

# C.Φ.R.D. Biquarterly

## Connexus Of Reformed Druids

A publication for the Reformed Druids of North America – RDNA

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# *Midsummer Solstice*



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

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# Remembering Kathie Courtice-Basquin

We are deeply saddened to learn that Kathie Courtice-Basquin had passed away on April 28, 2024. While this had happened two years ago, this unfortunate news came as a surprise to us only recently. A few of you may have been aware of this already, but it will also be new information for many of us. Today, we want to take a moment to remember Kathie and honor the legacy that she had created for Reformed Druidism.

Kathie was a member of the Reformed Druids in its founding year at Carleton College. She is best known in the RDNA for writing the lyrics for "Hymn to the Earth Mother." It is a processional song with music composed by Peter Basquin in a style akin to melismatic Gregorian chant. Peter was also a member of Carleton Grove in the RDNA's first year. They wrote the song together as a gift for the Druids, and a number of Groves and Protogroves sing or recite this in ceremonies to this day.



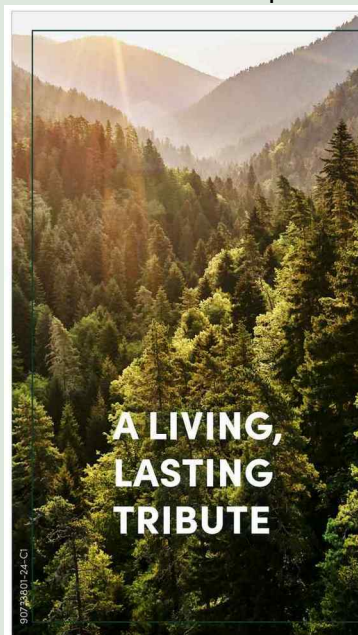
Source: [Legacy.com](https://www.legacy.com)

Something heartwarming to know in this time of sadness is that Kathie and Peter got married after they graduated from Carleton College in 1964. For 59 years they continued to share their love of music with each other and with the world. She led a fulfilling life with numerous passions. She was exuberantly involved in women's rights, and was also editor-in-chief of *Keyboard & Virtuoso Classics* magazine.

As a tribute to Kathie's life and contributions to Reformed Druidry, Oakdale Grove has arranged for 10 trees to be planted in her memory through the Arbor Day Foundation. The Order of Danu is the 10<sup>th</sup> Order in Reformed Druidism. It still has yet to have a living Atriarch appointed to it by the Council of Llyr, but for now it serves as an honorary order for Reformed Druids who have passed away. There's a mild debate as to whether it is reserved for members of the priesthood or for any Reformed Druid. The Council never voted on that detail anyway, so many regard it as an inclusive order, to which one is inducted upon passing by Danu herself. So for Kathie Courtice-Basquin, a grove of 10 trees is being planted to commemorate her as a 10<sup>th</sup> Order Druid.

Thank you for everything you've done, Kathie; hail and farewell!

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The Arbor Day Foundation  
has received a donation  
in memory of  
**Kathie Courtice**

As a tribute, 10 trees  
will be planted in  
Chippewa National Forest

This memorial was given by  
**Oakdale Grove, Reformed Druids of  
North America**

"When we plant trees, we plant the seeds  
of peace and the seeds of hope."  
-Wangari Maathai

  
Dan Lambe, Chief Executive

 Arbor Day  
Foundation.

# News of the Groves

## News from Oakdale Grove (Minnesota)

In Mid-May, four of our Grove members went on a road trip to Rushford, Minnesota to hold a memorial service and rite of deconsecration of a 353 year old bur oak tree. We all carpoled together, because petroleum prices were at their peak around this time. We began with a potluck picnic at one of the pavilions in the park. For a beautiful spring day, the rural park was almost entirely vacant. To our astonishment, an 8 foot tall stump of the massive ancient tree still remained in place. The rest had been removed a year ago after a summer storm brought the tree down. The remaining trunk is about nine feet tall.



