

C.Φ.R.D. Biquarterly

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Samhain



Photo: Standing stones at Muriel Sahlin Arboretum at Roseville Central Park, Roseville, Minnesota.

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News of the Groves

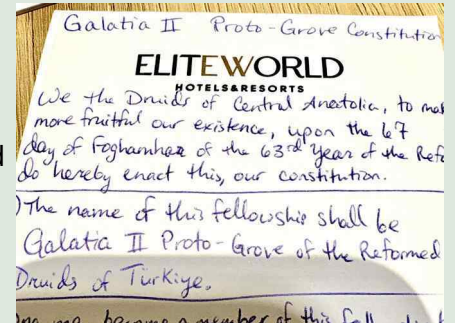
News from Galatia II Protogrove (Türkie) [NEW!]

For two weeks in early to mid October, I (John the Verbose) was on a tour of western and central Türkiye. I had even been learning a little Turkish for the past year and a half leading up to the journey, almost enough to get by. Each and every day of the trip was a day of awe and discovery. I would look at the cityscapes, the landscapes, the insane traffic, the beautiful minarets, the sea, the mountains, and I would say to myself "I'm actually here." It is a part of the Earth-Mother to which I had never been before, and was still astonished that I had come to such distant shores.

I made new tree friends on the journey: linden, plane trees, olive, oriental juniper, cypress, and fig. I saw what I suspected to be Persian oak, but only ever at a distance. Once near Ephesus (the Hellenic city that the Book of Ephesians was written about), I found fresh (still green) acorns on the ground, but could not find what tree they fell from.

The more I neared the region that was once Galatia (the province of land that Gaulish Celts settled in the third century BCE, and where the Book of Galatians was written about), I began to feel the pull towards Druidism while I was there. Türkiye is a secular Muslim country, where practicing religion *in public* is technically not allowed. Furthermore, even religious leaders are not supposed to wear clerical vestments in public, either. This presents a sticky situation for Druids who like to do it outside.

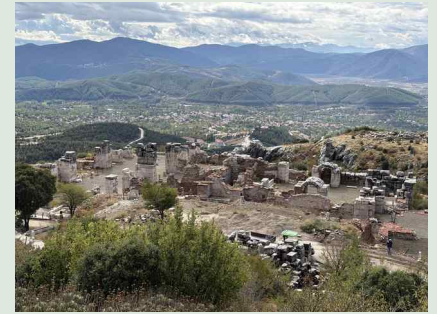
Nevertheless, from my balcony overlooking the Aegean Sea, I drafted a protogrove constitution on my hotel notepad. Several others on my tour were aware that I was a practicing Druid, and were supportive or at least thought it was an interesting organization. However, none of them seemed particularly interested in further inquiry. Knowing that there had already been a temporary "Galatia Protogrove" in the city of Izmit (not to be confused with the city of Izmir) in 2004, I still decided to *reuse* the name.



However, following Reformed Druid tradition, whenever a Grove or protogrove name is reused or duplicated, the latter of the two gets a Roman numeral tacked on. So I selected the name *Galatia II Protogrove* of the RDT. It's a bit of a shame that you can't have a Grove of *one*, even if you are a Third Order. You need an active Preceptor and Server as well, otherwise you're just a protogrove.

The province of Galatia is no more. The last vestiges were reorganized over a thousand years ago. Even before then, the Galatians had mostly Hellenized, Romanized, and Christianized as the Byzantine Empire expanded. With the rise of the Ottoman empire, the last of any Celtic identity and culture were abandoned, forgotten, or ignored. From my observations, there seems to be no push for revival of it today. Modern genetic testing might confirm if people think they have Gaulish ancestry there, but they don't seem to concern themselves with it.

At the ruins of the ancient city of Sagalassos, perched about 5,000 feet up the Taurus Mountains, I was not yet in the former province of Galatia, but I could wait no longer. I signed the Galatia II Protogrove constitution in that ancient city. There were very few tourists there. It was quiet out. The overcast skies were parting, and I could see for miles over the mountain range. There are two fountains at Sagalassos. The big one is the monumental *Antonine Fountain*. The tourists stop there for too many selfies.



