

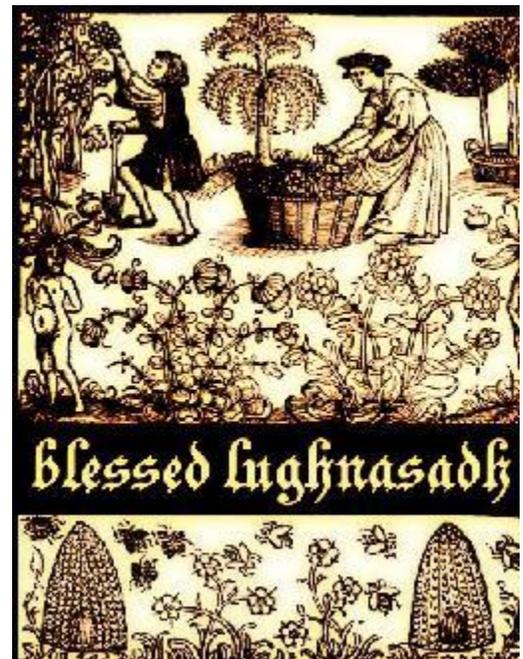


Lughnasadh Issue, Y.R. "L"
August 17, 2012 c.e.
Volume 28, Issue 5

Lughnasadh is one of the four major traditional Irish holidays, except that it is not one day, but about 9. (Lammas is a Christian holyday at around the same time). It occurs when the barley is ready to be harvested, and continues through the days of the harvest. It is not Lugh's birthday or his wedding (and no, he did not marry a blossom-goddess; neither did Lleu-- Lleu married an artificial woman magically created of early May blossoms, and we know how that turned out; May weddings are unlucky.) It is Lugh's funeral-assembly for his foster-mother, Tailtiu. Invite Lugh to the feast, and ask him not to manifest thunderstorms at this time, but let the days of the harvest be clear and cool enough for the grain to be efficiently harvested and the funeral games to be held. The gathering at Teltown became known for the assembly of unmarried young adults from throughout Ireland, and many betrothal (handfasting is the word borrowed from the Norse) contracts resulting. A couple who conceived then married; if there was no conception within a year and a day, the contract could be cancelled. Lughnasadh is a lucky time for contracts, especially betrothal/marriage contracts. – Domi O'Brien

Table of Contents

News of the Groves
RDG News
RDG News from Nemeton of DAL
News from MOCC
RDG Seasonal Almanac
Druid Productions – DD #14, Interview, Podcast
Recommended Music, Articles, Videos
Poetry – Ibards.org
Poetry – Pen vs. Sword
Story – Druid Roots
Poetry – Twilight
Poetry – Forest, Open
Isaac and the Liturgies he Loved
Beauty of Facebook – Images
Altar Comparisons
Order of Consecration, 1963
Debate: Defining a Druid
Debate: Going to Carleton to Vigil
Debate: Liturgical Discussion
Debate: ADF & RDNA
Daniel's Druidcraft Liturgy
News: White Oak Burned
News: How Irish Peat Bogs Created Myth
Blog: Growing Closer





Sacred Groves

NEWS OF THE GROVES

Coffee Klatsch Group: News from Minnesota

know there are only like 2-3 of us here in the Saint Paul/Minneapolis area as rather active members of the group, but I will be at the "Coffee Cauldron" on Wednesday which is a bi-monthly pagan meetup which is currently meeting inside the Caribou Coffee at

1127 Larpenteur Avenue West, Saint Paul, MN 55113, (6:30 PM

onward)

and I will be spreading the Good Word of Je- umm... no. I'll be ARDA thumping! Hehe, no ARDA thumping, but rather doing my best as a solo seeker of the Reform, without proselytizing. It's an interfaith shindig.

Oh my. I'm typing crazy things. I better go to bed.
-John Michael Martins

Carleton Grove: News from Minnesota

ARDA files temporarily unavailable at Carleton Site due to re-shuffling. They are available on the RDNA facebook's "FILES" section <http://www.facebook.com/groups/2455316244/>

Thanks to J Carlier II!
I'll contact

Monument Grove: News from Washington DC

Plugging away over here. Hoping people will visit. Plenty of lovely vigil sports along the rivers and hills of Maryland and Virginia.



RDG NEWS

Cylch Cerrdwy'r Rhwng y Bydoedd Grove
Mother Grove of the Reformed Druids of Gaia
Eureka, CA:

Lot's of stuff happened in this year so far:

Ellis Arseneau, Patriarch of Order of the Mithril Star, had his mitral valve replaced on February 20th (that's open heart surgery folks). They found what they thought was a bleeder, post-op, so they opened up his chest a second time. El is recovering well, although full recover on these things is expected to take a year, + or - a few months.

Mother Grove members Patrick and Shauna Mayfield moved from Humboldt County to Colorado on a missionary mission to form a new Grove in the Rocky Mountains. We wish them well, but we're are sad to see them go.