The storm damage was extensive throughout the park, situated atop Magelssen Bluff, a limestone-capped sandstone erosional remnant in the Driftless Area of southeastern Minnesota. The picnic pavilion we had our luncheon at had a hole punched through the roof, and numerous other trees on the bluff were leaning to the east or toppled over, many of them aspens. After our picnic, we held our solemn rite of deconsecration, anointing the trunk with the Waters-of-Sleep-Eternal. No doubt it will still come face-to-face with the continual flow and will be life once again. After the ceremony we went to the part of the park where the (either Mississippian or Oneota Culture) burial mounds were, but we did not find them. Jax later found out the mounds had been obliterated after being excavated in the early 20<sup>th</sup> century.



Since our first May casual hangout was more of another ritual that was a bit of an expensive road trip for some of our Grove members, we held a supplemental monthly hangout the following weekend at one of our regular Caribou Coffee haunts. We had nine people attend that event including two visitors. Initially our plan was to start devising an RDNA themed set of meditation beads, but since we had visitors, we segued in to the history of Reformed Druidism, and went down the educational rabbit hole that is the higher orders of Reformed Druidism, and how they were created and populated.

Our June casual hangout was when we took a deep dive to focus on developing RDNA style meditation beads. We had a ton of ideas of what to incorporate in a way that was solidly Reformed Druid in scope. We sat in the shade at Hidden Falls Park and gradually realized we either needed too many beads, or didn't have enough. We were trying to find the right ratio for a well-balanced set, and were stumping ourselves over what seemed like almost too complicated of a simple design idea. We circled back to the idea of developing several different layouts for different purposes or interests within Reformed Druidism. Given the diverse backgrounds of everyone in the RDNA, its not as easy to develop as it may seem!

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On Saturday, Oakdale Grove combined powers with Carleton Grove at the annual alumni reunion. With help from the Carleton College Chaplain, our Midsummer Solstice Ritual in the arboretum was an official alumni event! The weather was relatively cool out compared to most summer solstices we've had; one could comfortably wear short or long sleeved clothing. The Council Ring ritual site was prepared by Edward Wellspring, the altar was set up, and attendees rallied at the bridge between Lyman Lakes. With the sound of the carnyx, I rudely interrupted the casual conversations of the murmuring throng and announced the procession to the nemeton.



Thirty attendees circled around the fire pit. The bonfire was lit and the Waters-of-Life were poured into the pitchers. The gentle midsummer breeze wafted bonfire smoke equally to all attendees. In honor of Kathie Courtice, sacrifices of each plant and tree mentioned in the *Hymn to the Earth-Mother* had been prepared and distributed to volunteers. We sang the hymn, and each volunteer raised their plant or tree when it was stated in the song. The volunteer holding the oak branch later told me he knew Kathie Courtice personally, and that the activity with the hymn held special meaning for him on this day. At the Sacrifice, the plants and trees from the hymn were offered to the fire. The omen was good, with repeated signs in the south, whence Belenos was beaming brightly.

As usual, our two pitchers separately contained diluted Scotch and plain water, so that there is a non-alcoholic alternative available for those who don't drink alcohol. The Waters made the rounds. When the Server and Preceptor arrived in front of a kid who was about 7 to 9 years old, in the most polite tone, she requested, "Whiskey, please!" We all had a good laugh as the Server poured the plain water. I would imagine she is destined be the Arch-Druid of Carleton Grove in time for the 75<sup>th</sup> anniversary gathering. She and six others are now First Order Druids, as well (and there was much rejoicing)!

See also Jax K's photo set from the Midsummer Reunion in the *Vivid Visions Gallery*!

# Bardic Column

## **The Solstice – June 2026 by Johano Sycamore Bear**

*Days are at their longest,  
Nights are at their shortest,  
Or is it the other way?*

*North or South,  
Warm or cold,  
No matter the season,*

*The wheel of time spins on.*

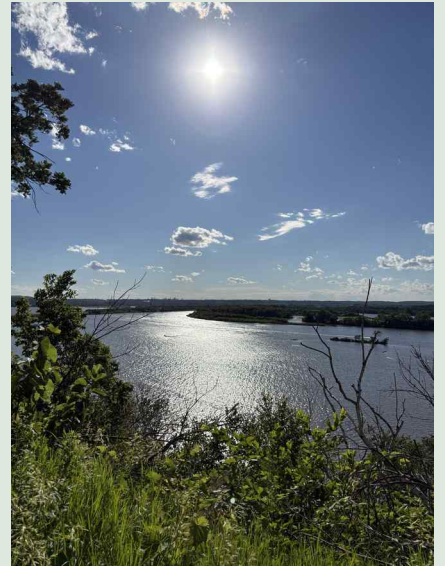
*Our earth is a wondrous cycle.  
Winds move air to balance pressure and temperatures.  
Currents move differing salinities and temperatures though the oceans.*