I was at the Hellenic Fountain House. It is relatively humbler with its doric columns and smaller size. It once had a roof, but was now open to the skies, the mountain, the wind, and all of Nature. Like the bigger fountain, this one also had running water, flowing from higher up the mountain. It was crystal clear, and the interpretive sign in front of the building said it was potable. The building was not a temple, but it felt like one. It was a sacred place; clean water flowed freely there. For me it was a temple of spring water: enough to be a Temple of Sirona, at least for a moment.

I did not have any ceremonial ribbons with me. I did have a blue lanyard, however. As a priest of the Order of Sirona, I put on my blue lanyard and interpreted it as my ribbons of Sironian office. I had no offering with me. Being at a Unesco World Heritage Site, I was cautious to sacrifice but one blade of grass, knowing that it too was technically *protected* there. I sang the Hymn to the Earth-Mother as an additional offering. My voice echoed against two thousand year old carved stone. The winds answered my offering, swirling within the fountain ruins from every direction.



I had no chalice and no whiskey with me. The fountain was my chalice, and it would suffice to be a non-alcoholic alternative as the Waters-of-Life. I placed my hand into the cold water. I called upon Dalon Ap Landu, I called upon the names that may have been whispered thousands of years ago: to Nemetona, and to Sirona. I asked them to enter the waters and hallow them. I paused as I contemplated the magnitude of the place and the span of time that city had seen, and I consecrated the fountain as the Waters-of-Life. And the Waters were good!

I lingered in the Hellenic Fountain House, my Temple of Sirona, for quite a while after the conclusion of the ritual. I didn't want to leave. I didn't want to come down from the mountain. I did feel some emptiness in the thought that there were no other Grove members. Nobody else was there to really share that moment with. The ceremony and the protogrove were ephemeral. There, fleeting, and gone. But with a sense of awe and wonder, I still say to myself: "*I was actually there!*"

News from Oberlin Protogrove (Ohio) [NEW!] [via *C.O.R.D.* editor]

Announcing a new fellowship of Reformed Druidism! From the new Provisional Arch-Druid: *Oberlin Protogrove was established and had our first Samhain ritual today!* Using the *Carleton Loophole*, they even consecrated a new First Order Druid at their ceremony (with much rejoicing!). In September, most of them had the opportunity to attend an Autumnal Equinox joint RDNA-ADF service with Koad Grove in Toledo and became First Orders.



The *Carleton Loophole* is a recognized method of ordaining Druids of the First or Second Order as long as the person conducting it is of the First or Second Orders, respectively. It certainly makes for exciting new beginnings for Oberlin Protogrove! Congratulations and welcome!

News from Tucson Grove (Arizona)

Tucson Grove gathered on Saturday, Nov. 1st (Samhain proper!). Four souls were present (well... living ones, anyway. How many Ancestors were present is anybody's guess). One of our guests was April, an old friend of David's (AD) and mine (Preceptor), from our days in the Tucson Area Wiccan/pagan Network (TAWN), which is now defunct. We had a small section during ritual where each person shared a little bit about an Honored Ancestor. We also did an invocation and offering to the ancestors:



"Ancestors all, beloved dead. Ancestors of Blood, of Spirit, of Choice. Those who taught us, loved us, were loved by us and guided us on our paths. We honor you this day of Samhain and thank you for your many contributions to our lives and to who we are. We make this offering of Irish Whiskey. Ancestors all, please accept this offering!"

Blessings of the Season to all.....

Meirneal

Grove Preceptor



News from Carleton College Grove (Minnesota) [via *C.O.R.D.* editor]

So far this fall, Carleton Grove has had the opportunity to meet weekly on Saturdays in accordance with Reformed Druid tradition. Practicing from the various liturgies that are nestled in *ARDA II*, the regular members have parts of the liturgy memorized, particularly the call-and-response variation of the opening invocation: *"...but we worship you here... but we worship you in these forms... but we offer you our prayers and sacrifices."* We stand together, our voices united, but our interpretations our own.



We gathered at the chapel on the night of Samhain to prepare for our procession to the Hill of Three Oaks, where our ceremony was to be held. While we awaited the arrival of the Arch-Druid, we were joined by several members of Oakdale Grove, who were there by invitation. There was still time to robe-up. We snaked through the labyrinthine corridors, deep below the chapel sanctuary, until we had gotten to the store room where our robes are kept. Clad in varying earth tones, our hooded garments provided extra warmth on the chilly evening and helped put us into a ceremonial mindset.



