

C.Φ.R.D. Biquarterly

Connexus Of Reformed Druids

A publication for the Reformed Druids of North America – RDNA

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Lughnasadh



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

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News of the Groves

News from Tuatha Avalon Protogrove (Indiana)

Announcing a new fellowship in Sullivan, Indiana: Tuatha Avalon Protogrove! This one was meant to be announced in the Midsummer issue of *C.O.R.D. Biquarterly* but was inadvertently overlooked.



News from Wiregrass Protogrove (Alabama)

Announcing a newly forming RDNA Protogrove in Dothan, Alabama! It has been a few decades since there has been a fellowship in Alabama. It is good to see more representation for Druids in the deep south; hail and welcome!

Both of these new fellowships have been added to the [Grove Finder](#) page of Oakdale Grove's website. It is always exciting to see new Groves and protogroves forming. Even if you're solo but have been wanting to be in a Grove or protogrove, consider registering one. Just by getting established, other Druids will eventually reach out, and your fellowship can take off and support your local spiritual community!

News from Tucson Grove (AZ)

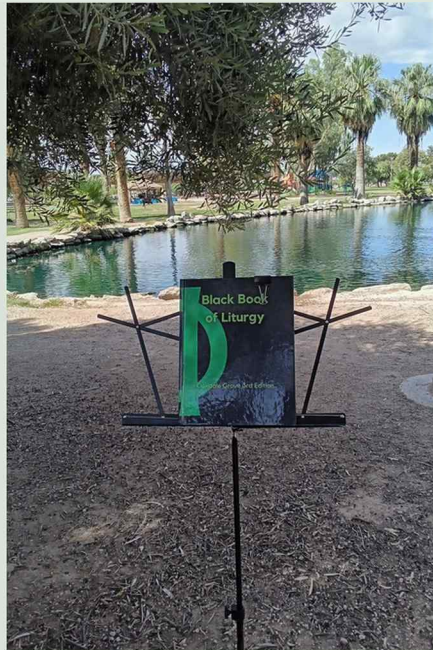
Tucson Grove got together for our Summer Solstice Celebration on Saturday, June 20th. Four Grove Members were present (along with a LOT of ducks). We used the standard RDNA Liturgy from the Black Book of Liturgy. The big news, however, is that the Grove Officers for the 2026-2027 Grove year took their positions.

Those officers are:

- Archdruid – David Foster (Gannd)
- Preceptor – Adam Grose (Meirneal)
- Server – Raya Fand (April)

We held an installation for our new Server and consecrated her to the First Order in the Reformed Druids of North America. With this installation, April becomes Tucson Grove's second Server. Thank you, April, for your willingness to step up. We look forward to working with you. Our first Server (Gracie) wanted to step down from the position. We thank her for 3 years of service to the Grove as Server (she is also one of the 4 founding members of Tucson Grove).

Tucson Grove met on Saturday, August 1st at Reid Park here in Tucson. We celebrated Lughnasadh using the ritual script from the [Black Book of Liturgy](#). There were 10 in attendance, including one canine. But I still count him (nice meeting you, Buster). We also started training our new Server. We had a few issues. Most of those, though, were my fault not hers. Despite the issues she did very well. It was extremely hot here in Tucson yesterday, so we advised all attendees to bring a lot of water to drink. That's life in the Sonoran Desert. Blessings of the season to all.



Meirneal
Grove Preceptor

News from Oakdale Grove (Minnesota)

After having great (and unusually cool weather) on the weekend of the Midsummer Solstice, yet another undeserved heatwave arrived and pushed the Druids indoors. The extreme heat warnings and then the orange wildfire smoke from up north then cast omens of doubt on our July casual hangout event. We had a highly anticipated hike planned on the exact day of the 40th anniversary of the 1986 Fridley F2 tornado, and we were concerned that we'd have to postpone it to an arbitrary date beyond the actual anniversary.