*Balance in all.*

*We marvel at the lushness of life in summer.  
We marvel at the barren landscape in winter.  
We feast of the bounty while  
We gather for the lean times.*

*The wheel of life  
The wheel of time*

*The constant reminder of the ebb and flow  
Our Earth-Mother.*



*Mississippi River, Hastings, Minnesota  
by John the Verbose*

## **2026 Spring of Rising Breath by Edward Wellspring**

Birds came early in impatient waves that wished away the winter's sleep. Their rising voices summoned spring to make its bold entrance. Seeping, slushy heat revived roots and bulbs to stir in this muddy warm, while lingering snowbanks' whispered protests rose curling from their arching backs. As the river rose, so did its vapor, and stuttering tongues of mist stumbled over banks and beyond trunks. Thick fogs clung to town and softly stood their protest to the lengthening sun – one even until noon. Boreas had not had his full say, flicking ice and frost at us until breath rose hotly and swiftly in the morning. Between bouts of chill, distant sun, thick clouds even brought a tremendous dump of short-lived snow!

Quick changing winds jumped back into a pattern of dripping, trickling spring. In still air, the sounds carried far and echoed around a forest-fenced landscape. Birds surged in sonorous swarms. They took to nesting early, allowing weeks of courting and banter. Rambunctious birdsong burst out each dawn, swelling and rising with the sun and ringing out over opalescent dew. It was a season of hawks, happy hunters seen often and prominently at certain haunts. One nonchalantly allowed me to relish watching its meal, and two teamed up to harry and dismiss a cowardly, carcass-rustling eagle. Frolicksome rodents and rabbits abounded underfoot, but were balanced by this dragnet of ready beaks.

In strengthening sun, the floor of the Mother Grove burst into blooms of blue and white! Trees mustered themselves early into rubicund readiness, but hesitated amid snatches of cold snap. Since rain froze to their limbs like mirrored ligaments, shrubs and bulbs eagerly budded first. Clear light enhanced their colors, and with swift weeks of dry days they faded again like ebbing tide. Cowed by remembrance of winter's malice, vibrant leaves emerged in slow stages delayed by departure of rain. Warmth seldom appeared though days dried into drought, static patterns of skies clear yet cool. And the wind arose in cresting gusts, bending grass and breaking bough. Cumuli and long-kept coats were driven by wind, air rising and rushing with such force that it threatened liftoff. A tardy round of gelid rain and hail pelted soft green growth left to question, will summer come?

# Campfire Colloquy

## Overview

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

## Summer Solstice Druid Traditions by Ellen Evert Hopman

Summer Solstice is the longest day of the year and also the shortest night, which makes it an ideal day for Druids to do an all-night initiation vigil. It is especially the time to honor the sacred fires of creation; the fire in the center of the Earth, the fires in the sky such as the Sun and stars, and the fires of life that cause the plants to grow. It is also the time of the first harvest; that of the medicinal herbs.

Herb magic would once have been a Druidical function, and we can still collect the plants in the old Celtic way: taken with the left hand while wearing loose clothing and using no metal. A nonmetallic cutting tool such as a bone or crystal blade would be the least offensive to the Spirits, and each plant should be transferred to the right hand and then placed onto a clean cloth—and never be allowed to touch the ground. After taking the plants a thanks offering of milk, cider, or honey should be given to the Earth to compensate her for her loss.

In Brittany medicinal plants were once classified as coming from the body of the slain God; in effect, from Father Nature. Psychotropic herbs formed the head of the God, for example Henbane (*Hyoscyamus niger*), Nightshades (*Solanum* spp.), and spiritually important Druidic herbs like Vervain (*Verbena officinalis*, *V. hastata*, *V. urticifolia*). The blood of the God was found in vulneraries and anticoagulants such as Saint John's wort (*Hypericum perforatum*) and Yarrow (*Achillea millefolium*). Saint John's wort "bleeds" red when the flowers are crushed in your hand or are made into oil and Yarrow stops bleeding when applied to nosebleed or a wound.