The Mother Grove made the decision that hence forth, membership in the Reformed Druids of Gaia would be FREE. In fact, the RDG will not be soliciting any donations or charging any initiation fees what so ever. This happened as a result of a dispute between ourselves and Paypal (whom we have been with since 2000 without ever having a problems), involving our tax exempt status, and involving that we used the same account to solicit funds on the OMS site as well as the RDG one (FYI: we know that a disgruntled ex-member put Paypal up to this, and we know who he is. Karma will be swift). 1) As stated in the IRS code, and at <http://www.reformed-druids.org/?q=node/28>, we ARE in fact a tax exempt organization -- all religious groups are, defacto, but we are not a 501(3)c group. The reference above explains why we aren't, and why we don't ever wish to be, but Paypal had other ideas, and for a few days, while they investigated things and waited for a ruling from the IRS our Paypal account was frozen. 2) A question was raised that OMS and RDG appeared to be one and the same, but that was dismissed when it was pointed out that, for example, the Catholic Church has many subordinate Orders as well (such as the Jesuits, the Franciscans etc.) Ultimately Paypal took our side, and our account has been reinstated, but I am doubting it will get much use any more.

This new policy will also have the affect of RDG spreading like weeds, as we no longer have to decline memberships based upon a lack of an initiation fee payment. The Senior Clerk has already processed 20 new memberships, and the new policy was only started a few weeks ago. So in a sense our disgruntled ex-brother did us a favor. Thank You!

To recap: Membership in the 1st Order is free. Membership in the 2nd Order is subject to your finishing The Druid Path course, which you can purchase on either a cd-rom, or as a download, at <http://avalonrisen.com/brit2.htm>. You will also be required to purchase a Seren Derwydd (or if you're part of a Grove, your AD will gift you with one for your 2nd Order Initiation. For 3rd Order, there's no additional purchase required, since the required ARDA course is included on The Druid Path cd-rom as a bonus. By custom you are expected to take the ordaining 3rd Order out for breakfast after the ordination, but custom also requires that he/she will be gifting you with a Treskelle pendant (symbol of the 3rd Order).

And next year in Dryad's Realm!

In Gaia,
Ceridwen Seren-Ddaear, Senior Archdruid RDG &
Sybok Pendderwydd, Senior Clerk, RDG / Patriarch, OMS
Website: eureka.reformed-druids.org



RDG NEWS from the Nemeton of Dalon ap Landu

Editor's Note: *NoDaL is a legislative/discutative organ of RDG, distinct from Council of Dalon Ap Landu of the RDNA/NRDNA*

Nemeton of Dalon ap Landu

Although it's not a "Grove", the NoDaL still qualifies as an "autonomous collective" of the Reformed Druids of Gaia, and consists of all the 3rd Order Druids therein (It's basically the RDG counterpart of RDNA's CoDaL, but active). The purpose of the NoDaL is to provide a space

for the Priest(ess)hood of the RDG Groves and Proto-Groves to discuss the many aspects of running a group of Druids, and provide advice and support for each other. They also act as the "legislative" branch of the RDG - creating policy as needed.

Some notable legislation passed by the NoDaL:

April 16, 2012: Adopted a consensus voting system, as spelled out thus: 1. Voting shall be by consensus. 2. Consensus will be defined as acceptance by all members of the group indicated by a lack of NO or NAY votes. 3. Two weeks shall be the period allowed for voting. 4. Voting polls online will have four possible votes, YES, NO, ABSTAIN, DISCUSS. 5. Discussion votes can add one week to the vote period during which time the person will ask their question(s) and the rest of the group will give individual opinions. 6. Tabulation of the votes shall be published upon the close of the poll/vote period.

March 3, 2012: It was voted that a certain applicant for membership, and who also had applied to start a Grove in the RDG be denied membership based on the fact that he is a registered sex offender.

January 14, 2012.: Reinstated Stranger In A Strange Land as a required reading for completion of The Druid Path course. This included reinstatement of the previously deleted material that relates to SiaSL, and questions on the Midterm. The NoDaL took this action in order to strengthen our historical connection to the Order of the Mithril Star, and to give a foundation to some of our customary greetings and ritual blessings such as, "Thou art God," "Drink deep," "Never thirst," etc.

December 22, 2011: Acquisition of the Seren Derwydd (for 2nd Order) and the Treskelle (for 3rd Order) was made optional for new candidates because these pieces of jewelry became too expensive from our present vendor. This is a temporary action until we can find an alternate vendor or a manufacturer that can produce the same designs at less cost.

June 15, 2011: It was decided that 2nd and 3rd Order members of the RDNA and NRDNA who joined RDG would be required to complete the Druid Path, and ARDA courses, respectively. They would not have to be re-ordained, nor would 3rd Order members have to revigil.

January 18, 2011: The NoDaL voted that From this point forward, new members of the 3rd Order are required to participate in the NoDaL.

January 17, 2011: The NoDaL voted to change the names of the 1st, 2nd and 3rd Degrees to the 1st, 2nd and 3rd Orders.

Nov 22, 2010: The NoDaL voted to close down the RDG "YABB" Board due to lack of usage by members. We continue to search for an alternative to Yahoo Groups.

Jan 20, 2010: The NoDaL voted to move the Honorary Druids page from the OMS website to the RDG website.