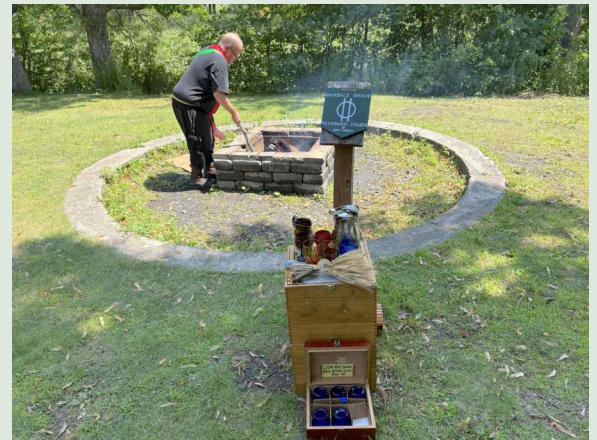


However, with multiple Grove members bargaining and sacrificing to Taranis, we had an unexpected break from the heat and the smoke. Right on the day, we had typical warm Minnesota summer

temperatures, an actual slightly *cool*/ breeze from the northwest, and no wildfire smoke to chew on! We had seven attendees meet us inside the air conditioned vestibule of the Springbrook Nature Center. We began our hike, joined by damselflies and dragonflies that seemed to keep all the mosquitoes away. For a 127 acre preserve with a vast wetland, I was surprised at the lack of mosquitoes.

We hiked the trails that still exhibited tornado damage. We saw areas of young replanted trees, and areas that had never been replanted. We saw older oaks with numerous scars of ripped-off limbs that have healed and continued to grow across the decades. We saw a mature maple that had tilted as it resisted being uprooted, and then since angled back up to grow vertically again after the tornado. It was a good hike on a decent day! Then the heat wave came back for another two weeks.

On the eve of Lughnasadh we had a morning thunderstorm and a day of chilly overcast reprieve. I almost wanted a jacket when I went out for the evening, it was wonderful! On Lughnasadh proper we were blessed with another typical Minnesota summer day. It was a little humid, but that decreased as the day progressed. Hawks and egrets joined nearby as nine Druids celebrated the first harvest.



The fires consumed our sacrifices, and the winds were all too eager to let us know of the acceptance thereof! Two of Oakdale Grove's members entered the Second Order, most faithfully stating their vows to the service (and to the surface) of the Earth-Mother with the time-honored *Cherniack Response*. This is the time of year that Oakdale Grove also opens up for nominations of Grove officer roles. Our election cycle is on the Autumnal equinox, and members have until a week before then to self-nominate for the positions of *Arch-Druid*, *Preceptor*, *Server*, and *Bard*.

Since Lughnasadh is also *International Mead Day*, we then celebrated the remainder of the afternoon at White Bear Meadery, a local Nordic-themed mead hall. They have 24 varieties of locally made mead on tap, which makes it a challenge to decide which ones to try first. Being International Mead Day, there was a 20% discount, which makes it that much easier to try more! As the Morrigan said after the second battle of Maighe Tuireadh: *A chalice brimming, mead in abundance!*



“A First Harvest Devotional, 2026” by Cian (Kaifi) of Maryland

*Holy Ones Whom I know
as the great shapers of our existence,
Gaia, whole spirit of Earth, and radiant Lugh,
I approach You with a grateful heart
and a mind filled with awe
at how Life is sustained.
I respect the spirits of the Landscape
who move through cycles of life and death
for their vitality also enlivens us.
May rays of Awen flow through this prayer.*

*This is the time of the First Harvest
in which we reflect on how land produces crops
that feed us so we continue
to breathe, walk, speak, think, and live.
Each harvest holds and furthers Life
for each of us and all humanity.
I marvel at how sacred elements cooperate
across the season to move
the ongoing cycle of life:
Sunlight, soil, minerals, and water
nurture seeds that become plants —
Wheat, barley, rice, carrots, and more.
One loaf of bread holds
the nwyfre of Gaia and Sol
cultivated with human hands,
traditions, and science built over generations.*

*I value the food and drink
that supports my body's health
in this uncertain year of crisis.
I do not forget the process of bread,
wheat germ taken from shafts,
milled into flour,
combined with yeast and water, baked into nutritious bread.
We live by the Harvest Law
that we must cultivate from what we planted*

*so let us plant and reap responsibly;
Truth is the harvest scythe, inescapable.*

*May my prayer reach the Deities,
the Living Earth, Land Spirits,
and resonate in my spirit.
I give thanks for what nourishes my life.*

“The Knowing” by Johayan Sycamore Bear

*O, Lugus, God of the Harvest and Master of the Arts!
Walk with us this harvest and bless us with abundance.*

*The long waving grains have begun to turn from green to yellow.
The trees and vines grow heavy with fruits and nuts.*

Lugus, we humbly ask your blessings as we prepare for the coming winter

The Arch-Druid picked up the offering from the large jaspilite altar that formed the center of the Grove’s sacred space. They then placed them onto the fire, one at a time: a braided bundle of wheat stalks, a large pressed sycamore leaf, and for a bit of pomp and circumstance, two ears of popcorn that had been dried and prepared for the occasion.