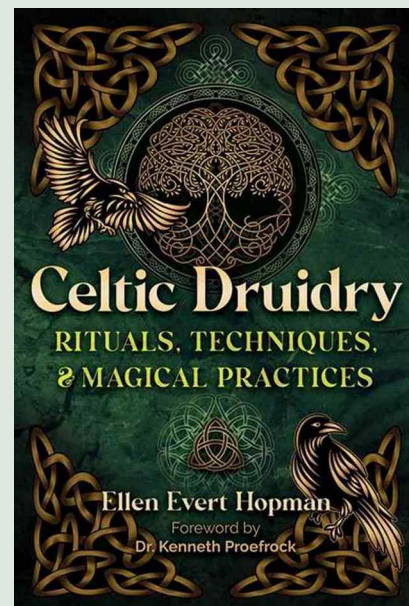
The inner organs of the God were symbolized by herbs that help the digestion, the reproductive organs and the organs of elimination, such as Male Fern (*Dryopteris filix-mas*) which is anti-parasitic, and the limbs by Mugwort (*Artemisia vulgaris*) for inflammation, and wounds.

At Summer Solstice bonfires were once ubiquitous in Celtic areas; on hilltops, at crossroads, near Holy Wells, and on tribal borders. The fires were lit at sunset because for the Celts the day began when the Sun went down. Other activities with sacred fire included throwing lit torches into the air, rolling fire wheels down hills, carrying torches around the boundaries of the land and in between the rows of crops, and spreading embers and ashes from a sacred fire among the crops—a type of ritual purification by fire. Torches were affixed to walls and to the house and barn, and left burning all night.

In Ireland the longest day was sacred to the Goddess Áine and her sister Grian (Sun) possibly the Summer and Winter Suns, who were said to have a sanctuary on the mountain called Cnoc Áine. Folk would gather there to observe the Moon and then march through the fields and cattle herds with lit torches.

Modern Druids and Pagans can celebrate the Sun's height by having a ritual fire. Make offerings to the fire of the things that fire likes such as butter, ghee, oil, dried herbs and flowers, and offer it a drink of alcoholic spirits. After that, celebrants can dance around the fire or leap over it for luck – so high the leaping, so high the grain will grow! Fire naturally carries things upward to the realm of the Gods and Goddesses. Write your petition on a scrap of paper or tree bark and give it to the fire. The smoke will carry your wishes to the Sky World.

Excerpt from "[Celtic Druidry – Rituals, Techniques & Magical Practices](#)" by Ellen Evert Hopman



Find my books at [www.elleneverthopman.com](http://www.elleneverthopman.com) My new children's books are "[Once Around the Sun – Stories, Crafts and Recipes to Celebrate the Sacred Earth Year](#)" and "[Magical Tales to Celebrate the Wheel of the Year](#)" My newest herbal is "[The Sacred Herbs of Yule and Christmas - Remedies, Recipes, Magic, and Brews for the Winter Season](#)" You can learn about Druids in "[Celtic Druidry: Rituals, Techniques & Magical Practices](#)"

# Seeker's Corkboard

## Overview

Here you can state that you are seeking others to form a protogrove. Long has it been said, "*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! These bulletins will be in each newsletter until you ask otherwise.

To submit a Seeker's Corkboard request, email the editor with **your preferred name, location, and email address** that you check at least weekly. Any information you submit to this section becomes public. Your email address in the newsletter will have characters swapped: & and / instead of @ and '.' to prevent roving address harvester/spam bots from mining them.

## Standard Safety Disclaimer

We 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 (alphabetically by country, state/province/region, then by town name)

**Germany: Bavaria: Munich:** from Clelia-Maria

I'm a First Order Druid looking for like-minded folks around Munich, Germany. I'm solo and I also haven't been practicing for too long, but I think it'd be great to meet up with others and study and just enjoy Nature together. I know the chances are pretty low, but it's worth a shot, right? Email [dobre029&umn/edu](mailto:dobre029&umn/edu)

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

**USA: Georgia: Savannah:** Hey this is a PSA from the editor. 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). Email the editor if you wanna put in a bulletin here!

