

C.Φ.R.D. Biquarterly

Connexus Of Reformed Druids

An RDNA Publication

Leaf: Swamp White Oak – *Quercus bicolor*

February 1, 2021

1 Earrach, 58 Y.R.

Volume 1

Issue 4

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Oimele



Photo: Druid's Circle, Carleton College Cowling Arboretum, Northfield, MN

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News of the Groves

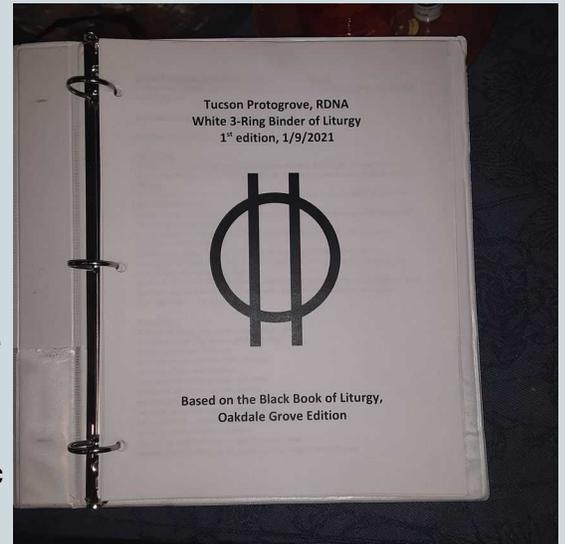
News from the 2021 RDNA/NRDNA Census Scriptorium

Due to the ongoing pandemic compounded by the sluggish rollout of available vaccines, we perceive that there is continued *Grove Fatigue* that has been hindering social gatherings for some time. As a result, the annual Census of the Groves will be put on hold until vaccinations are widely available to the general public without delays and confidence is restored in venturing out. The Grove Finder spreadsheet can still be updated upon request at any time, but updating it *en-masse* can be done later.

News from Tucson Protogrove



Meirneal of Tucson Protogrove was inspired to create the White 3-Ring Binder of Liturgy based on the Oakdale Grove edition of Black Book of Liturgy. This contains five rituals: two for the Solstices, two for the Equinoxes, and an anniversary Beltane celebration of both the Reform and Tucson Protogrove. Coincidentally, the original Black Book of Liturgy put together by the founding druids at Carleton was in fact a black three-ring binder, because that's what they had available at the time. Druidic pragmatism!



News from Oakdale Grove

In Minnesota we continue our hiatus as the pandemic rages on. I've received numerous new inquiries about the Grove's upcoming activities in recent weeks, so there's definitely local interest in our community. In local news, my potted rowan sapling thinks it *is* the first sign of spring here in the frozen tundra of Minnesota as its new buds are already leafing out. The poor thing needs a proper dormancy, but the temperature on the window ledge is a balmy 14° C (57° F). It hasn't gotten much sun in the winter months either, yet here it stands with inexplicable tenacity. I'll just take it as a good sign and replant it in a bigger pot a bit before Beltane.



Bardic Column

Untitled Haiku

Aurora shimmers,
mystical cascading glow,
powered by the sun.

—*John the Verbose*



Aurora Borealis over Carver, Minnesota
by John the Verbose

Ritual Garb Fashion Show Extravaganza!

Overview

I've been meaning to throw a druid fashion show for years. I don't even like fashion, or shows, nor fashion shows... but put the word *druid* or *ritual* in front of any given phrase or concept and you've got my attention. This just seemed like a fun way for druids to share and connect with others through a form of personal expression and individualized creativity. Just a note on our use of the word *Plinian*: Pliny the Elder was a Roman historian who famously documented the account of druids wearing white robes to collect mistletoe from an oak tree, and that has influenced druid fashion ever since the Revival period. Now on with the show!

First up on the Runway, Ian Corrigan!

Ian is not only a Third Order Druid Priest in the Reformed Druids of North America, but he's also an Archdruid Emeritus of Ár nDraíocht Féin. Here he is per his own words, rocking "Full ADF priestly drag," from the Plinian style robe, to the iconic clergy stola emblazoned with the Sigil of the Cosmos. These vestments mean business!