As the offerings went up in smoke, bringing their messages to the Gathered Ones; the Arch-Druid smiled knowing the offerings had been accepted.

Even though, in the present day, we do not need to pray for survival through the winter, there was knowledge to be gleaned from the Old Ways, ways to apply it to the present day, and ways to pass it on to future Druids.

May you find joy, love, and abundance in your life and may you spread the same into the lives of those around you.

Peace, Peace, Peace
Johayan Sycamore Bear

Campfire Colloquy

Overview

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

Book Review from John the Verbose of: The Book of Cernunnos by John Beckett and Jason Mankey

In preparation to develop an *Order of Cernunnos* for the Reformed Druid movement, I selected this book as a first deep-dive into a scholarly quality book on the topic. I've met Jason Mankey, and have read enough of John Beckett's blog posts to understand they are both very reputable in anything they set out to achieve. I was excited to start reading this book in my spare time, though I quickly concluded that I will need to gather a lot more information to follow through on my own goal for the RDNA.

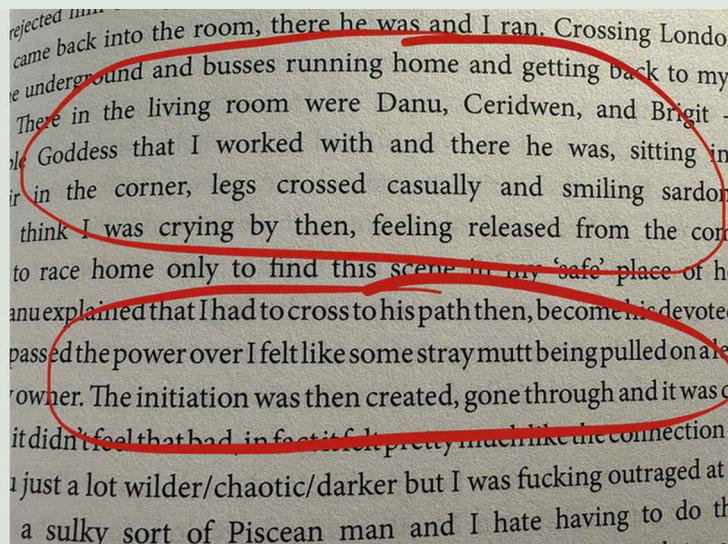
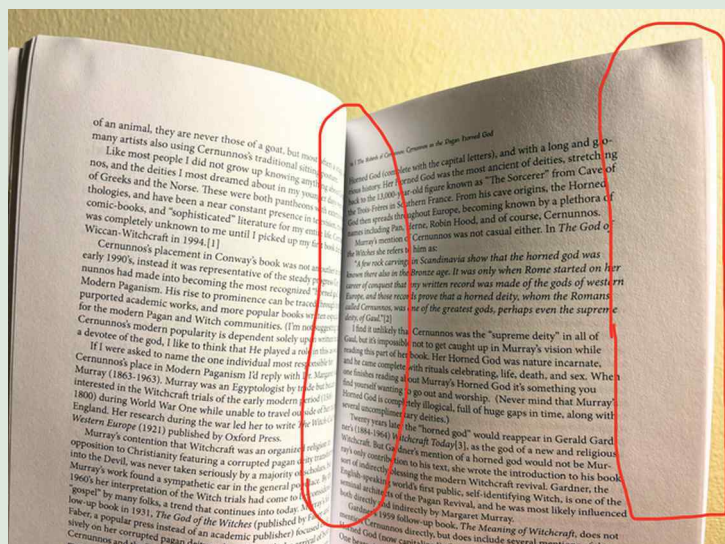
The *scholarly* content of this book is all tucked into the first 45 pages of this 176 page book. Unfortunately it makes up only one quarter of the content. I quickly learned that there are more *ancient* writings about the Druids than there are about Cernunnos (which in both cases, is very little). I was elated that the authors offer stark criticism of calling Cernunnos *the horned god*, because antlers are not horns. In historical depictions, the only universal consistencies of the Cernunnos figure seems to be antlers and torcs. All the other symbols of the god show up only some or most of the time.