**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](mailto:gremilkin&proton/me).

**USA: North Carolina: Boone:** from Maddox Main: I am in the early stages of forming a proto-grove to serve this area. I have name ideas, but I would prefer it be a group consensus. Fellow Druids or anyone interested, please get in touch with me at [RDNA\\_Maddox&proton/me](mailto:RDNA_Maddox&proton/me).

# Vivid Visions Gallery

## Contributions from Jax K — Carleton Grove & Oakdale Grove Midsummer Reunion



# The Right Rites For Rampant Ritualists

## Overview

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

### Hymn to the Earth-Mother

Music composed by Peter Basquin, lyrics written by Cathie Courtice, 1963. There's never any requirement or obligation to sing or recite this in RDNA services, but it is part of our foundational traditions. You'd merely be encouraged to *consider* incorporating it into your practice.

O- Earth- Mo- ther! We praise Thee that seed springeth, that flower  
o- pen- eth, that grass wa- veth. We praise Thee for winds that whisper through  
the grace- ful Elm, through the sha-pely ma- ple, through the live- ly pine,  
through the shi- ning birch, through the mighty Oak. We praise Thee for  
all things, O- Earth- Mo- ther, who gi- vest Life.

See also John the Verbose's recording of [Hymn to the Earth Mother](#)



# 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 workbooks](#)
- Oakdale Grove's [BlueSky](#)
- Oakdale Grove's [Facebook page](#)
- Tucson Grove's [website](#)
- 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 & Training Program

## 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 2026, the 64<sup>th</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.

## 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). **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.

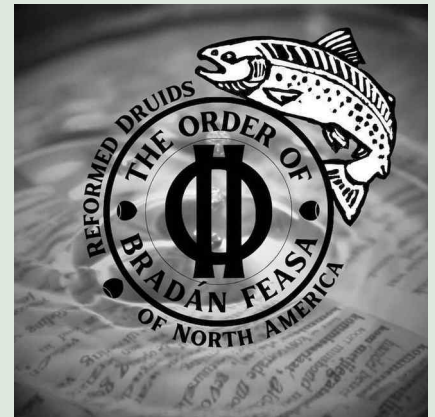
## ARDA Derivative, Condensed, or Adapted Works

- [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)

## The Order of Bradán Feasa (OBF)

### Oakdale Grove's RDNA Druid Training Program

There is a free training program for the RDNA. For those who complete the program, they will be inducted into 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. Bear in mind that *induction* into the honor society does not constitute initiation into any of the ranked Orders of the Reformed Druid hierarchy.



While initiations to the Orders are conducted *in person*, induction to the Order of Bradán Feasa works for distance learners. Induction is less formal, and more of a "You did it, and now there's a record of it!" The training program consists of three units divided into interactive PDF workbooks. There's a lot of reading, but also various activities for a dynamic learning experience.

Prescribed training programs are technically antithetical to the independent learning philosophy as promoted by traditional Reformed Druidism. However, over the years, so many of you have asked if there was a training program, and you were turned away downtrodden when you were told to "Just go talk to a tree." For so many people, they felt that their sincere inquiry was met with a curt and dismissive canned response. Rest assured, the Order of Bradán Feasa will also tell you to do that.

### [OBF Unit 1: Understanding Druidry](#) (direct link to PDF)

The first workbook is the largest of the three. It contains history of the ancient Druids, the Revival Druids, and the modern religious Orders with an obvious primary focus on Reformed Druidism. There are also activities such as personal rites of passage, meditations, crafts, journal prompts, short essays, and other assignments. When completed, participants email the finished workbook back where it will be reviewed, and assigned a *complete* or an *incomplete* status. If *complete*, the participant will be sent the Unit 2 workbook.