Next up on the Runway: Meirneal of Tucson Protogrove!



Here we have Meirneal with some fine druid threads. The white ceremonial robe in the Plinian modality keeps its cool under the hot desert sun, and the royal blue mantle sports a Celtic pattern that surely helps foster the druid ritual mindset. All tucked under a the elegant simplicity of a white cincture cord belt, these vestments won't get blown around in the Sonoran winds! The Awen pendant adds to the overall panache of the ensemble as well as being a near-universally recognized symbol of druidry.

Next up on the Runway: Ellen Evert Hopman!

Not only is Ellen an accomplished author, particularly in the realm of druidic interest, but she also shows a keen druid fashion sense as well! Starting with the items in monochrome, we have a classical Plinian motif, not just in a robe but also with a matching cloak that really flows. The floral wreath crown adds a flair of elegance evocative of ancient time-honored traditions.





In another outfit, Ellen models a lightweight but flowing violet cloak with a black Celtic pattern dancing across it. The dark colors are great for rituals in the shade if it's a hot or sultry day. In this one her copilot down the fashion runway is Merlin Beag, dressed in a superb outfit for any Celtic Reconstructionist. Any of his Iron-Age contemporaries would recognize in his outfit that he is an individual of high status, particularly as indicated by his fine pair of leather boots; a very valuable commodity in ancient times.

Continuing in the vein of Celtic Reconstructionism, Ellen's next modeling attire features an Iron Age dress dyed in natural earth-tones. The sun-disc brooches pin the dress together at the shoulders, flanking the richly toned Baltic amber necklace. This ensemble would also be recognized by the Celtic ancestors as indicative of high status and fashion sense!



Next up on the Runway: *I Talk To The Trees and Ross!*



Standing proud we have the courageous couple customarily clad in cozy cottagecore clothes. *I Talk To The Trees* wears a black dress over her full-length brown robe and is never without her druid satchel containing its mystical accoutrements. Ross prefers the Plinian modality of druid fashion of the white linen robe, but compliments it with a chestnut brown vest to add an earth tone that color coordinates well between the two of them. His outfit is accentuated with a golden cincture cord belt, and they both bear their Third Order vestments of the Reformed Druid priesthood: their reversible white and red ribbons, with the

white side out to signify it is the Season of Sleep, or winter half of the year.

Next up on the Runway: John the Verbose!

In a first of four outfits, he shows off a modern and quite urbane long hoodie. Best worn with an undershirt and pants, this poncho drapes over the torso with overlapping "moth-wing" flaps. If it's windy they'll blow around, but *impractical chic* is hip these days. *Coofandy* makes these in seven colors, and the thin blended fabric is ideal for cool spring or autumn days. John pairs this cloak with a Druid Sigil pendant inscribed in nephrite.





Next John sports his current favorite robe, geared toward the druid on a budget. The tan vestment is a \$9 tablecloth (60"x102"), and without a hood it only took two hours to make with a sewing machine. The fabric has an uncanny visual texture similar to shredded wheat cereal, but is very soft and comfortable, whether on a chilly vigil or a warm day. Draped over the robe is a white cotton tabard with a Druid Sigil painted on the front, based on a sketch (at right) of a druid ritual by Joan Carruth back in the early days of the NRDNA. A cincture cord belt is recommended for keeping the tabard down in the wind, but John has an accidental tradition of always forgetting *one* thing. Over that is the two-tone blue



stole representing John's priesthood in the Order of Sirona, and the golden collarette for the priesthood in the Order of Belenos.



In his third wayward run, John is huddled warm in his heavy winter cloak. It is a three-ply mantle of gray herringbone patterned upholstery fabric, felt inner layer, and tan cotton. A Celtic spiral clasp holds it shut at the neck, and a smaller interior clasp farther down helps keep the chest warm. There are two hidden pockets inside that can keep the hands warm and the cloak held close to the body, as well as being large enough to hold a typical paperback book.