The members of the Nemeton request that anyone interested in having input in RDG policy, please share their concerns or suggestions. You may write the NoDaL at senior.clerk@reformed-druids.org

News from Missionary Order of the Celtic Cross (MOCC)

MOCC—Grove of Holy Wisdom, Seminole, OK

We, by which I mean Roy, the kids, Terrie and myself, moved back to Bowlegs, OK from Fallon, NV last September. The first rite in our 'Re-started Grove of Holy Wisdom' was Samhain 2011, and four were in attendance. It was pretty cool, and I think that it did bode well for the group, even if rites are somewhat irregular since then in the physical sense. We've done well online, though.

Just before Beltane, I was named the Archdruid of the Tulsa Convocationry of the MOCC, which is kind of an oddity since our Rule makes it the standard that the AD actually live in the area that they oversee. We quickly started the work of putting a fire under it though, and ideas have been cooking up since there.

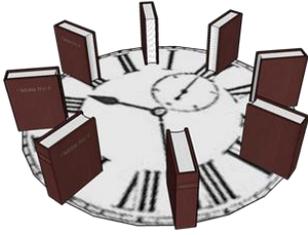
One of the things that we had the opportunity to do shortly after the Summer Solstice was to hold a picnic in the Grove of Holy Wisdom, in the area parks. It was well attended. We had seven people, and seven people in a grove as small as our own is no small feat. The consensus was that we are going to have further gatherings, and that this is a worthy effort.

I would like to put forward a small set of observations in this short missive. Sharing as part of the rituals is something that the Old Ones have laid upon my heart. They gave me this idea that the portion of the rite that is occupied by the Waters of Life or the Cakes and Ale ceremony is much more than just a snack. It is a time of sharing what we have with each others, and with those who have less than we do. This is a recurring theme in the MOCC teachings, and has produced, in the past, such things as our 'pass the hat' version of a Temple Fund, our charity work, and so forth. Now it is seeming to point toward a time of teaching healthier diet choices, how-to's and even a seed savers exchange of sorts that will take place in the grove setting. Not exactly ideas that would've occurred to me in the past, but all very applicable nonetheless.

The next portion that is kind of being pushed is "Reclaim, Reclaim, Reclaim". Getting back to the basics of what it means to be the MOCC and part of the RDNA heritage. This has resulted in a closer relationship between the MOCC and the RDNA online, and it's slowly making a meshing of the older, RDNA rites and the current versions of the MOCC rite in some areas.

"Recover, Recover, Recover" is another idea that is finding it's way into our group. Two of the most requested services in our groves is economic assistance in one form or another and healing services, either through prayer, alternative medical advice, or counsel dealing with recovery from abuse, or alcohol. We have been so plowed under with these requests, in fact, that it has taken away from time in putting together classes and rites. If you think of the MOCC in terms of being a clinic, you kind of get the idea of how it's been over the last six months or so. As we've been busy in the past, so are we busy today, so I must cut this fairly short.

This declare above all:
Healing and Light and Peace
Thomas Lee Harris Jr.
MOCC—Grove of Holy Wisdom and Tulsa Convocationry



RDG SEASONAL ALMANAC for Foghamhar,

6th Year of the 2nd Age of the Reform

/ 49th Year of the 1st Age

Compiled by Ellis "Sybok" Arseneau

Today is Lughnasadh, Lammas, or August 1, 2012 CE.

The Festival of Lughnasadh began at Sunset on July 31st.

It is the 1st day of the Season of Foghamhar, and the 1st day of the Month of Mì na Lynasa.

It is also Wednesday, in the common tongue, or Dyd Mercher in Welsh.

It is the Druidic day of the Hazel.

1 Foghamhar- Discovery of Lindow Man, who has been dated to the second century BCE and is believed to be a Druid, 1984.

7 Foghamhar - Gaia Consciousness Day to meditate on Mother Earth as a living entity.

7 Foghamhar - FULL "Sturgeon" MOON

8 Foghamhar -- Feast of Sequoia (Celebrates the resurrection of Dalon ap Landu by Sequoia following his battle with Hu Gadarn)

17 Foghamhar - NEW MOON

22 Foghamhar - The Sun enters Virgo.

23 Foghamhar - Birthday of Ceridwen Seren-Ddaear, OMS; Founder & Senior Archdruid, Reformed Druids of Gaia.

31 Foghamhar - FULL "Blue" MOON

32 Foghamhar - Me·n Fùmhair (September) begins (a Saturday - Dydd Sadwrn- Day of the Sequoia)

35 Foghamhar - Labor Day (US)

37 Foghamhar - Oberon Zell-Ravenheart applies James Lovelock's Gaia Theory to Neo- Paganism, 1970.

47 Foghamhar - NEW MOON-- Rosh Hashana (Jewish New Year - 5772)

53 Foghamhar - Mabon / Alban Elued, or the Autumnal Equinox. The Sun enters Libra.

54 Foghamhar - Birthday of the Goddess Cywarch, daughter of Dalon ap Landu and Sequoia.

57 Foghamhar - Native American Day

60 Foghamhar - FULL "Harvest" MOON

62 Foghamhar - Deireadh Fuhmhair (October) begins (a Monday - Dydd Llun -- Day of the Willow).

69 Foghamhar - INVASION DAY (aka, Columbus Day)

76 Foghamhar - NEW MOON

83 Foghamhar - The Sun enters Scorpio

85 Foghamhar - United Nations Day

90 Foghamhar - FULL "Hunters" MOON

92 Foghamhar - The Festival of Samhain (Halloween / Calan Gaeaf), Eve of the Celtic New Year

1 Geimredh - The Season of Geimredh begins at Sunset (1 MÌ na Samhna, November 1, 2012 -- 1st day of the 7th Year (YGR 7) of the 2nd Age of the Reform.