### **OBF Unit 2: ARDA Course & ARDA Exam**

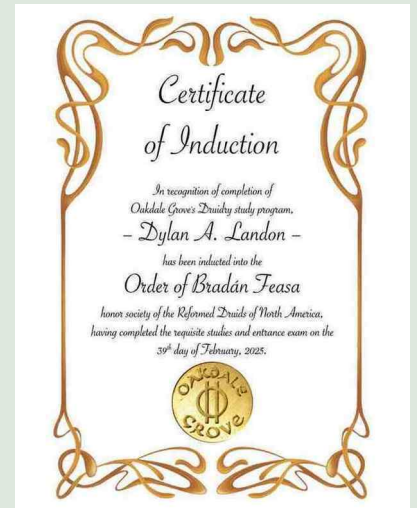
The second workbook is the smallest of the three. Though that is misleading because it will require the most reading in ARDA. Links to the free PDF of ARDA II are also provided in the workbook. The ARDA study course was originally created by Mike the Fool circa 2014, and was designed to be facilitated in a Facebook forum. We've incorporated the program into Unit 2, and adapted it for providing short answer or short essay questions. The original course was expanded upon. Some of the questions are labeled as optional, or just as journal prompts because the questions can get a bit personal or difficult to answer, *and* the course facilitators don't want to review *that* much of your homework! We will never ask to view your journals, though.

Unit 2 is divided into two sections. The workbook is Unit 2A. When participants finish, they can email it

in to be reviewed. Facilitators will mark it as either *complete* or *incomplete*, and will send the link to the ARDA Exam to those who receive a *complete* status. The ARDA Exam is a Google Quiz. Since this program supports distance learning and has an online quiz, it is an open-book exam. Therefore, in order to pass, participants must score 90% or higher. There are 101 questions. Each question has one, two, or three points assigned to it based on its difficulty, for a total of 141 points. Participants may retake the exam as many times as they like to achieve a desired score.

### **OBF Certification**

When participants pass the ARDA Exam, facilitators will send them a PDF certificate of induction into the Order of Bradán Feasa. You read that correctly: only the first two units are required for OBF certification, because Unit 3 is for training Clergy candidates. Not all Druids want to be clergy or take on all the affiliated expectations. They will also be sent the optional OBF Unit 3 workbook in the same email as the certificate of induction, and they can look into advanced Druidry minutiae. Anyone who achieves induction into the Order of Bradán Feasa would also be very well equipped to serve in the elected office of a Grove Preceptor. They'd be equipped to provide mentorship to newer members of the Druid community, and could even theoretically conduct an "RDNA 101" seminar in a community center or public library conference room (don't worry, that's *not* any of the assignments).



### **OBF Unit 3: Clergy Prep Course & Grove Governance Guide**

This third workbook is almost as large as the Unit 1 workbook. This one is for Druids who desire to train to be clergy, and for those who would run a Grove or even just a Protogrove. The Unit 3 workbook is also divided into two parts, 3A, and 3B. Unit 3A covers many significant topics for preparing to be clergy. There will be some overlap in regard to topics that also encompass running an RDNA fellowship, but the focus on the aspects of the individual will be at the forefront. Full disclosure: Unit 3 clearly states this does *not* constitute a Druid seminary course. It's more of a primer, but at the same time, it is probably more advanced than a majority of direct mentorships from Third Order Druids to their candidates.

Unit 3B is the Grove Governance Guide (GGG), which encompasses topics specific to running a protogrove or a Grove. It also provides instructions for a Grove's Preceptor and Server, explaining what is expected of them and how to do their job in a group setting. The Unit 3 workbook also has modules that would fit just fine in Unit 1, but are in Unit 3 due to their heightened relevance to those running a group. This workbook is actually not an interactive PDF form, because it doesn't have essays or assignments. So far there is no intention to add certification for Unit 3, though that may evolve later if there's any significant demand for it. It is currently intended as a reference book or a guide.

# 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.

Send your content to the Gmail account "MNdruids" and include **CORD** in the subject bar. Separate the content you want in the newsletter with a line as a string of underscores (if there are parts of your email you don't want to share). Please especially include the name you wish to be credited with, or your first name will be used from the email address (or "Anonymous" if your name isn't in the address).

Example:

From: sender@snailmail.com

To: MNdruids@gmail.com

**Subject:** Submission for **CORD**

Hi, this is my submission to the newsletter. **Credit me as** Jitterix the Caffeinated.

**\_\_\_\_\_** [use a string of underscores to separate unwanted content]

"A Cosmic Haiku"

Sun shines on all things,

Yet some things still can't be seen,

Dark matter floats by.