In the fourth and final entry for John the Verbose, we have the premium contemporary ensemble. As the second patriarch of the Order of Sirona, and in accordance with the 1965 legislation by the Council of

Dalon Ap Landu, he is permitted to wear a black robe. In lieu of a full stuffy black robe, John created a *chimere*, or long vest. Chimeres are intended to be open in the front, and held together by a cord, or in this case by a chain. The chimere can easily go over a robe, but on special occasions such as weddings John prefers to preside with a tweed waistcoat and silk necktie to compliment the blue stole. The chimere is thin, but it's still best to stay in the shade while wearing it in the summer.



Honorable mention: Bernie!

It's those earth-tone mittens that has the world smitten. The mittens were created from old discarded sweaters that might have otherwise headed to a landfill. A school teacher, Jen Ellis was making them on the side to help make ends meet, and she gifted these to Bernie several years ago. According to Jen, "When you are a maker of things, when you create things — art or clothes or whatever you make — you never know where they're going to go." With that in mind, may you all be inspired to keep creating, and share your art with the world!



Overview

This section is an open forum for opinion pieces, letters to the editor, druidic gossip, philosophical exposition, news of solo druids, relevant product reviews, tutorials, and other discourse.

Contribution from TheMageiboLine

Rant Time and PSA – Equating symbols of minority faiths with a racist vocal minority that share them is NOT okay.

It's come to my attention that a vocal segment of the online left has taken, just as I feared, to equivocating the many ancient symbols of Norse faiths with racism without exception after the storming of the capitol and the very high profile appearance of the so-called Q-Shaman. And if you speak out as a leftist or progressive such as myself on the harmful nature of this attitude, then clearly you must care more about symbols than POC. This attitude is harmful, divisive, and dare I say in a certain sense racist in its own right. The following rant is a bit long but I implore you to read it in its entirety before you make any judgements should you think you've found any part of it to be objectionable at first blush.

This particular rant largely stems from a thread in a private group about someone's local Canadian news station, though I wish I could say this was the only such instance I've seen of this rhetoric. The news station was labeling Norse symbols such as the valknut and the Mjolnir – the latter of which being the primary symbol of the Asatru faith – as symbols of white supremacy, as if they were made by and for white supremacists, and laughing off and ignoring the OP when they called to correct them. Now unfortunately the OP didn't link to this coverage but the thread carried on with the assumption it was as OP claimed. Under this assumption, there was a worrying amount insistent that there is no other way to raise awareness on the use of these symbols by racists, and that us pagans should just "shut up sit down and stay in our lane" and let the racists appropriate these symbols as their own. As if there is no other way, as if BIPOC are too stupid and primitive to know a racist when they see them without being instructed to discriminate based on religious affiliation, and is if white and white-passing pagans are just selfish for not taking kindly to being labeled like this. One went so far as to say it was impossible for white pagans to be marginalized in any way to begin with. I suppose my own eyes and ears must have been lying to me every time I witnessed the hate and discrimination my Wiccan friend faced then.

Well I for one refuse to sit down and shut up. I refuse to let anyone try to tell me how I am or am not marginalized as a closeted bisexual neopagan living in the deep south. I refuse to hand over our symbols on a silver platter to racists, and to the religious right who will undoubtedly happily jump on the chance to have ungodly scapegoats to blame the crimes of their ilk on.

I am reminded of a quote from the iconic Black Panther Fred Hampton:

“We’ve got to face the fact that some people say you fight fire best with fire, but we say you put fire out best with water. We say you don’t fight racism with racism. We’re gonna fight racism with solidarity.”

I think we have to face the fact that our social movements are as of now plagued with those who would look at the words of the late Fred Hampton, organizer of the Rainbow Coalition and victim of assassination in 1969 by the FBI and Chicago PD, and scoff at them. They would simply say “racism is prejudice plus power, no you can’t be racist against white people,” and use these semantics – however technically true or false they might be – as a poor excuse to ignore prejudice against others. There truly does exist a faction within leftist and progressive movements in general that I can only describe as racial reductionists. They pervert the very good and crucially important concept of intersectionality as an excuse to play Oppression Olympics with different marginalized groups, and refuse to acknowledge and address some discriminatory acts as if one cannot address one without ignoring another.