DRUID PRODUCTIONS

Desperate Druids: Episode 14 “Celebration”

STORY: After weeks of study and consultations, and two episodes of preparation, Peter finally attends his first Reformed Druid ritual, the early-harvest festival of Lughnasadh at the end of July, and is ordained to the first order.

To the best of our knowledge, this is the first time anyone has bothered to record or present an entire RDNA ritual in a video format. Please note that earlier episode discuss many concepts, and there are a slew of annotations that can be viewed to clarify different parts. More on liturgical ritual, variants and history can be found in A Reformed Druid Anthology (Part 3: The Liturgy of the Druids).



<http://m.youtube.com/index?client=mv-google&gl=US&rdm=m8hynf651#/watch?feature=mhee&v=23SFinFlxCo>

Episodes 12, 13 and 14 are the “liturgical trilogy” of the series, to gently explain RDNA ritual to newcomers to our styles, common FAQ, site preparation and finally, a full Lughnasadh service.

Since there like a hundred annotation bubbles of liturgical notes, I recommend you watch the first without annotations to enjoy the flow and plot, then again with notes and stop-start to contemplate and takes notes. Annotations and subtitles not visible on many mobile devices. Being 32 minutes long, you may want a comfort drink and pile of snacks for a long sitdown.

INTERVIEWS

Ellen Hopman and Selena Fox on the Awen Symbol for Druid Veterans

http://paganwiccan.about.com/od/contemporaryissues/a/Awen_HopmanLtr.htm

NorthernDruid Podcast #8

Posted by Scott on Jun 5, 2012 in Podcast | 0 comments

 Tweet 4

 Like  21 people like this. Be the first of your friends.



Dandelions, Kombucha, The Living Druids, Perfection in Place

Songs Include:

“Dance Hall Freak” by [Dave Ryder](#) (Visit [Dave’s Facebook Page](#) too!)

“Caribou” by Katy Tessman

Topics covered:

*Setting the Stage for our “up North” cabin

*Dandelions, Dandelion Root, and Kombucha (be sure to check out the book [Dandelion Celebration!](#))

*Trip to Iowa City where we were “Cemetery Sleuths”

(Check out [findagrave.com](#) and *learn about [The Black Angel](#))

*Shout out to Podcasters!! – [Faith, Fern, and Compass with Jeff and Ali Lily](#)



RECOMMENDED WORKS

RECOMMENDED MUSIC

Found my old band still has some songs I brought in "live" online <http://beltain.bandcamp.com/track/tall-trees-manawydan-flor-de-santa-vera-cruz-live-version>

<http://beltain.bandcamp.com/track/dance-the-magic-round-3>

Another song Beltain came out with before I had joined the band, thought you would all like this one.
-Rhiannon Hawk

RECOMMENDED ARTICLES

Pagan Tree Worship in Finland

http://www.youtube.com/watch?v=QS6pgH_pfv0&feature=share

Stone Age Beer

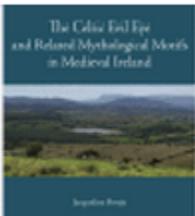
<http://sciencenordic.com/brewing-stone-age-beer>



What Vikings really looked like

sciencenordic.com

Were Vikings really dirty savages who wore horned helmets, or did they look like we do today? Here's what the experts say.



The Celtic Evil Eye and Related Mythological Motifs in Medieval Ireland

www.peeters-leuven.be

Peeters international academic publishers Leuven official website presenting online catalogue, online journals and

RECOMMENDED VIDEOS



Questions of Doom: Being Picky about the Picts!
www.youtube.com
Welcome to Questions of Doom. In this series, we answer your questions about Archaeology and our

<http://youtu.be/qhGWB1W7qjA>



Every Druid's favorite topic, how to move really big stones! 6 theories from Easter Island with action figures and stop-motion photography (5 min). Take notes, my megalithic maniacs!

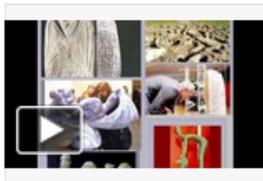
<http://youtu.be/J5YR0uqPAI8>



Gifts From the Healing Earth, Volume 1 (opening)
vimeo.com
Ellen Evert Hopman, Master Herbalist and author of Tree Medicine/Tree Magic; A Druid's Herbal; and A

www.ellenevert-hopman.com <http://vimeo.com/8428993>

<http://www.youtube.com/watch?v=d1ocYLmsZ0E&feature=related>



OGHAM How irish Gaelic was invented
www.youtube.com
HAIL SCYTHIA !
<http://www.archive.org/stream/auraicept00calduoft/page/n7/mode/2up>

<http://youtu.be/d1ocYLmsZ0E>

<http://youtu.be/nGeXdv-uPaw>

The Beauty of the Earth

This is a non-commercial attempt from

<http://www.sanctuaryasia.com/> to highlight the fact that world leaders, irresponsible corporates and mindless 'consumers' are combining to destroy life on earth. It is dedicated to all who died fighting for the planet and those whose lives are on the line today. The cut was put together by Vivek Chauhan, a young film maker, together with naturalists working with the Sanctuary Asia network (<http://www.sanctuaryasia.com/>).