The authors speculate that there may have been multiple Cernunnos deities, each with regional variations, rather than being a monolithic universal figure. It was also enlightening to learn that Cernunnos wasn't a sexualized figure until Margaret Murray wrote The Witch Cult in Western Europe in 1921. Over the 20th century, UPG (unverified personal gnosis) thoroughly corrupted the image of the antlered god, but in the grand scheme, that's okay. Like, if you were an unsung and celibate deity for the past 1,600 years or so, you might get a little pent up, too?

The academic section ends, and goes into "Part 2" as a compilation or anthology of experiences shared by contributing authors or interviewees. This section is really helpful to see the diverse ways that Cernunnos has appeared to neopagans. Though for my situation, I was really hoping for more scholarly content. For a majority of readers, Part 2 will actually be refreshing and inspirational. There we can actually see what the authors previously indicate as not necessarily being UPG, but *SPG*, (shared personal gnosis) – where our different experiences with Cernunnos actually exhibit interesting ahistorical commonalities. The last two parts in the book contain devotional poetry and some shared rituals for the antlered god, and I think many readers will certainly find further inspiration in those sections, too.

This book really needs a second edition or a new editor, though. It was hastily edited and formatted in a way that makes it physically difficult to read. The margins and the gutters seem to be reversed,

where the text sits way too close to the spine. The page numbers are sitting nearly in the spine of the book as well, and the outer margins are a bit too wide. This is one of those books that needs to be splayed wide on a desk or table to really get those creases to form in the spine. The other readability issue is the justified text alignment that will space the letters apart so that they will reach both ends of the margins. In most text-based media that's not a bad thing, except the varying widths of words on separate lines could be a bit distracting. In the case of this book, however, some of the justified text is packed so close together that the spaces between words vanish almost entirely. That lack of adequate spacing low-key made me want to throw the book at the wall.



Overall, I think this book is worth the read. You'll laugh, you'll cry, you'll want to venture out into the woods and seek the antlered god for yourself. Bring grapes. It's a safe bet that you'll probably still want to read more (always a good thing). This book is probably an excellent primer to prepare you for what is authentic about Cernunnos vs what is modern invention. Then when reading other books about him — especially if other books don't explicitly state what is modern — you'll have a decent basis for spotting what's new and what's original.

***The Festival of Lúnasa* by Ellen Evert Hopman**

The festival of Lúnasa derives its name from the classic Irish *Lúghnasadh*. A *nasad* is an assembly, and thus Lúnasa is the “Assembly of Lugh.” Lugh, a Celtic God of light, the sun, and the harvest, was king of the mythical Tuatha Dé Danann, and this festival celebrates the beginning of the harvest season.

Lúnasa is celebrated on hilltops, on the tops of mountains, on riverbanks, and by ponds and lakes. Offerings such as fresh butter, flowers, and fruits are left on or beside holy wells, lakes, and waterways. Loaves of bread made with the new grain are shared. Great fairs are held, with athletic, music, dance, and poetry competitions. Debts are settled, weddings or hand-fastings (trial marriages of a year and a day) performed, contracts signed, and new laws declared. It can be a wild, joyful time to thank the Gods for the abundance of the crops and to ask for their blessing in gathering the harvest.

The old *shanachie* was making his rounds again, and as usual he was on his way to the little thatched cottage where Fiona and her family lived. It was now mid-July, high summer, which was always a good time for a tale because the crops had been planted but the harvest had not yet begun.

The days were long at this time of year, and the sun still shone even after supper was finished and all the dishes were put away. In the evenings, Fiona liked to sit on the little wall in front of the thatched cottage and watch the horses and carts pass by. She always waved at them, whether she recognized the horses and riders or not. This evening, she was thrilled to see the shanachie making his way down the lane. Fiona noticed that he was carrying something new this time—a long, shiny stick.

“Hullo!” Fiona cried as she ran to give him a hug. At five years of age, she was so small that she could only reach his legs, but the shanachie bent down to bring himself closer.