Let me be abundantly clear on a few things, which I think I can say with a decent amount of certainty as a closeted bisexual cis-male white skinned neopagan living in the deep American south. Yes, we absolutely can and are discriminated against and marginalized by society. There also exists those on the religious right who would be overjoyed to include us among their scapegoats for what transpired at the capital, and love to have reckless media agencies aid them in doing so. I can also say that I’m absolutely sure this pales in comparison to what BIPOC face, or most other marginalized groups such as ciswomen and trans persons in general.

We still nevertheless are victim to prejudice, and you don’t fight prejudice with more prejudice. The fact that one group is more oppressed does not excuse ignoring the prejudices faced by another. In doing so you only aid white supremacy by allowing them to continue to appropriate the symbols of minority faiths as entirely their own, while also painting a target on any white or white-passing members of the said minority faith, whom will naturally not take kindly to that. By extension and tactically speaking most importantly, this also means you help push moderates further to the right as they’ve seemingly had the accusations that the American left is anti-white confirmed to them. You even alienate would-be allies in the process, people like me who are generally all about anti-authoritarian progressive and leftist movements, all about the idea of punching Nazi’s in principle, now given a great amount of pause. Am I to be labeled a Nazi for the crime of wearing the Mjolnir pendant my father gave me? Am I now at risk of being assaulted by misguided so-called anti-fascists, whom I might have otherwise fully supported, were I to wear it again? How is it okay that I now might one day soon have to fear violence were I to ever publicly wear a pagan symbol so dear to me again, just because I am of Caucasian ethnicity?

While the intent may well be simply to “protect” BIPOC I posit that the actions of the online leftists claiming this can only be done by labelling all Norse pagans as racist white supremacists is itself

highly offensive and racist of them. BIPOC are not so stupid as to need to be infantilized as if they're a mass of primitive minds totally incapable of understanding nuance, and can only defend themselves by tribalistically latching onto religious imagery as an enemy. The victims or descendants of victims of cross-burning Klansmen are more than capable of grasping the concept that not everyone among a religion are like that of their vocal minorities, while still being weary of those that might be, I assure you.

I reiterate this again: you do not beat prejudice with more prejudice, you only divide and make enemies out of allies. If you're truly against the ruling classes, if you truly stand opposed to all systems

of oppression then do not aid them in dividing and conquering.

Recognize the varying degrees of harm and prejudice all lower class marginalized individuals face and oppose it all. That doesn't mean in any way we have to treat much lesser acts of discrimination as equal to hate crimes against BIPOC, it only means we must acknowledge it and not allow any of it to continue on our watch if we're truly about helping and protecting the marginalized.

This is sheer insanity. It is divisive, hurtful, and downright dangerous rhetoric to allow a minority faith to be smeared in the media or anywhere else like this just because a large number of them might happen to be of white or white-passing skin complexion and I refuse to stand for it.



**THIS
HAMMER
SMASHES
FASCISTS**

Contribution from John the Verbose On Marcescence [mahr-SESS-uhns]...

In my quest for Awareness, if there's one thing I really never noticed until I began practicing druidry and started opening up to the more subtle changes in the seasons, it's that some deciduous trees hold on to their leaves over the winter. I started thinking that these trees can't truly be deciduous, but sure enough, these leaves do drop annually. However sometimes the cycle just happens in the springtime rather than autumn.



The first tree I identified around 2007 was some sort of oak, that was the unmistakably easy part. I just didn't know what species of oak it was exactly. After some research I learned it was the Northern Pin Oak (*Quercus ellipsoidalis*). Then I was spotting the pin oaks all over the place where I live in Minnesota. The leaves became easy to distinguish from other oak species, and in the winter you see them with most of their leaves still clinging for dear life... or for dear death.

The quest for Awareness became a game of observation. I would watch those trees daily, week by week, year after year, waiting to see them finally begin to drop, looking for a pattern. Once it happened on the Vernal Equinox, another time just after Oimelc. Sometimes it was later, and sometimes it happened somewhere in between. Global climate change hasn't really helped my observations as Minnesota hasn't really had a stable winter in what feels like twenty years. It has now simply become a personal custom to watch and wait for the pin oaks to drop their leaves, and celebrate the cycle of their lives.