POETRY CORNER

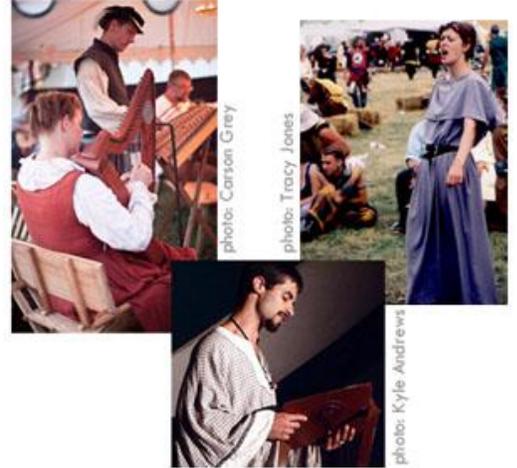
Welcome to iBards, your new online resource
for bardic recordings!

<http://ibards.org/index.php>

Bards have held a place of honour throughout history as musicians, entertainers, storytellers, and news-bringers. Here at iBards, I use the term "bardic" to describe any song, poem, story or instrumental piece that seeks to tie in with that ancient tradition. Here you will discover some modern-day bardic artists who are creating or perpetuating works that reinforce the ideals of the Roman era, Dark Ages, Medieval era, and Renaissance. **If you are a bardic artist and would like to become involved with the iBards project, I look forward to hearing from you** ("How To Join iBards!" link at top right).

So please browse our growing catalog of recordings, and thank you for supporting these independent artists!

Cheers, Heather. (*Heather Dale, founder*)



PEN Vs. SWORD – By Julie

In the flames of inspiration,
Ideas rise like smoke.
Thoughts bellowed on air,
form words in one stroke.
The work of a smith,
leather apron, iron and hammer,
the art of the wise,
soot black ink on white paper.
Liquid words on dry fiber,
smelted iron in a mould.
Large ideas come together,
beautiful shapes soon take hold.
Between the anvil and the hammer,
the crafting of metal unfolds.
Sweat drops from the blacksmith,
his creations weight to behold.
The scratch of letters upon the paper,
making senses of the rime.
sweat soon drops from the wordsmith,
his creation dry for all time.

Inside the smitty, the hellfire glows,
the wooshing of air from the noisy bellows.
The writers block breaks in the dead of night,
the writting begins by soft candlelight
HOTTER! HOTTER!
to melt the ore.
FASTER! FASTER!
the words from before.
With backbreaking work,
the metal crafts emerge,
with exhaustion and mirth,
the details converge.
The glint of proportion,
for all eyes to see.
The scope of emotion,
a trade of respectability.
The pen and the sword,
who deams wich one mightier?
for when all this is forged
from the heart of a master.

j.anglehart-2012



DRUID ROOTS

A long time ago, when Mother Earth, Father Sky danced together with Sister Moon and Brother Sun. There also lived an Ancient One. This being was whole, both male and female essences flowed within.

This beautiful and strong being lived in a grove of trees, and fed on the knowledge given from the powers around itself. This knowledge the Ancient One held was all encompassing in this dawn of time. This being spoke to the furred ones, the feathered ones, the crawlers, the swimmers, sang to the stones and trees. The One caressed the wind and felt the earth.

In this long ago time, Man was in its infancy and carried no knowledge of his own. Primal thoughts of survival were foremost. Man had not yet discovered a need for spirituality or a need to question all beyond himself. Man lived in darkness, ate from the land, hunted the beasts and sheltered in caves, mostly he suffered the ills of the clime. Man's instincts were only sharp enough to tend to his basic needs.

As man grew, (as a child does) so did his mind and soul. Man's curiosity made him notice the little things in nature and in the space around him. This great curiosity gave way to questions, for which man had no answer. Man would get into predicaments he could not reason for being.

Meanwhile the Ancient One traveled the realm and watched man grow from infancy into childhood, and this child like any other, asked questions, but with no other man wiser these questions went unanswered. This caused great concern for the Ancient One, man needed a spirit the being thought, so the being set out to do just that.

Late one evening as Brother Sun settled low in Father Sky, nestling in Mother Earth's shadow to watch Sister Moon on her nightly vigil. The Ancient One spoke up to them and asked a moment to confer on a great matter that weight a wise mind.

The Ancient One asked "Mother, you that provide a house and home for the creatures of this realm, do you love man? She answered on the wind "yes, do I not clothe, feed and shelter them?"

The Ancient One raised a brow and asked "Father, you who hold the heavens, do you love man?"

"Yes" he answered. "As vast and blue as I am, do I not give way to winds of change and spring rains?" The being continued on and asked "Brother, you in your fiery glory, do you love man?"

In a wave of heat, Brother Sun said "if I did not love man, winter would be colder and I would not dry the mud left from the spring rains!" And, finally the Ancient one turned to Sister Moon. "Sister, do you in your tender light, love man?" Sweetly she replied, "with all the soft glow of my light, with all the pull of an ebbing tide, I do love man".

