey has proven himself to be curious, eager to learn, and committed to serving Emerald Grove and the Earth Mother. Congratulations, Corey, and welcome to the Third Order!

News from Oakdale Grove (Minnesota)

We finally had a cool day for our monthly casual hangout on Saturday July 19th in a break from a prolonged heatwave. It was a damp day, however, since we had a thunderstorm the night beforehand that funneled in some very welcome cool air. We met up at Springbrook Nature Center in Fridley, Minnesota on the day after the 39th anniversary of a famous tornado. For on July 18th, 1986, an F2 tornado touched down just outside of the park and ripped its way into it.

This tornado became famous because it is the very first tornado to be:

- recorded on video start to finish,
- recorded from a helicopter,
- and broadcast live on network news.

The resulting footage was so valuable for weather scientists and meteorologists because it became a college classroom "textbook" example, since the recording was the only one of its kind at the time.



Mural at nature center's tornado exhibit

We began with a tree meditation in the Meditation Garden (which was featured as the cover photo of this newsletter throughout volume two). In 1986 the tornado had wrapped around the base of the hill



that the Meditation Garden is perched atop, so we started the "tornado hike" from there and walked the paved trail through the path of destruction. After the tornado, Springbrook Nature Center replanted 5000 plants and trees. The only old trees still standing from that decade were oaks and a few maples. Many of the oaks have healed scars where branches were ripped out. Oddly, we didn't take any pictures of those trees, but we did find this big *Polyphemus* caterpillar crossing the trail!

"Snow in July" by Kynan of Maryland

*One valley among all in my region
amid the western mountains of Maryland
is blessed with a day of relief
from heat waves of late July—
though which one, I cannot say
for it dwells on the frontier
between today and tomorrow.
Crystalline wisps of snow descend
from the remnant clouds of a thunderstorm
that swept through this sky
during the previous night,
gliding quietly onto mountain slopes
and crests of hills
cooling parched shrubs, protecting them
from overbearing rays of sunlight;
a touch of Winter in Summer.
I accept their gentle caresses
upon my hands and shoulders
that revive me from heat exhaustion
and dehydration.*

*The wind that propels these gifts
flies past my ears and cheeks
like holy doves in flight
chanting prayers in their own language
that directly reach my heart.
I feel what my hands can touch
and loving sounds that reach my heart
in different ways
both equally real and present.*

*By evening, fresh sheets of snow
form upon the land
and reinforce one another
so none of them melts on this day.
A pure white blanket gleams
beneath the fierce glow of the sun*

*brightening the shadowy side
of nearby mountains
and illuminating the mother-clouds of snow.
Light from the sky and land
reach every part of the valley
hours before dusk, allowing me
to find a path to the place
where I build a dome of hard snow—
an igloo temple in which to sit
and recite these words of awe to you.*

*My only minamahai
who is my genuine love across all life:
the warmth and togetherness I feel
from every hour I spend with you
is a miracle that restores my vitality
during the hot trials of Summer.
We will walk together,
rest together
like a devoted pair of wolves.
You are my snow in July:
shining upon land, sky, and waters
evoking wonder in my heart and mind,
beautiful beyond language,
a cool sanctuary amid storms and heat waves.
My soul yearns for no other home
than your beloved being.*

A devotional to Lugh by Johano Sycamore Bear

Oh Lugh,

We bring you stews of lamb, beef, and pork.

We return a portion of your bounty back to you.

From respect and thanks for your gifts to us.

We also feast in honor of you, and store more for the cold winter

Our stores will help sustain us during the season of sleep.

We have built out stores with our version of your tools.

We use the sword, a nod to Fragarach.

We use the sling-stone, one of your preferred weapons.

And upon the horse, we use the spear.

All tools used in honor of you and your teachings.

Lugh, we thank you for your knowledge and your skills.

For with them, we are better hunters and able to survive.

Campfire Colloquy

Overview

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

"Memories and the Milky Way Dark" by CuCrow

I had a dark chocolate Milky Way yesterday. It was the first time I'd had one in two years or more. And it made me think about my mentor, Vickie. Vickie had taken on a sort of motherly role in my life, for a time. It was a role I had been missing for a long time, since my own mother had decided to be *absentia in situ*. I was new to witchcraft, and my faith at the time. So she took me in, mentored me, most certainly gave me some of her biases, but one thing I'll always remember is she loved dark Milky Ways. So when they were in my lunchbox at work, I'd give her one. Sharing is caring, after all.