In recent years I learned that American hop-hornbeams (*Ostrya virginiana*) also exhibit this behavior. They took longer to identify because they look similar to alders and beeches. They're all related anyway. That's also around the time I learned an important but rarely used word: **marcescence – the retention of leaves after they have died**. Evolutionarily it might be a survival trait that attempts to ensure maximum nutrient re-absorption for the tree's soil in the spring, but it's still a bit of a mystery.

The 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 consistently at least once per month. 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 will use different characters (& and /) instead of @ and '.' to prevent or mitigate random harvester bots from scanning them for spam.

Example Bulletin

USA: **Kansas**: Hutchinson: Dorian seeking others for starting RDNA protogrove. Email (dorian_the_druid & gmail/com).

Standard 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

None submitted yet...

Vivid Visions Gallery

Overview

It's a druidic photo gallery. Enjoy!

Contributions from John the Verbose



Springbrook Nature Center, Fridley, MN



Springbrook Nature Center, Fridley, MN



Springbrook Nature Center, Fridley, MN



Springbrook Nature Center, Fridley, MN

Videos of Interest

Overview

This section is reserved for videos relevant to druidry. Enjoy!

Imbolc Candlemas Lore

An Oimelc, 2020 blessing from Selena Fox, an honorary Reformed Druid who once reignited the waning Reformed Druid movement at Carleton College upon her visit in the 1980s.



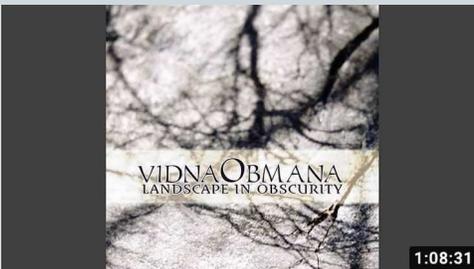
Unearthed: Secrets of Seahenge

Twenty one years after the *Time Team* [Special](#) on Seahenge, this new documentary emerges from the murky depths of the internet. The newer one is way more sensationalized, however it does put forth one critical theory that was not previously suggested on the Time Team episode that helps the mysterious site make so much more sense.



Vidna Obmana: Landscape In Obscurity

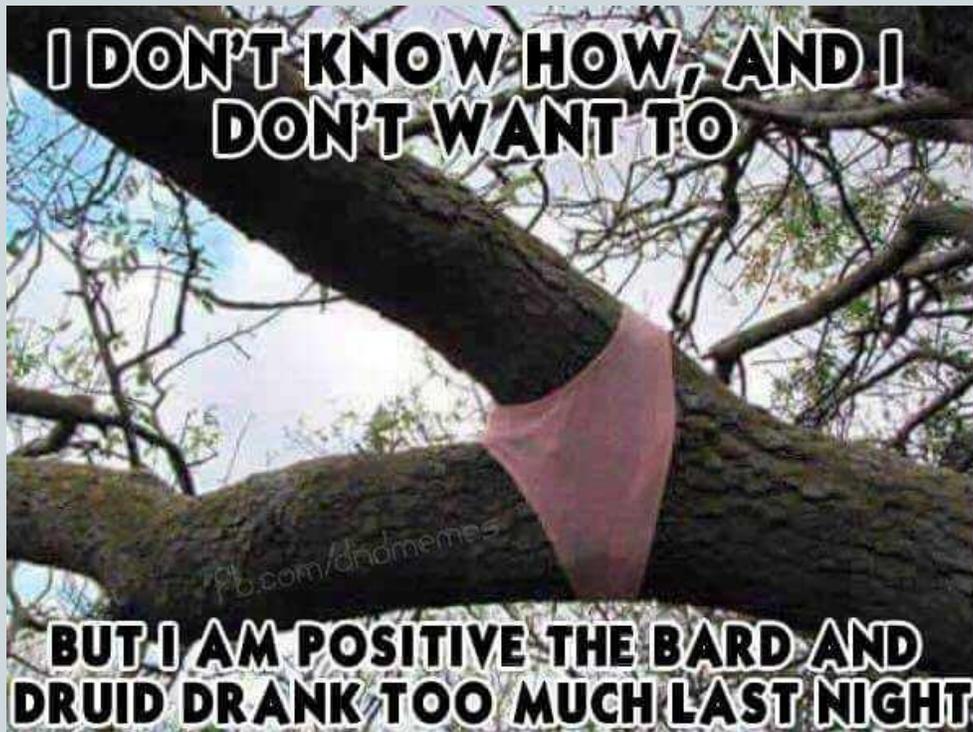
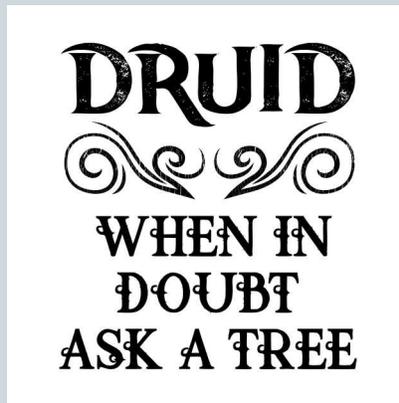
This is a full album of dark ambient music perfect for meditation or relaxation.