The Arch-Druid arrived, the Waters were prepared in vessels, and we marched dauntless into the night. The haste of our pace warmed us in advance of arriving at the already lit fire upon the Hill. The carnyx of Oakdale Grove sounded thrice to summon any straggling Druids and to let the Spirit of the Arb know we were about to begin. Fourteen Druids stood upon the hill around the sacred fire. A barred owl hooted somewhere near the glade known as the Druid's Den.

As a devotional rite within the ritual, we wrote names of those we wished to remember onto pieces of birch bark with charcoal. We released the birch bark to the flames. In our quietude, we watched the flames glow brighter yellow and white before us, casting distinct shadows on the Druid Sigil carved into the stone altar. Then did the flames return to the gentle oranges and reds. We made our offerings and sacrifices, and the winds did whisper in response to the omen that was sought. Six Druids entered the First Order on this last chance moment before we allowed the Season of Sleep to settle in and take hold. Three Druids then entered the Second Order on this night of good omens!

There was much to meditate upon. The waxing gibbous moon peeked through the clouds ever so slightly as the barred owl continued to hoot. It was the Time-Between-Times. The liminality was saturated in that place upon the Hill, seeing the woodland, the valley, and the campus below. At the end, we cleaned up the Hill of Three Oaks, parted ways, and allowed the Arboretum to enter into its slumber 'til spring.



News from Oakdale Grove (Minnesota)

Oakdale Grove's casual October meetup was a pilgrimage to the largest butternut tree in Minnesota. Located on an inner suburban hilltop, Reservoir Woods Park in Roseville is a preserve that hosts a lesser-known hidden gem in the metropolitan area. There is no interpretive sign pointing the way toward the special tree. You have to step off of the paved trail and onto a gravel trail, hiking through mixed evergreen and deciduous canopy. Then you have to step off of the gravel trail onto a dirt footpath that gets easily overgrown in the summer months.



Brambles of raspberry arc and rove over the woodland floor, snakeroot, burrs, and nettles lean over the glorified deer path. Urbane deer ~~with their denim jackets and Ray-Bans~~ will let you get as close as about 15 feet before they casually saunter off. Then before you, without any signage, stands an ancient butternut tree, anchored firmly into the glacial moraine. Despite the fact that the tree has a double trunk, it is confirmed to be only one tree. The tree is a shrine. Flowers, shells, and other offerings adorn the furrows in the bark, the clefts in the branches, and the niches in the roots. Other tree fans are certainly aware of its existence, and treat it with reverence and solemnity.

At Samhain, Oakdale Grove gathered around the fire pit at Roseville Central Park on an overcast day. The fall colors were still prominent, as it has been a warm season this autumn. If it weren't for climate change, just about all the leaves would be down by now this time of year. The resplendence of the autumnal display were well appreciated in any case.



We had seventeen people in attendance, including a student from a local college who requested to observe (and participate in) our ceremony. That's the fifth time in two years that a college student has requested to observe us for a religious studies class. Two of the five have since become members of the Grove (of their own volition of course). We had several first-time attendees present. Oakdale Grove likes to bend the rules at Samhain and allow for "last-minute" rites of passage before the onset of the Season of Sleep. A quick consecration of a bit of diluted scotch happened before the main sacrifices, just for our candidates. There are now two new Druids of the First Order!

There was a Grove member who had to work and could not make it. He had been in the Order of the Acorn for a year and a half, but we found the time to meet for a brief ceremony and get him to the First Order as well. It was actually so impromptu, that I got to use my D.E.R.P. kit (Druid Emergency Ritual Pack) for the first time!



Season of the Mother Grove: Summer of Light Ascending

by Edward Wellspring

Summer came with a surge of rising heat, huge pillars of cloud and lightning dominating open prairie skies. Cloudbursts brought rain more fearsome than refreshing, while both gale and hail laid plowed rows low. It splintered a tree in my own yard and battered the raspberries. But beauty belied this bravado, for sunset painted the sign of the season: a triple rainbow rose across the roiling clouds and imprinted the eye's corners with promise of wonders untold. Indeed, mild nights of soft dewy air framed Midsummer's wave of terrible sweltering heat like bookends of breeze.