I actually met Vickie at work. I had been there for a couple years when she had started in our stockroom. I had been timid, and quiet, as I am when not speaking. Over time, I think around the summer of 2017, I had noticed the pentacle on her forearm. And I, recognizing one of the signs of my people, had become very interested in this strange woman with dyed hair and a sunny disposition. The cosmic 2x4 at work, in its way.

Soon I was spending Saturday afternoons over at Vickie's place, learning the basic principles of Wicca, and starting to interact with the pagan community at large around Minnesota. I had just turned 21, tempering my libations but still enjoying the creature a time or two around. I don't think I would have made some of the friends I have without her pushing me out the door to go into these spaces. I probably wouldn't read the tarot as well as I do without her. In truth, I wouldn't be who I am today without her guidance.

She taught me some of what it means to be a death priest. I know many shirk away from the dead, the silence of the grave uncomfortable. I found, in it, a comfort. That death was the great equalizer of life. That whether there was an afterlife or not, there was at least a certainty. A singular certainty in life above all others. She didn't have to teach me that, as she was a death priest herself. We had that commonality in each other, seeing the world through the perspective of we might as well live, because we will die.

She passed away going on three years ago this November. Cancer's a hell of a bastard, killing the most positive women in my life that have helped raise me. At her celebration of life were her children who survived her, and her husband, and many, many friends and family members. I was lucky to be one of those in attendance, and it was a beautiful thing.

That piece of candy inspired me to write this. To remember her. Because that is my duty as a death priest. That is, in essence, my religion. It is a part of all religion. To remember and be faithful to those

dead that carried us to where we are today. Even if that faith is in spite to those evil souls to believed hateful things. As Vickie had taught me, to fight a thing is to give it energy. I can wish she wasn't gone so soon, but *that*, i feel, may have just prolonged a suffering and denied a calling.

As death priests, we heed that call to die. I certainly wouldn't advise any of us to throw ourselves into it, of course. But it is an ease to our grief. That the pain of our loved ones will fade in that oblivion. That they lived well enough to be loved and grieved in their passing. We drink to them, feast to them, love to them! That they were our family! And we remember them in the minutia of our days. The little things that allow us small griefs and prayers and embers of humanity. Things like a little Milky Way dark.

A Slice of Nature... for your everyday by *Oriana – Sunset Grove, California – AUG 2025*

As Druids we are all pretty tuned into nature. It's 'who we are'.

After all – NATURE IS GOOD.

That said, outside of our druidic pursuits, life happens. Commuting to work, working in an office building/inside our homes etc, and it often happens that adding a slice of nature to everyday can sometimes be slightly outside of our reach.

My contribution to the newsletter this year will be to write a short piece with each edition on ideas on how to incorporate 'A Slice of Nature' into your every day.

LUGHNASADH

This summer I have been enjoying a slow summer. Doing my utmost to really enjoy the season and all it brings. Very shortly however – that will give way, as Lughnasadh brings all the activity of a beehive with preserving the harvest. My harvest mind you IS small by all accounts. But it is important to me and keeps me in tune with the seasonal cycles of the year and keeps my grocery bill low. I have grapes that will be ready in two weeks' time, figs that are ripening on the tree, and I am picking zucchini, cucumbers, kale and tomatoes daily. And with all of this brings a good 6 weeks or so of food saving and storing activity. Like a squirrel!

All that said, even if you harvest from the grocery store or local farm stand you can definitely enjoy the season along with me!

Below find a few ideas on how to celebrate the harvest season!

Dehydrate fresh fruits in season

This can be as simple as leaving fruit out in the sun for a few days OR using a very low setting on your

oven to preserve the best of the season.

Don't forget to store in a cool dry place so you can enjoy the candy of nature during the season of sleep!

Simply wash and de-stem whole fruit and leave on a baking tray with parchment in the sun until nice and shriveled. If slicing I recommend the oven to dehydrate your fruits. Here are photos of my first try last year with my grapes and I was still using them for our Yuletide Pudding!



Go Berry Picking!

Grab a few containers and head for the hills! Nothing better than spending a day foraging and picking nature's bounty. My special place happens to be quite close to a very refreshing river, so I like to double my berry picking activities with a nice soak after all my work is done!