Memes of the Month

Overview

This section is reserved for memes or fun creations that were meant to be shared *ad nauseam*. These days it seems so many druid groups and social media just share memes 90% of the time, but I think that takes away from deeper conversations that end up buried. Here is a place designated to the celebration of all those catchy kitschy memes. However, I'm limiting those to two per article.



The Right Rites For Rampant Ritualists

Overview

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

Reformed Druid Oimelc Blessings

From “Words of Assurance” segment of Oimelc Service of Worship, Version 1, attributed to David Fisher, 1964/1965...

Words of Assurance

This Earth is a mother that never dies.

Of this the evergreen is a constant sign.

Of this at OIMELC we are given to know by the lactation of the ewe.

Take now, and drink of this milk, in assurance that life will return to the world.

Join together in this act of faith.

Here shall the Arch-Druid pour the milk of a ewe (or a cow) into a chalice, saying:

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of this sign of thy eternal life!

Augur's Intuition

Overview

This section is reserved for reader-submitted divinations, premonitions, soothsaying, prophecies, omens, maybe a Celtic horoscope for the range of a month.

Submission by John the Verbose

Methodology

Rock Art Runes (whole set cast repeatedly until only one faced up, repeated thrice)

Meanings

The Stag, the Spiral Goddess, and the Defender: The **Stag** has been depicted on ancient rock art for tens of thousands of years, and has become a powerful symbol of strength, protection, the divine masculine, fertility, and nobility.

The **Spiral Goddess** is a more modern symbol but is also based on equally ancient depictions of the sacred mother, the divine feminine, and her powers of creation, nurturing, and growth.

The **Defender** stands at the ready, guarding those who depend on him. He represents safety, protection, and steadfast fortitude. He does not fight unless he absolutely must.

Interpretation

As the tide of spring draws near, the divine energies of the sacred feminine and masculine will coalesce, and their culmination is a mutual love and protection that guarantees safety and harmony. Have a happy Valentine's Day, and use protection!



Helping Healing Hearth

Overview

This section is for prayer, healing energy, and meditation requests. Standard disclaimer: C.O.R.D. Biquarterly always advises seeking conventional medical or other applicable assistance prior to supplemental healing energy requests.

Request from anonymous:

Safety to our frontline health workers, and healing & reconciliation to the American people.

Request from Johayan Sycamore Bear:

For those who have been hurt,
For those who have lost,
For those who need support,
For those who battle things unseen,

We ask you healing spirits to spread light and love, healing and health.

-- Johayan Sycamore Bear

Calendar of Events

Overview

This section is for contributors to add their events, gatherings, any applicable online meetings, etc that they wish to announce publicly. It will also have an almanac of full and new moon dates for the time between issues of this biquarterly publication, as well as the next Wheel of the Year high day. This section will also feature any applicable minor holidays according to the Schismatic Druids of North America (SDNA), one of the early direct offshoots tied to the RDNA.

High Days and Moon Phases

- 1 Earrach (February 1) Oimeic
- 11 Earrach (February 11) New Moon
- 27 Earrach (February 27) Full Moon
- 41 Earrach (March 13) New Moon
- 48 Earrach (March 20) Vernal Equinox

Shared Open to Public events

[None at this time.]