“What’s that you’re carrying?” Fiona asked.

“This? Why, this is my Faery stick. It’s made from a blackthorn tree. It brings me luck and protection everywhere I travel!”

Fiona’s eyes grew wide and round as copper pennies. The shanachie was always full of surprises. “Have you come to tell us another story?”

“Why yes, I have!” said the shanachie. “It’s almost time for the reaping to begin, so I thought I would tell you a story about Lugh, the great God of the harvest.”

You see, the shanachie was one of a long line of storytellers, each the son of a storyteller, trained by his father and his grandfathers before him. Their lineage went all the way back to the ancient Druids. It was the responsibility of the Druids and bards to pass down the old tales because they had much wisdom hidden in them and were far too precious to be forgotten.

The shanachie entered the house with Fiona dancing at his feet. Mamaí took his cloak and walking stick as Daidi handed him a cool glass of apple cider. Fiona's grandmother led him to his usual seat by the fire, and just as soon as he was settled the neighbors started coming in. When everyone was comfortably seated, the shanachie cleared his throat, took one more sip of cider, and began to spin his tale.

"It was the end of summer, a long, long, long time ago, when the grain was yellow and already ripening in the fields but not yet ready to be cut."

"You mean like now?" asked Fiona, who was seated on the floor gazing up at the shanachie with excitement in her eyes.

"Shhhhhh!" said Mamaí, in a loud whisper.

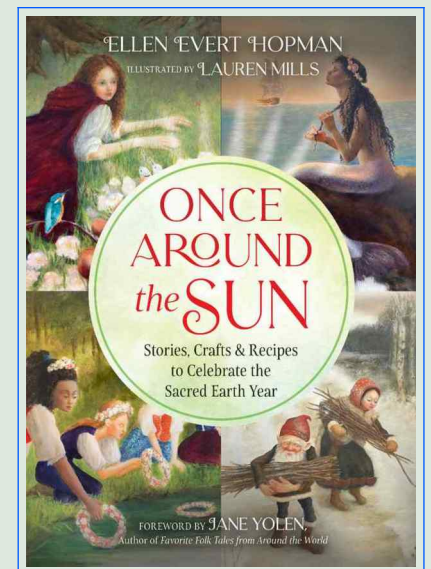
The shanachie continued...

***Once Around the Sun is a Coalition of Visionary Resources (COVR)
Gold Winner for 2023 in the category of children's books.***

A holiday is not just a sacred occasion, but a festive one, full of anticipation and celebrated with foods and customs unique to the season. In Once Around the Sun, Ellen Hopman offers a rich trove of holiday traditions to enhance the experience of the sacred year.



The Sea God Manannán mac Lir and the infant Lugh.



Click to visit Simon & Schuster

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

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 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.

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.

Videos of Interest

Oakdale Grove's Fridley Tornado Pilgrimage



Members of Oakdale Grove visit Springbrook Nature Center on the 40th anniversary of the 1986 Fridley F2 tornado, and hike the trail that intersects visible reminders of the tornado that damaged much of the park nearly half a century ago.

The Right Rites For Rampant Ritualists

Overview

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

A Morning Devotion to the Earth Mother by Meirneal

This is a very short devotional that I came up with for daily use. There is a small patch of desert that I pass through on my way to and from work each day. I use this as I cross this small open area, as it is still natural desert that has not been developed. For the *Chant to the Earth Mother*, the *Processional* and *Recessional*, you can use anything you like. I use several selections that I learned during my time in ADF. Third Orders may wear the red ribbon during the summer and the white ribbon during the winter. But ANYONE can use this. You don't need to be of the Third Order (or of any order for that matter). You are welcome to take this and edit it to fit your local circumstances. Blessings!

Processional

Chant to the Earth Mother

Priest/Celebrant: "Earth Mother, giver and supporter of all life on Earth,
I honor you this day, with thanks and gratitude.
For this day, for this place and for the spirits of this place, I thank you.
For your love and guidance and for life itself, I thank you.
Earth Mother, I come before you on this day with thanks for your many blessings."