Later you can make jam, bread, or topping for ice cream! Most of my berries don't make it home! Though I definitely have purple fingers and tongue by the end of the day!



Bake Bread

What better way to celebrate the harvest than by baking (and gifting) bread! Here is a great and easy recipe for making focaccia bread – so delicious! Hail to Lugh! Huzzah!

[Ridiculously Easy Focaccia Bread \(No Kneading Required!\) - The Café Sucre Farine](#)

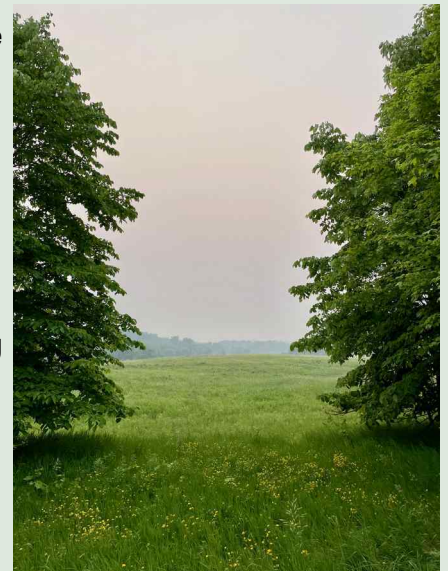
Finding *The Quiet in the Land* by John the Verbose

Sometimes everything that goes on in the world can feel like it is beginning to overwhelm us. For long have we been inundated by calls to action, yet everything we have already tried to band together and accomplish feels like it just isn't enough. Introverts will certainly know this feeling, but there comes a time when even the most ardent extroverts feel a need to *withdraw*. We may feel defeated and too fatigued to keep up. We are not *giving up*, but for the sake of our own wellbeing, sometimes our life needs a pause and a retreat.

Being a Druid who was raised culturally Mennonite, I had recently experienced some synchronicity that tied back to a motto that exists among Mennonites. There is a concept of "the quiet in the land" that Mennonites interpreted from the Bible. Mennonites have been champions of nonviolence and pacifism ever since the Reformation. Militance is antithetical to their worldview. They were also *Anabaptists*, believing that baptism shouldn't be performed at birth, but only *if* and *when* the individual is old enough to decide for *themselves*. As a result, they became despised for their "heretical" views and religious objections to military service, and felt safer living out in sparsely populated areas.

They moved from country to country in Central and Eastern Europe wherever they could find exemptions, or embrace *alternative services* (Reformed Druids should recognize that phrase) such as Forestry Service (again, how druidic!). The Amish emerged from the Mennonites, and left for the New World early on after the Reformation. The Hutterites began as a parallel anabaptist movement that eventually tied in with the Mennonites. Collectively, their pacifism was a "threat" to the war hawks, and their beliefs were a threat to the Church.

Mennonites would often have to move in colonies to rural places in Europe with bad land that nobody else would want. Once the Mennonites had made the land productive, they had suddenly overstayed their welcome and had to do it all again. Out of necessity, the Mennonites formed a close connection to the land to make it fertile again. **To find *the quiet in the land* meant to recede from the world, to withdraw from the daily slog of broader society, and find a spiritual peace in the landscape.** Jakob Hutter, the founder of the Hutterite movement, once penned a letter stating "*Now we find ourselves out in the wilderness, in a desolate meadow with no one being harmed... If all the world were like us there would be no war and no injustice.*" [Source: [The Plough](#)] In 1536, Jakob Hutter was burned at the stake for his beliefs.



It may seem like a contradictory statement these days, but we as Druids are fortunate to exist in a society as tolerant as it is in the present era. This concept of finding *the quiet in the land* happens to resonate with Druids: in our meditations of the Earth-Mother, and the relationships we cultivate with

Nature itself.

Connecting back to the land, finding that quietude, can help us recharge our spirit and prepare us for whatever that *next thing* we have to deal with may be. Perhaps we may face criticism for having to step back for ourselves and see to our spiritual self-care. However if we don't stop and see to our needs from time to time, we could run the risk of a heavier burnout, possibly to the point of apathy. Apathy would be its own tragedy in a time when the world has been turned upside down. **So please take some time if ever you can, *to find the quiet in the land.***



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.