Upcoming minor holidays of the SDNA (non-canonical) calendar

- 14-21 Earrach (February 14-21) **Festival of Love** – dedicated to Danu, Cernunnos, and other fertility deities.
- 29 Earrach (March 1) **Feast of Merddyn** – patron of wizards. Do something magical or read Arthurian legends.
- 31 Earrach (March 3) **Feast of Rhiannon** – goddess of horses, matron of mothers and queen of the Otherworld.
- 39 Earrach (March 11) **Feast of Angus Og the warrior** – Practice with ritual weapons or learn to sword fight.
- 45 Earrach (March 17) **Feast of the Druid Amhairghin** – Celebrate Irish paganism.

Long-term notice for the 60th anniversary of the RDNA

6 Samradh, 61 Y.R. (Saturday, May 6, 2023) is the day of the 60th anniversary reunion of the foundation of the Reformed Druids of North America at Carleton College! More details to follow as the event approaches.

Blogs & Social Media Links

Blogs Curated By Druids (accumulative each issue)

- Courtney's blog [Corey Adventures](#)
- Ellen Evert Hopman's blog [A Druid's Blog](#)
- John the Verbose's [Tumblr](#)
- TheMageiboLine's [Tumblr](#)

Social Media

- C.O.R.D. Biweekly's [Facebook page](#)
- "Official" Reformed Druids of North America (RDNA) [Facebook group](#)
- [*Editor's note: if you request to join there are four vetting questions. Please answer all four; they're really easy.*]
- New Reformed Druids of North America (NRDNA) [Facebook group](#)
- Ron Stonemage's [Instagram](#)
- Oakdale Grove's [Twitter](#)
- Oakdale Grove's [Facebook page](#)
- Oakdale Grove's RDNA Druid Training Program Development [Facebook page](#)
- Tribe of the Oak Celtic Reconstructionist (non-RDNA) Druid Grove [website](#)

Artisan Promo Page

Overview

Each article of C.O.R.D. will contain a page or two of featured artists, craftspersons, or small online storefronts that may be of interest to the druid community in some way. There is no cost involved; anyone can request that their content be promoted here.

Reannag Teine Pottery

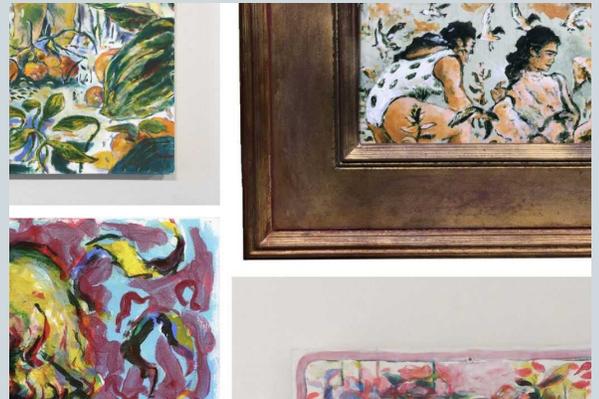
Historically Inspired Pottery: Islamic, Greek, or Italian Renaissance... skulls, squashed fairies, or Viking kitties, we are devoted to creating unique pieces of historically inspired ceramic art--a touch of the unique you can use all the time. Hand-thrown and hand-painted yet safe for food, dishwasher, microwave, and oven. Reannag Teine, Gaelic for "star fire," is a mother-daughter team with six degrees and a myriad of art awards between them... and a healthy amount of humor to bring it all together. Find us on Facebook, YouTube, Twitch, Instagram—and of course at www.ReannagTeine.com!



(707) 407-8488 • Pottery@ReannagTeine.com

Jeremiah Soup's [art gallery](#)

All he wanted to do was subscribe to the newsletter but I was stunned by the art gallery when I clicked through the link in his email signature out of curiosity. I actually asked if I could share this here on his behalf, and I'm glad he agreed to it.



Ron Stonemage's [wire art and wrapped stones](#)

I think we originally discovered each other's Tumblr blogs about a year and a half ago. Not only is the wearable artwork intricate and beautiful, but Ron often has a lot of thought provoking questions about druidry that sometimes takes some time for me to piece together an answer.