Offering

Priest/Celebrant: [*Holds offering up high*] "Earth Mother, I offer this _____
(whatever it happens to be) to you! I give it freely and in gratitude for your
many blessings. Earth Mother, please accept this offering!" [*pours out offering
or places it on the ground*]

Chant to the Earth Mother

Recessional

Augur's Intuition

Overview

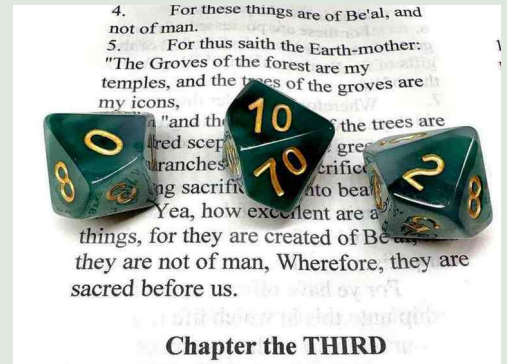
Reader-submitted divinations, premonitions, soothsaying, prophecies, omens, etc.

Submission by Jax K.

Methodology: Astragalomantic Bibliomancy, in ARDA

About this method

A Reformed Druid Anthology (ARDA) second edition is 951 pages long. This makes it close enough to 1000 to use three 10-sided dice (astragalomancy) to determine a randomized page number of ARDA to pull a line from. Whatever the verse, line, or 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.



The Roll

Page number: 512

Paragraph or section: 12

Specific point, line, or verse within section: 1

Text of the Verse, Sentence, Phrase, or Line: “A cultural change is needed, to change the status quo, to reduce the necessity, to heal our addiction, to cast off our greed.”

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

The above phrase comes to us from the "Lunar Healing Ritual" which John the Verbose compiled from both RDNA and NRDNA liturgies. With nature being one of a Reformed Druid's primary concerns, climate justice or general care for the Earth Mother is at least one shared value among all the RDNA's members alongside the Two Tenets. In modern neo-pagan circles, magic or ritual in general is seen as a way of influencing the world on levels beyond the physical. But unlike other nature-based traditions, the RDNA does not train its members in spellwork or magic, other than a little incidental augury or weather-workings. Such a choice is left up to the individual to incorporate into one's own practice. In designing the early forms of liturgy, the founders sought to de-emphasize the act of ritual altogether, knowing that its indulgence might distract from the true purpose of seeking Awareness. Even the infamous "Druid Curse" is suppressed not out of a fear of its power but how it might be weaponized against the movement. In spite of the downplay of ritual, a desire still remains among Reformed Druids for spiritual catharsis alongside all work we do in our personal lives to be voices for change. The "Lunar Healing Ritual" moves beyond praise of the Earth Mother into service to her and all those affected by the shortcomings of man. The "Exorcism in Time of War" (p. 412), composed by Richard Shelton in 1970, is at least one other example of ritual-based incitement to accountability.

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 64th 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.

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). **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.

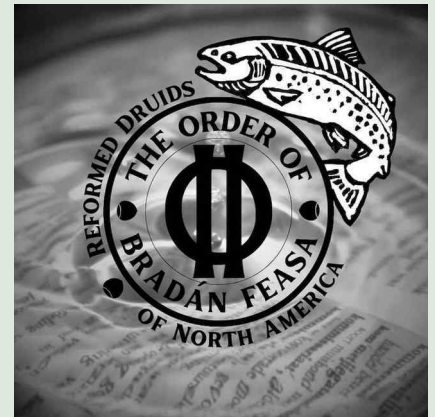
ARDA Derivative, Condensed, or Adapted Works

- [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

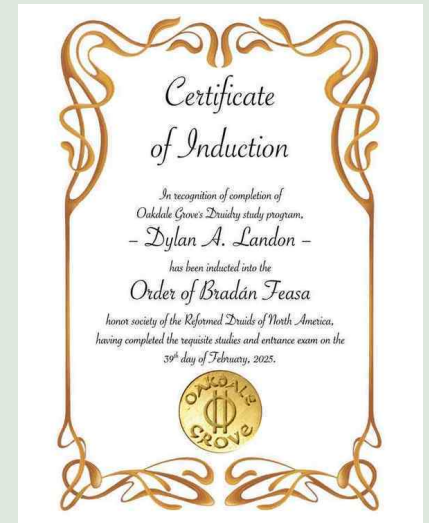
The second workbook is the smallest of the three. Though that is misleading because it will require the most reading in ARDA. Links to the free PDF of ARDA II are also provided in the workbook. The ARDA study course was originally created by Mike the Fool circa 2014, and was designed to be facilitated 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.