"Then" the wise being declared, "we all agree, for I, as wise and loving as I am, feel that man is missing something, something vital, a quest, a pulse, a reason... I ask that we give them "life force", Nweffrey!

They, in turn questioned the Ancient One, "Do you not see, Wise One, man already has and always had the Nweffrey? It lives within." In shocked surprise, the Ancient One said "How is it that this is the one truth I did not know?".

"Because, you alone did not create man. You may be wisest, but no one being can carry the absolute truth." Mother Earth simply replied. The Ancient One asked their forgiveness, for yes as old as this being was and as long traveled, the Ancient Ones quest was for absolute truth. As the last rays of light gave way to the night, he asked if at dawn they could meet again and discuss further this great revelation, and so it was.....

The Ancient One meditated, prayed, cast runes, scryed in the embers of the fire throughout the night. At dawn, a very clear thought came to him. As they reassemble on the dawn, the Ancient One said "since I too love man, I will awaken the life force within him". With knowing smiles and all their blessings they joined together to awaken the Nweffrey in man.

As time went on, man began to form attachments, family, clans and tribes. These attachments went beyond the basic needs of survival. Man dove within his heart and found new forces, love, friendship, jealousy, hate and angst among many. This spectrum of emotions were offspring of the life force, with practice and time the Ancient One thought man would learn balance.

Man grew to use his energy in everyday awareness, man's life became a little more complex. As man had his own children, he taught them about the existence of the Nweffrey and to learn love and care, to cope with angst and fear. Man would thank the sources of his food and shelter and leave offerings.

Man and his children grew together into small tribes and scattered themselves on the four winds. As generations grew and families extended, the life force within and the Ancient One did not leave them.

Every community that man founded worked together for its survival and growth, but as the seasons turned there were times of idleness and long dark nights would take over and a sense of unbalance reigned. As always the Ancient One kept a close eye on mans progress and saw communities tend their dark desires and warfare would erupt and jealous rage would sweep across the hearts of man. This was not what the Ancient One wanted for man, he wanted a balance and a belonging. The Ancient One, again conferred with Mother, Father, Brother and Sister. "We must teach man a way to deal with all this emotion and penned up energy, if we do not, man will destroy himself!" They wholeheartedly agreed and put the Ancient One to task once more.

This being a long dark night, the Ancient One, approached man through the smoke emanating from the hearth fire. Man, saw the Ancient One and asked what the being was doing there. The Ancient One said "I am here to teach you about the Awen". Man questioned the being, "what is Awen?" The beautiful being began by showing them the way of prayer and offerings, how this was a special way to communicate with the universe around them, next the Ancient One taught them meditation as not only a way to tune and balance themselves, but also a way to receive answers from the magic that surrounded them. The Ancient One also revealed that the essence within was both male and female, and the warriors and nurturers could be both husband and wife, that they both could be teachers. The AWEN was the source of "inspiration". That it should be used to record the history of mans exploits and trials, to create objects to share among the tribes and bring together at times to worship.

As the smoke thinned and the embers died, man thanked the Ancient One and bid farewell to the beautiful being that gave them hope for times of pain and idleness.....

That long night became a cog on the wheel of time.

Man started creating, the nweffrey fed the awen. From this great inspiration and force were born great story tellers, craftsmen, teachers and wisemen and women, healers, leaders, warriors,

journeymen and searchers. Cog after cog was added to the great wheel, for the seasons changed and offered new gifts at every turn. Man would meet at great festivals honoring the special gifts they had received from the magic that surrounded them. Meals were shared, tales of importance spoken, new discoveries discovered and their crafts inspiring. These great feasts became the clock by which man, lived, worked, created and worshiped. The cycle of the seasons became the Wheel of the Year. This circle became very important to the communities of man, and each generation had a role to play. Children became helpers and students, mothers and fathers took great pains in the physical labour that allowed their communities to grow and flourish. But a great place of honor belonged, not to the leaders or the warriors but to the Elders, the grandmothers and grandfathers of the community. The leaders and warriors were important to the survival of the community, but the Elders were more so because they held the wisdom and knowledge of the past and the experience of age, they had a great spiritual role for they were the "keepers of memories". These Elders, became teachers and healers of great worth also, a calm source of guidance for those in need. The clan would always turn to its elders for guidance and wisdom, and these same elders kept watchful eyes on the young and saw in them their strengths and would nurture and mould these gifts with their patience and teachings.

So it became that when a child asked questions "like so many do" their very busy parents would tell the child to ask their Elders....

This is how Grandmothers and Grandfathers came to the much honored role of teacher and shaper of children that would someday become the movers and shakers of the community. The Elders were also the communicators to the Ancient One, the Being of all knowledge.

Time ticked on and spirituality and culture grew within and around man. Healers, healed, leaders, led, Elders, taught. All of mans existence had substance and worth.

On the longest night of the wheel, the Elders sat around their fires, srying in the embers. The Ancient One came to them once again. the Ancient One announced that man had all the knowledge needed to continue the quest for absolute truth. The Elders questioned "Why a quest we have you Wise One? We turn to you when we cannot find the answers we need." The Ancient One sighed, like sending ones children out into the world the being felt the pain of leaving. "I must go," the Ancient One said. "My time to rest has come, I am returning to my oak grove to eternally dwell there."