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, and unfortunately we don't have a mentorship or official training program, however there is something major in the works on an unofficial capacity. For now, here is a list of resources we *do* have.

A Reformed Druid Anthology – ARDA (2nd edition)

[ARDA II](#) is an 848 page PDF of RDNA history, customs, meditations, debates, rituals, advice, and other information. If the massive PDF file is too big, it is also broken down into its individual sections which makes for easier scrolling [here](#). There you will also find part of an ARDA study course and other documents. The books in hardcover version are rare and out of print, but the PDFs are free.

Grove Finder

Everyone wants to know: is there an RDNA or NRDNA Grove in _____? Well, the most current source of truth is the [Grove Finder spreadsheet](#). It's been updated *en masse* the last two Januaries during the Grove censuses, and if there are any interim changes I usually get to them within two days. It tracks Reformed Druid, New Reformed Druid, and Reformed Druidic Wicca (MOCC) Groves & Protogroves.

RDNA Year Conversion Chart & Calendar

The RDNA Calendar was technically at year 0 during the pre-planning stages of the Reform, and year 1 began on Beltane (May 1) of 1963. It's unapologetically half a year off from the Celtic New Year. As of Beltane 2020, the 58th Year of the Reform (Y.R.) began. I often forget what Y.R. it is, so I refer to the [RDNA Year Conversion spreadsheet](#). There is also a [four-year RDNA calendar](#) to help you learn what day of the four seasons it is, because you'll see the RDNA calendar system is all over this publication.

Black Book of Liturgy

The original 1960s copies of Black Book of Liturgy (which were in three-ring binders) were only to be kept by ordained Third Order Druids, but mimeographed copies leaked out decades ago, and we think that's a good thing. Oakdale Grove has a new adaptation of [Black Book of Liturgy \(PDF\)](#) with a ton of rituals as well as minimum recommended readings from ARDA. Black Book of Liturgy is also available in [hardcover for \\$12.41](#) via Lulu print-on-demand, which is strictly *at cost* of having it printed and bound. Oakdale Grove uses these books in rituals.

Oakdale Grove's RDNA Druid Training Program

This is a work in progress. So far the draft is 114 pages long, and I'm only half way into adding the *basic* content I want to put in it. I am not an educator, so I'm concerned about its flow and efficacy. If anyone wants to help develop it with me, I would greatly appreciate the assistance.

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 as well as 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 the Council had lost it's ability to gain a voting quorum and it had no chairperson 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 work on developing an RDNA style druid training program, and as of now that is still a work in progress.



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 with contributions is 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.

Peace, peace, peace! ☸

Contribute Content to the Next Issue!

Submission Process

Issues will be released within a day or two 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. **Please ensure content is PG-13 or tamer.**

Gmail Users Can Use Our Full-Feature Google Form to Contribute!

Do you plan on contributing content from a Gmail account? We have a [convenient form](#) that allows you to enter text-based contribs as well as attach files or photos! A Google account is only required to send attachments through the form.

Non-Gmail Users Have Two Ways to Contribute

1. 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.
2. Or simply copy and fill the form below when emailing contributions to my Gmail: **MNdruids**

Hello,

I would like to share the following/attached content for the next C.O.R.D. article.

I hereby consent and attest that I (the sender) hold the rights or permission to share it.

[Exception for memes, public YouTube video links, certain other content types.]

- I wish to be credited under the name: _____
 - Subscribe me to the newsletter mailing list? _____
 - Other comments/suggestions if applicable: _____
 - [Input your content you wish to share below the line, and/or attach files]
-

What Content Does C.O.R.D. Look For?

- News of the RDNA & NRDNA Groves & Protogroves
- News of the Solo Druids
- Poetry
- Short Stories
- Tutorials
- Druidic projects, 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
- Links to your druid blogs or social media
- Divinations and their summaries
- Events you're willing to announce publicly

- Maybe a druidry-related meme (article will limit two)
- Healing Thoughts Requests
- Do you have a druid-oriented Etsy shop or similar online store? One page of the newsletter will be reserved for artisan promo space
- Propose a topic; you can help make this newsletter be a success