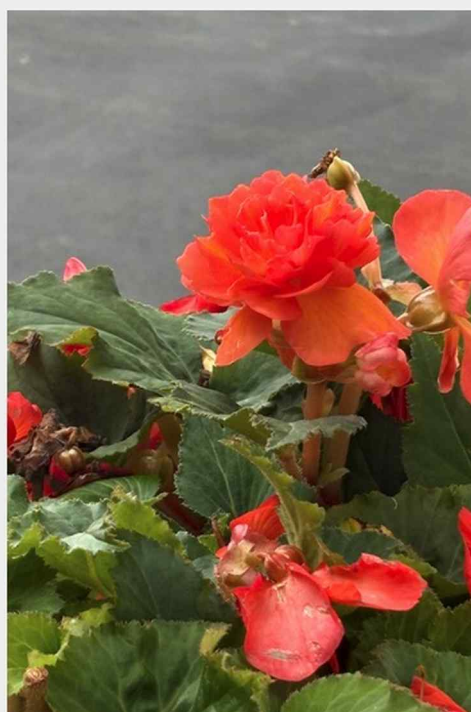
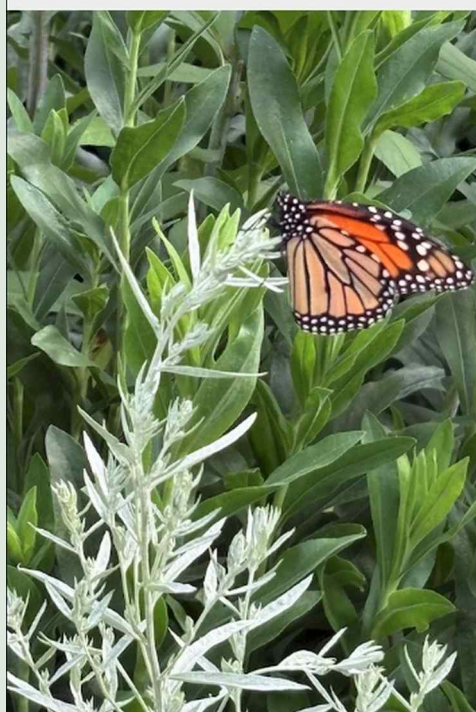
USA: Georgia: Savannah: Hey this is a PSA. There are druids in your area seeking other druids (like, at least three, and I don't think it's the same person), we just don't have names or contact info. I can't even remember where I've been seeing references to this (Probably somewhere on Discord), but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

USA: Massachusetts: Central MA: from Avery Vreeland

Looking for others interested in establishing a RDNA/General Reformed Druidism study group in the central Massachusetts/Wider New England area, with eventual aspirations of forming a Grove. Please reach out to gremilkin&proton/me.

Vivid Visions Gallery

Contributions from *I Talk To The Trees*



Contributions from Johanno Sycamore Bear



Videos of Interest

The Festival of Lughnasad with Ellen Evert Hopman by University Magickus



A talk about Lughnasad by Druid author Ellen Evert Hopman [CLICK TO RECEIVE 20% DISCOUNT](#)

The Right Rites For Rampant Ritualists

Overview

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

Inspired by an interest in the *Egalitarian Druids of North America* who ran rituals without an officer hierarchy, I've put together this version of the Common Order of Worship. It is adapted from Oakdale Grove's Black Book (which I believe is NRDNA-inspired) and both versions of the Common Order of Worship for a Protogrove, respectively written by Isaac Bonewitz (1976) and Stacey Weinberger (2002).

This version of the liturgy breaks up the ritual into at least four speaking parts, which could easily be increased or decreased, depending on the number of people present. It also calls for offerings rather than sacrifices, and includes a water blessing, rather than consecration, since it assumes there is no priest to formally consecrate the Waters of Life. Like the Protogrove liturgy is meant to do, I think this version, even though it's longer, would still appeal to burgeoning Druids sharing responsibility for their protogrove rather than disseminating it. Feel free to [download](#) or bookmark and print!

An Egalitarian Order of Worship

by Jax K.

E: Everyone **S1 – 4:** Volunteer speakers.

Invocation I

[Begin away from the ritual site. The ritual site may include an altar and/or a vessel for offerings, such as a bowl, fire, stone, tree, or body of water. Each participant should have their own chalice and one should bring a pitcher of spring water.]