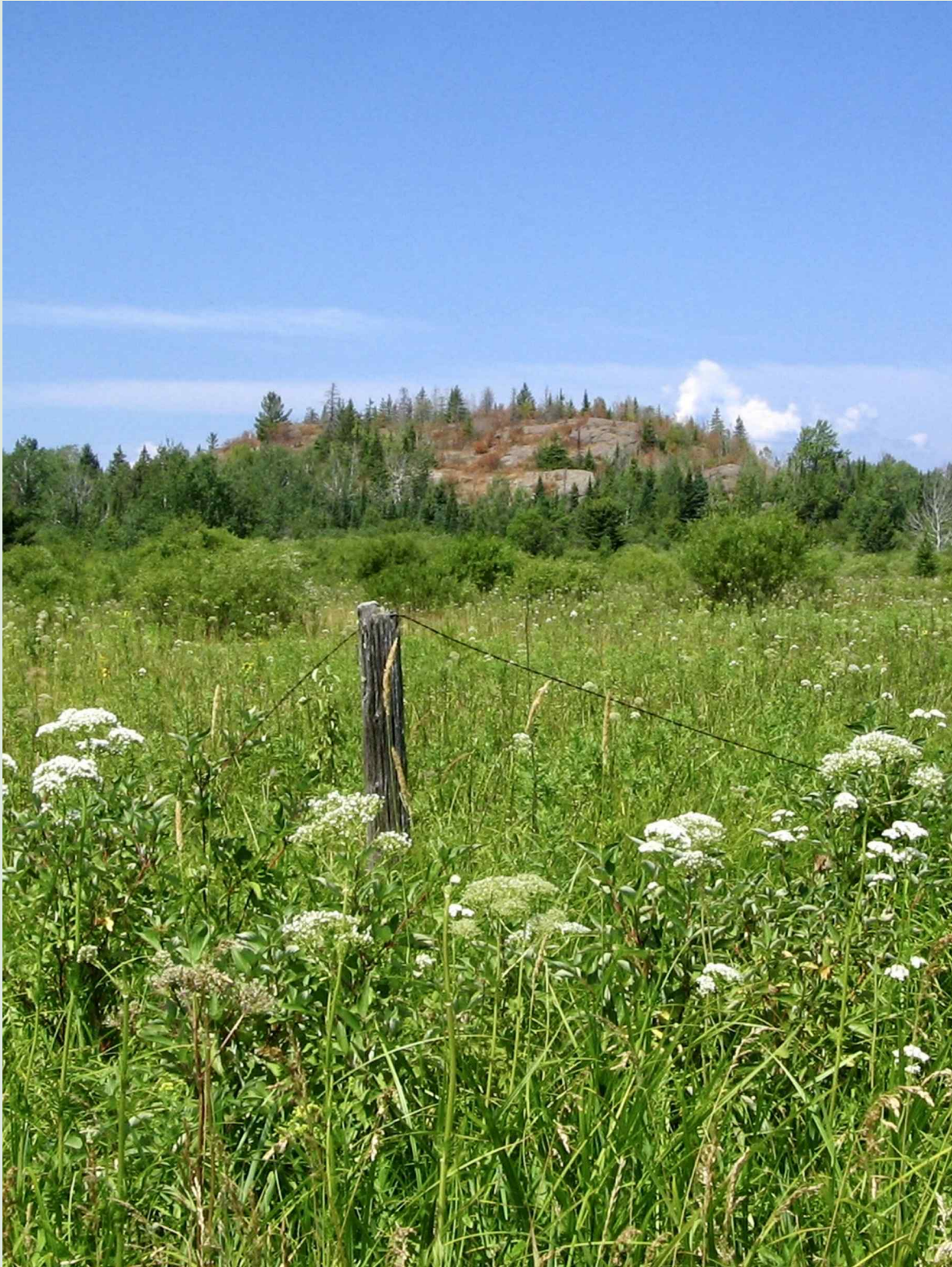
What Does C.O.R.D. Look For? Content that is PG-13 or tamer in the following categories:

- 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!



Uplifted basalt bedrock along the Douglas Fault in South Range, Wisconsin