Along these zephyrs rode passengers of blithe lakeland: frequent herons soared along the river's course like solitary commuters on silent business. The rare sight of a shouldered hawk greeted the rays of dawn reaching over roof crests. Eagles drew gently curving calligraphy over the fields. Cottonwood puffs fell in storms to conceal the earth like snow. And most momentous of all was the falcon that profited from my blundering entrance to snatch its unwitting breakfast right at my feet! Dawn streaked over the horizon swift as the hunter escaping with its quarry, and daylight lingered long.

Dusk often came late, for in my yard and in the savanna, darkness was diminished by the rise of the fireflies. Not since my childhood have I seen such warm-lit swarms of glowing guests. So thick that their yellow never left sight for minutes per stretch, so thick as to collide accidentally, the Earth sang in light ascending to the sky. How happy can be a home that sustains so many fragile friends! And they had plenty of forage to nibble, for all the earth was well-watered. It brought too a bonanza of berries, a record crop of rich, tart fruit to tempt the local troublemakers. The summer's mild course saw temperatures rise like the sun and fall with the rain, a cycle light and lively as Belenos' breath, more mild and beautiful than anything not already faded and favored with nostalgia. In all the light ascending, Nature collectively assures us that hope pervades as fully and rises as persistently as hope. This, this she says is Good.

In late summer, Taranis returned in tides of gusty fronts. Bursts of heat built up storms and pelted the earth. With so much rain, weak crops could ill resist his beatings. Though late clouds sometimes concealed the sunset with darkness rising where light should stream, another could marvel at magnificent melange of swift clouds catching color on the heels of a front spread with an hour-long retreating double rainbow, prismatic light mounting and wrapping around the horizon. Nights of steady lightning intimidated and inspired, while the hothouse sun rose each humid day to promote tall grass, towering crops, and vicious mosquito haze. Cicadas emerged at last to serenade the shortening days and sorry crops, as soft, warm days slid into cool, easy living – an early taste of autumn.

A Slice of Nature... For Your Everyday

By Oriana – Sunset Grove, California

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.

Samhain

Welcome to the dark half of the year. Fall in in full swing. A time to go 'inward' for me. Samhain is when I go Hygge in my home. Working on indoor projects, honoring my deceased family and spending time focused on regeneration and reflection.

Here are some ways to enjoy a cozy Hygge afternoon this Samhain:

- Wear your favorite Sweater
- Plant garlic for a harvest next year in June.
- Go for a ramble. Focus on changing nature around you. Maybe collect a few acorns.
- Brew a cup of Tisane tea from foraged and grown edible ingredients at home (orange peel, fig leaves, ginger, cinnamon & chamomile is *mmm*).
- Cuddle up in your cozy spot, and read a good book. My suggestion for this time of year is *Wintering* – by Katherine May



(Photo right: my great-grandmother's velvet 'jewel' box inherited, where I keep my collected acorns, leaves, and other little 'jewels' of nature.)

Overview

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

"The Paradox of Tolerance and the Use of Forgiveness as a Tool to Avoid Justice"

by Sunshine Flourish

Philosopher Karl Popper wrote that the "paradox of tolerance" suggests that to maintain a tolerant society, one must be intolerant of intolerance itself. If a society allows unlimited tolerance, intolerant groups can exploit that freedom to gain power and destroy the very tolerance that allowed them to rise. For example, if a group openly promotes violence against a certain population, a truly tolerant society must suppress that group's actions to protect the rights and safety of the population being targeted. Otherwise, the intolerant group's ideology could spread unchecked and eventually lead to the destruction of the tolerant society.

The socioeconomically dominant class (the oppressors, the rich, the capital owning class, political demagogues) can use forgiveness as a tool to avoid justice by framing it as a moral duty for those who have had injustice done unto them (the oppressed, the poor, the working class, the politically uninformed). This is a subtle yet powerful form of control. Instead of taking responsibility for their harmful actions, the dominant class places the burden of reconciliation on the victims. They might say, "You need to forgive and forget to heal" or "Moving on is the right thing to do." This narrative serves to silence dissent and prevent the oppressed from demanding justice or reparations. It shifts the focus from the systemic injustices caused by the dominant class to the emotional state of the oppressed. This can make the oppressed feel guilty for holding onto their pain and anger, which in turn reinforces the power imbalance.