S1: In the dust of the galaxy swirls the spark of Life.

S2: And we partake of it, we and all living beings.

S3: In the mighty helix we dance,

S4: And in harmony with all of Life we sing:

S1: To those known and unknown, remembered and forgotten, Divine essences, creating, preserving, and destroying...

S2: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

S3: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely, at this place, now our temple under the sky.

S4: LET THIS RITUAL BEGIN!

Invocation II

S1: O Be'al, overlook these three shortcomings that are due to our human limitations. Thou art everywhere...

E: But we worship you here.

S2: Thou art without form...

E: But we worship you in these forms.

S3: Thou hast no need of our prayers and sacrifices...

E: Yet we offer these prayers and sacrifices.

S4: O Be'al, overlook these three shortcomings that are due to our human limitations.

E: O Earth-Mother, cleanse our minds and hearts and prepare us for meditations.

Procession

[Sing the "Hymn to the Earth-Mother" as everyone walks to the ritual site, where everyone circles or half-circles around or in front of the altar and/or vessel. Consider sanctifying the ritual site with a Druid Sigil upon arrival and/or blowing a carnyx!]

Centering I

S1: Why do we gather under the oaks?

S2: It is the appointed place, now is the appointed time.

S1: What brings us here to this temple under the sky?

S2: We seek the sacred space to celebrate and honor the Earth-Mother, for the time of _____ is at hand. We do not know what to offer the Earth-Mother, so we offer our prayers and sacrifices. Each of us in our own way, Each of us with our own prayers, Each of us with our own sacrifices.

Centering II

S3: Let each of us now go to the sacred place: to the sanctum of Divinity, in the temple of the Earth-Mother, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of our spirit; evaluating all that has happened in our private lives since last we stood together, so that the secret essence may help us to understand the experiences as sources of wisdom and growth, with the spirit of truth and of light within us, like a spark of the sun, and a flame within the heart of every being.

Declaration of Goals

S4: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to those whom we revere, or worship, or honor.

S1: Now do we declare our collective goals: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions a human and interdependent society; to heal and protect the biosphere of this planet: and to further the process of Evolution in ourselves, and in our groups, and throughout all time and space.

Praise & Supplication

S2: We are together, yet we often feel separate, perhaps alone. Thus we make our offerings and our praises. We pour our energy into our offerings, and soon we may each place them within the sacred vessel, our gateway to other realms.

S3: Every offering is a solemn act of catharsis. We offer up a part of the Earth-Mother to remind us how truly we value her.

S4: For through the pain of the taking of a life may we deepen our respect and our empathy. And verily, it is, indeed, an offering up unto the beauty of the Earth-Mother.

S1: O Earth-Mother, O Mighty Ones,
We have called upon You and You have heard us.

S2: We have offered of ourselves and have faith that You have accepted.

S3: Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done.

S4: Does anyone have any praise for or requests of the Divine, including bardic offerings, such as poetry or perhaps a song?

[Have seasonal poetry prepared if no one else has anything.]

S1: Now let each of us, within our hearts, declare silently our needs we wish fulfilled, in order to accomplish our goals.

[A short 15 – 30 second pause.]

S2: And we declare that as this [Proto]Grove: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications.

S3: Bless this [Proto]Grove and all present, and bring us all that we may need, materially and spiritually, so that we may grow ever stronger, in Awareness, in faith, wisdom, sincerity, health, and joy.

The Offering

S4: Hail to the gathered ones! For now is the time to make our offerings up to the Earth-Mother.

[Everyone leaves their offerings on/in the altar or vessel. Do not leave bread offerings in any body of water for the sake of water and waterfowl health.]

S1: From the Earth Mother comes the gift of life. In thanks, we offer up these gifts, wrought of Her bounty and of our effort and dedication. Oh, Mighty Eagle, bear this gift of love aloft as bread for the Divine, that they might bless our works.

S2: From Be'al comes the gift of awareness. In wonder we bring this praise, wrought of His light and of our efforts and dedications. Oh, flowing Winds, carry our songs of love on high as wine for the Divine, that they may guide our sight.

Blessing of the Waters

S3: 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.

[S3 pours a portion of pitcher of spring water into the chalice of all present and each may drink, leaving some leftover, then passes pitcher to S4.]