Before leaving man for the last time, the Ancient One instructed man to maintain an Oak Grove to spiritually be with the Ancient One. And most importantly to never forget to listen and honor the world around him, especially at the important cogs on the Wheel of the Year. To Never neglect what Mother Earth shared with man, to never curse the sky Father above, and to love Sister Moon and Brother Sun. Because, as the Elders knew all of them where the source of mans life and continuance.

The Ancient One opened his arms to the expanse of the dark and told man, " All that you cannot see, is still there, same as the life force within and the inspiration, for you to honor and for it to gift you. Man and the Universe are entwined, interdependant and in need of each other. Pray, love and respect the world and all the magic it encompasses. For you are in it and it is in you"

Saddened the Elders bowed their heads for they knew the Ancient One spoke the truth. They promised to never forget all the teachings given to them and continue the quest. As morning rose the Elders gathered the clan and retold of the Ancient Ones last visit and request that a grove be maintained. Man did just so and the tradition of the Oak Grove grew from then. At first the main guardian of the Grove became known as the Grove Druid, (druid being an old word for oak) and this role expanded to that of teacher and seer, seeker and guardian of both the physical

and spiritual hearth.

As the oak groves spread so did the Druid tradition, people with special gifts would search out a grove and learn from the druid teachings. They would then continue on as healers, seekers and holders of song and lore. With the main message never wandering from keeping balance and harmony in life and the search for absolute truth.

This long tradition has roots so deep that no one person can claim the truth, the absolute truth. The Druidic path is non-the-lest a quest for this truth through the search of knowledge. It is a life long journey that has an immense impact deep down in our intuition, our nweffrey that wells up through our creativity, our awen and brings forth the need to be of and for the universe around us.....

Julie Anglehart.~ Clariere du Corbeau, Quebec

Twilight

When elves and fey, with dew drops roam, twilight falls, in moss
loam.

When gnomes and hobgoblins come out at night, your garden is
bathed, in misty twilight.

When dragons, with smoke wisps, woft through the air, a spiral path
i see, a twilight stair.

When the stars come out to greet me, and sparkle in the sky, the
moon casts, her silvery shadow, in dreamy lullaby.

When the diamonds of the sky, glitter in my hair, the black and
silver shadows, float in twilight air.

When critters and creepy crawlies, emerge from the earth, the
jewels of the sky, the twilight, did give birth.

When the owl hoots, ta-wit-ta-woo, wisdom echoes, twilight
breakthrough.

When the mice, moles and voles, emerge from their home, scamper
through the meadows, of twilight cockcombe.

When the sun fades, on the horizon, and twilight rests upon me,
through candlelight i spy, the dusky sunlit sea-foam sea.

By
Penny Young

Forest, Open

Forest, open
As you arrive
Dark, mysterious
Unknown arms to hold you
Leave your life behind:
Waiting over your left shoulder
Just out of sight,
Just out of reach,
Just out of time

Sunlight, open
Shine through the trees
Peek behind leaves
Strain to bend around branches
And trunks and roots, divine
As the day touches you gently
You realize you are home
Yet, far away
Distant,
Yes, much closer by
Heat rises,
Evapourates
And you blend with the land:
The Goddess hides,
Not wanting you to know;
The Goddess whispers,
And the trees bend to her voice;
The goddess calls to you
As your hand touches the ground for the first time

Dusk, open
Lights arise,
Like fireflies,
Follow me,
They call,
Follow the smells
Of life on the wind
Follows the sounds
As the fire jumps and teases
With drums
Calling you away
Follow the feeling
As the Earth says your name
And you hear it in your feet
And you hear it in your heart
And you hear it in your soul

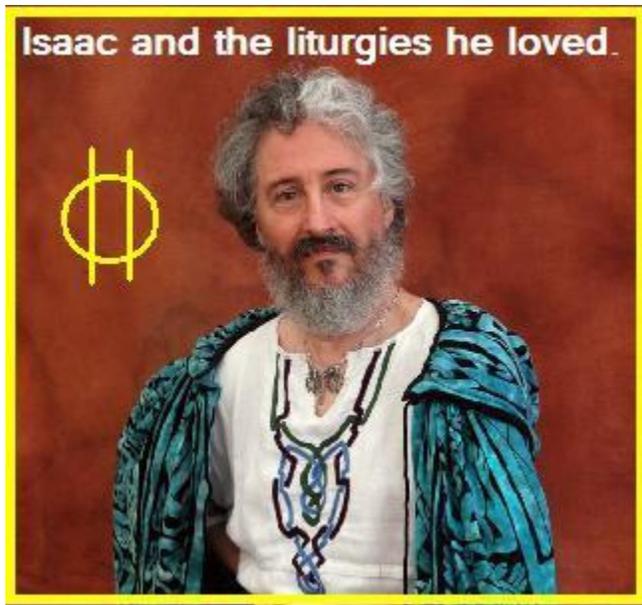
It speaks,
Night,
In a language that you have not heard
In thousands of years-
It knows your name;
It knows your thoughts;
It knows your desires;
As you fall asleep
It breathes over you
Like a Mother singing to a child.