The paradox of tolerance and the use of forgiveness as a tool of oppression and avoiding justice are connected. They both highlight how certain societal principles can be twisted to serve the interests of a powerful group. In the context of oppression, the dominant class essentially asks the oppressed to practice an unlimited and self-destructive form of tolerance. They demand that the oppressed "tolerate" or forgive the ongoing intolerance, injustice, and harm inflicted upon them. This demand is a direct application of the paradox of tolerance but with a cruel twist. The dominant class exploits the very idea of tolerance to maintain its oppressive structures. They are the intolerant force, yet they demand that their victims "tolerate" their actions in the name of peace or social harmony.

Forgiveness in this context can be seen as a form of social control. The powerful group uses psychological manipulation to maintain the status quo. The oppressed are conditioned to believe that their refusal to forgive is a personal failing rather than a valid response to injustice. This dynamic is a positive feedback loop. The more the oppressed are told to forgive, the more their oppressors are emboldened to continue their harmful behavior. This reinforces the power structure, making it a stable

and unjust system of harm. Tolerance is not a moral standard to be applied to all, but instead a social contract that you opt into by being tolerant, and once violated by being intolerant, you are no longer covered by. Change requires breaking this cycle by challenging the demand for forgiveness and instead demanding justice and accountability for all.

As proliferators of knowledge and protectors of nature, it is important that we become aware of these tendencies and use that Awareness to help our fellow Druids and path-seekers.

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.

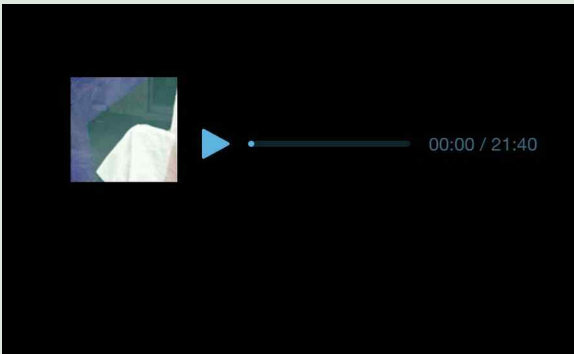
Vivid Visions Gallery

Contributions from *I Talk To The Trees*



Videos of Interest

"Day of the Straws" (audio), contributed by Ellen Evert Hopman



A reading from “The Sacred Herbs of Samhain” for “Day of the Straws”, Cork, Ireland. Click on the bottom blue line to hear about the Morrigan at Samhain.

The Right Rites For Rampant Ritualists

Overview

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

The Order of Epona

Established by Mike the Fool, Beltane, 61 Y.R.

Further developed by first inductee, John "the Verbose" Martens

19 Foghamhar, 63 Y.R. (August 19, 2025 CE)

Preparatory Details

The Order of Epona is a non-numerical higher order of the RDNA priesthood. It stands more as an honor society or side order in recognition of Third Order Druids who have done RDNA style "missionary work" on multiple occasions, which usually implies there were road trips or long-distance travel involved. Epona is the Gaulish protector goddess of horses, mules, donkeys, and by extension their riders or handlers. The modern equivalent of horses would be motor vehicles.

Any Third Order Druid can conduct this rite of passage. The badge of office is a horse figurine, or any depiction of a horse. The original version of this rite of passage was unscripted, brief, and informal. Although embellished, this expanded version is also kept relatively brief, but following a similar pattern to other RDNA rites of passage.

Prerequisite requirements: candidate must be at least a Third Order Druid in the RDNA, and should have completed at least four RDNA Missions to individuals or protogroves wishing to enter the ranks of the Reformed Druid movement. This may typically entail traveling notable distances for the sake of helping Druidism flourish. These benchmarks are inferred by precedent.

[Italic bracketed words] = instructions

Invocation

O Epona, protectress of horses, travelers, and means of conveyance, attend us now as we honor one who has traversed the countryside to bring a bounty of Druidry to others. Today we call upon _____ to step forward and be counted.

[Candidate steps forward]

Statement of Intent

The Order of Epona exists in Reformed Druidism to recognize your achievements and acknowledge the work you have done for the Reform. You have given of yourself in answering your call to service as a priest of Dalon Ap Landu. You have traveled great distances so that others can begin or enhance

their involvement in the movement. Today we seek to honor that dedication.