The Libation

S4: To thee O Earth-Mother, we return this portion of Thy bounty, even as we too must one day return to Thee.

*[S4 and **Everyone** pours remaining waters in-/onto the vessel.]*

S1: O Earth Mother, O Be'al, O all ye whom we honor, around us and within us: That You have made and inhabit the Earth, the Sea, and the Sky,

E: We thy children thank thee!

S2: That we have offered to You of ourselves, and You have accepted. That You have heard our prayers, our griefs, our needs,

E: We thy children thank thee!

S3: For all that You have given, all You give around us, all You will give in the future,

S4: For that we need each other, mortals and divine, and so serve each other, with respect and love, now and throughout the ages,

E: We thy children thank thee!

Meditation

S1: Would anyone like to guide a brief meditation or propose a topic for silent meditation?

S2: If not... Then we shall reflect silently on the events of the day, taking in the sights, sounds, and sensations in the moment, kindling our curiosity within.

[Pause for volunteers and proceed with 1 – 3 minutes of meditation.]

Benediction

S3: Now do we go forth into the world, secure in the knowledge that the Earth-Mother has accepted our offerings, and that we go forth with her blessings of life. Peace, peace, peace!

[Erase Druid Sigil and return ritual site to its plane state, cleaner than you found it.]

Editor's Note: The branch of Reformed Druidism called the *EDNA*, or *Egalitarian Druids of North America*, was developed around the turn of the century by Amon Sul Protogrove in Georgetown, Kentucky. The premise of the EDNA was to eschew all formal ranks and titles while operating within a Reformed Druid framework. This meant no Third Order Druids, no Second Order Druids, no First Order Druids, and I believe they elected someone's dog as Arch-Druid so that such duties could fall to no individual person.

That meant no rites of passage, no contentious elections, and no hierarchy to give any impressions of a power structure or meritocracy. It also meant that anyone was regarded as being eligible to lead an RDNA service, or take turns with whomever was interested in participating. However in the traditional RDNA, a duly elected Arch-Druid is typically expected to be the one to lead services, make sacrifices, and consecrate the Waters-of-Life, invoking Dalon Ap Landu's name.

From the RDNA's perspective, if you aren't Third Order, you oughtn't be doing Third Order things. We never call anyone *heretics* for doing so, and we can't excommunicate members. Though sometimes we'll have a gentle reminder like, "You know, you probably shouldn't be consecrating the Waters-of-Life, let alone in Dalon's name unless you're Third Order." Since the RDNA is already so easy-going, we're always pretty diplomatic about it. And that's probably why the unordained will still do it all, anyway!

As Reformed Druidism entered the Age of the Internet, ARDA in free PDF form generated interest everywhere, and most of *everywhere* tends to be exactly where there are no Third Order Druids in range. At the dawn of the Internet, there were about *half* the Third Orders there are today, and they're still far from all the protogroves out there. Thus it is understandable how the need for liturgies arose that are geared toward protogroves. The variations are alternative scripts that don't appropriate the "privileges" of the Third Order, yet still have the flavor of Reformed Druidism.

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)

	3		4	
1		7		2
	5		6	

1. **Mood:** Dian Cecht – Loss of perspective
2. **Your Influences:** Conchobar – Harmony with Nature

External Influences:

3. Knight of Anguinum – Military action
4. King of Mistletoe – Useful advice
5. Seven of Chalices – Undertakings
6. Nine of Anguinum – Disorder and disbelief
7. Two of Swords – Injustice

Interpretation

Oddly this harkens back to the article about "Finding the Quiet in the Land." It's pretty straightforward: We feel a bit lost and overwhelmed, but inspired by Nature as our redoubt. Militance and the *stuff* that is going on might be nagging at the back of our minds, with injustice looming ever greater, in this time of disorder we have some advice to reconnect with Nature to find some peace in order to continue and face what may come next.

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 [BlueSky](#)
- Oakdale Grove's [Facebook page](#)
- The *Order of Bradán Feasa* 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](#)
- RDNA on [Discord](#)

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 62nd Year of the Reform (Y.R.) began on the first day of Samradh, which is one day after the 90th 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](#), 2nd 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! ☸

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!



A bur oak in Mississippi Gateway Regional Park recently dendro-dated to 320 years old!