**\_\_\_\_\_**

PS: See also my attached photos for the Vivid Visions gallery.

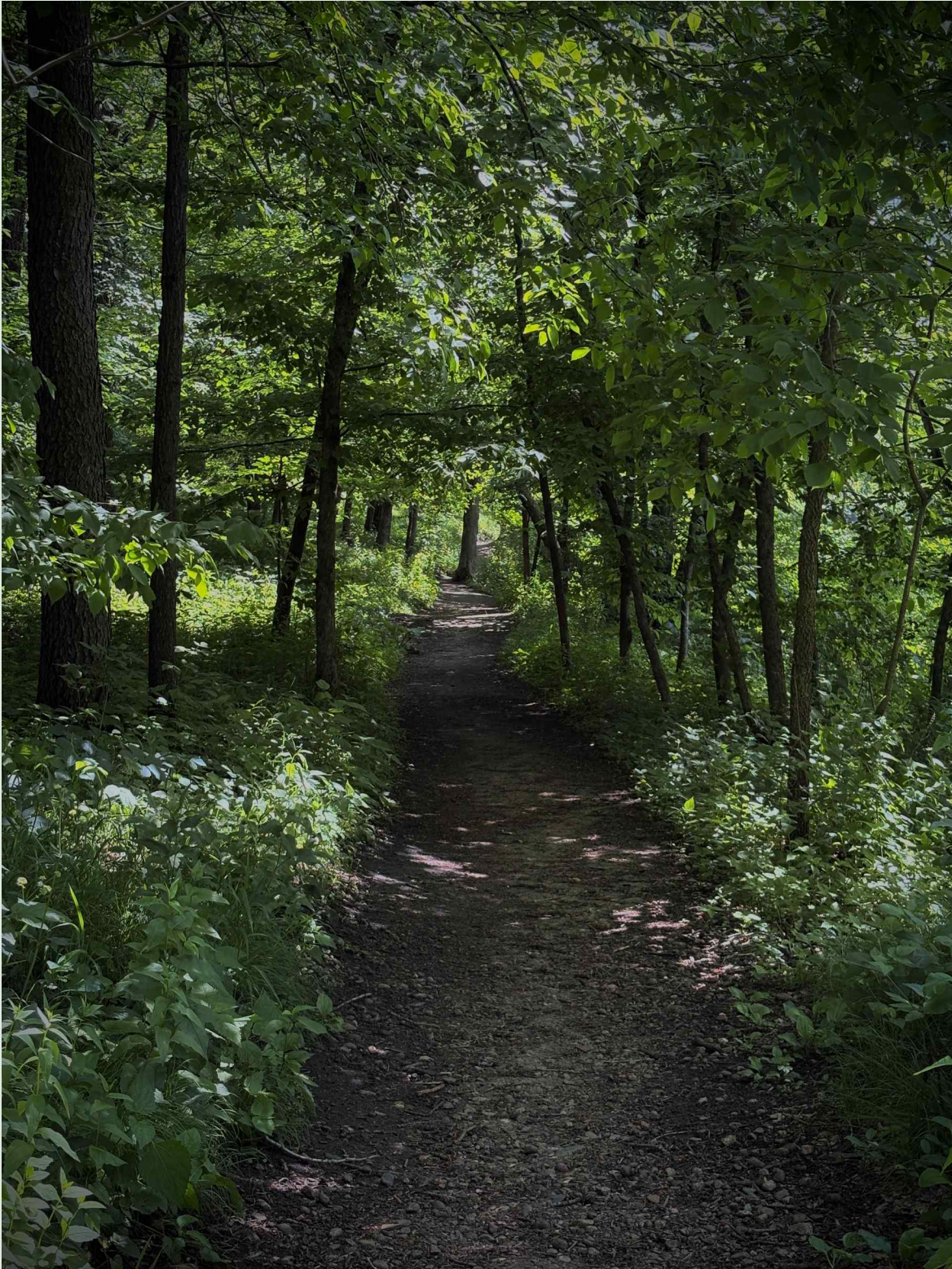
## What Does C.O.R.D. Look For? Content that is PG-13 or tamer in the following categories:

- 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
- 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!



**The path less taken, Big Willow Park, Minnetonka, Minnesota**