The Ordeal

You have traveled and seen the landscape change as you carry the blessings of Druidism to people in faraway places. Epona protects her horses and travelers in the four directions and beyond. Four is her sacred number: symbolic of those four directions, and of the four legs of a horse, or the four wheels of a carriage.

You have already completed at least four of such journeys. Knowing you have returned safely each time, you have already fulfilled the auspicious ordeal with her aid. Are you prepared then, to be formally acknowledged as a priest of Epona?

[Hopefully the candidate answers in the affirmative.]

Thus we need not ask more of you.

Ordination to the Order of Epona

In recognition of going where you have been called to serve in the Reformed Druid community, it is my honor to induct you into the Order of Epona. By the grace and humility of Epona, may you reach all destinations with peace and prosperity. May you feel a great sense of purpose with every step of the way. Therefore, with four Sigils do I hereby seal you as priest of the Order of Epona: from the East, from the South, from the West, and from the North. Behold, a priest of Epona!

Bestowal of Representation of a Horse, and Conclusion

In token of your service to others, please accept this symbol of your charge. May it inspire you to continue to answer your calling, and may the answering of your calling inspire others to help Reformed Druidism flourish wheresoever they too may be called. Thus concludes this rite of the Order of Epona.

Augur's Intuition

Overview

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

Presiding Augur: Jax K.

Over the course of the remainder of C.O.R.D's 6th edition, I'll be aiding the editor by sharpening my divinatory skills. My contributions act as an ordeal ahead of my ordination as a Priest to the Order of the Morrigan. And, here in the first year of my 3rd Order priesthood, bibliomancy with ARDA presents an opportunity for deeper connection with Reformed Druid history. May the Phantom Queen guide my rolls!



Methodology: Astragalomantic Bibliomancy, in ARDA

About this method

A *Reformed Druid Anthology* (ARDA) second edition is big enough to use three 10-sided *dice* (*astragalomancy*) to determine a random page number of ARDA to pull a line from. Re-roll to determine sections, paragraphs, and lines to single out for the interpretation. Whatever the verse, line, sentence is in the book that the dice count points to, that is what we will search for a mystical meaning in: *that* is bibliomancy. Please be aware that bibliomancy is sometimes discouraged because it presents a scenario where the reader might perceive a necessity to take words out of their intended context.

The Roll

Page number: 067

Paragraph or section: 1

Specific point, line, or verse within section: 8

Text of the Verse, Sentence, Phrase, or Line

"However, despite my ambivalence about my responsibility for bringing the Druids to birth, I am happy if there have been and are those who have found in its minimal belief stance a helpful source of meaning in life."

The wider context of the bibliomantic verse (to inspire further reading!)

This verse is the last line in David Fisher's "Epistle to the Encyclopedist" from 1973, which was a response to an inquiry by Rev. J. Gordon Melton, who at that time was Research Director at the Institute for the Study of American Religion. The RDNA would not be featured in Melton's

Encyclopedia of American Religions until the second edition from 1987 (p. 656). By the time of this letter, Fisher was already an Episcopal Deacon and no longer considered himself a Druid. Towards the end of this epistle, Fisher expresses that Reformed Druidry did not sufficiently fulfill him in his spiritual journey, but closed his letter with the above send-off.

These insights contrast with those in Mike the Fool's interview with Fisher in 2004, in which he shares that Reformed Druidry is "meant at its best to help people on their way find something, but then they should move on. If someone stayed a Druid all [their] life that would be unfortunate from my point of view" (p. 941). The same year, Stephen Crimmins offers his own analysis on this seemingly harsh criticism and the distance Fisher put between himself and the RDNA in his "David Fisher the Founder?" from the seventh volume of the Druid Miscellany (p. 690) that may add additional layers to critical assessment of the place of Reformed Druidry in the lives of its present and future practitioners.

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 and Links

- RDNA on [Discord](#)
- The *Order of Bradán Feasa* (OBF) RDNA [Druid Training Program workbook](#)
- Oakdale Grove's [BlueSky](#)
- Oakdale Grove's [Facebook page](#)
- Tribe of the Oak Celtic Reconstructionist (non-RDNA) Druid Grove [website](#)
- White Rabbit Grove's [Facebook page](#)
- Oakdale Grove's [Instagram](#)
- Ron Stonemage's [Instagram](#)

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!



Daybreak in Isparta, Türkiye, as the sun rises over the Taurus Mountains