With each breath,
You become more like the earth;
With each breath,
You see the Moon looking down;
With every breath,
You know that the Earth has called you home,
To this place where you belong-
To be,
To become,
To behold

In darkest night,
When stars look down,
A sparkle in their eye,
You breathe,
And you are the pulse of the earth;
You breathe,
And you are the movement of trees around you;
You breathe,
And the night descends
To hold you close against the earth

Forest open,
The light gathers at the horizon.
The trees look down
And say your name,
Softly,
The bend of a branch;
Softly,
The turn of a leaf;
Softly,
The Earth holds you in its hands
As an offering to the dawn

-Jon Pagano, Koad Grove, Ohio



Isaac and the Liturgies he Loved

In memorial to Isaac Bonewits, RDNA priest of Order of Dalon Ap Landu, Merlin, Belenos, Puck – Friend and Brother. (1949-2010)

Comparative liturgists are few and far in between. Those who do it well, even more rare. Those who can do with gusto and a laugh? Well, perhaps just Isaac. Isaac Bonewits was a Druid known well for his focus on liturgy, training, and bringing people together. A many-trunked tree of modern Druidism grew out of his efforts, with intertwined branches. I would offer some resources to ADF who would like to re-walk one of his trails of exploration and discovery.

****Reformed Druid Printed Liturgical Resources.**

Isaac studied dozens of religious and magical systems, but it might be forgotten that he was a regular practitioner of Reformed Druidic ritual for 15 years from 1968 to 1983, when ADF Druidic ritual began to take form. An evolving sampling of those 15 years of liturgical experimentation can be seen in A Reformed Druid Anthology 2 (ARDA2)'s third part "Liturgy of the Druids" as the liturgies became more and more pagan, ornate, and lengthy.

<http://www.facebook.com/download/193872567410465/ARDA2part3-1.pdf> RDNA liturgies 1963-1983

<http://www.facebook.com/download/511345178891438/ARDA2part3-2.pdf> RDNA liturgies 1983-2005, foreign language versions

<http://www.facebook.com/download/495263657167945/ARDA2part3-3.pdf> RDNA ordinations, life-cycle services, magical variants, site-maintenance and non-liturgical group activities.

**** Continuities and Divergences between RDNA & ADF forms of Druidism.**

There are some similarity and carry-overs between RDNA and ADF in many areas besides liturgy, but Isaac and the other ADF Founders also borrowed and created many other elements from other traditions, study and tinkering. For those just joining ADF, their ritual may seem to have leapt fully formed into existence in the 1980s, like Athena from Zeus' head, but the historical tracks can still be faintly seen, and may lead one to tantalizing discoveries.

<http://rdna.info/RDNA-ADF.doc> A simple comparative summary of 20 general continuities and 11 distinct differences between Reformed Druidism and ADF forms of Druidism. Not perfect, but a good start.

****Reformed Druid Visual Liturgical Resources**

Reformed Druidism still exists and flourishes today, and practices ritual in a different style, much like it did in Isaac's wild-and-wooly 1970s (we're not a fossil). Isaac Bonewits' introduction of consciously neo-pagan elements still informs the services at some of our groves.

The "Desperate Druids" animated web-series (season 1 is now 15 episodes and 4 hours running) introduces Reformed Druidism in a visual narrative form to new audiences.

Episodes 12, 13 and 14 are the "liturgical trilogy", dedicated to Isaac Bonewits, and gently introduce newcomers to the style, common FAQ, site preparation and finally, a full Lughnasadh service.

<http://youtu.be/0mwK6KgNu9U> Episode 12 – Invitation -25 min. The Archdruidess answers liturgical questions, shares her approach to ritual, and explains its quixotic role in Reformed Druidism.

<http://youtu.be/HXD8YcHE4Nw> Episode 13 –Preparation -- 21 min. Wanda cannot visit the Jackpine Grove often, so she has many questions for Jody on how to follow a mostly solitary Druidic path. Meanwhile, Dan and Peter are laboring deep in the woods, doing the often unappreciated and unglamorous preparation work to set up a ritual site for the Lughnasadh festival.

<http://youtu.be/23SFinFlxCo> Episode 14 – Celebration – 32 min. After weeks of study and consultations, and two episodes of preparation, Peter finally attends his first Reformed Druid ritual, the early-harvest festival of Lughnasadh at the end of July. He formally enters the Reformed Druids with an ordination into the first order.

****Isaac Bonewits - Special Edition issue of Druid Inquirer magazine**

Fall Equinox "Druid Inquirer Vol. 26. Issue 6" Sept 25, 2010

Note this issue to commemorate the passing of Isaac Bonewits was so BIG, that we had to release it in two parts.

<http://www.rdna.info/druidinquirer19.doc> for
PART ONE

SECTION 1: WHO HE WAS

Mike's Tribute to Isaac
RDNA's Legacy to ADF
Comparison of Modern Druid Groups
Isaac Bonewits from Wikipedia
Lifetime Achievement Award for Druidry
Magic, Witches, Witchcraft on Isaac 1992
Who is Isaac Bonewits? 1997
Tribute by Peg Aloï
Memorial by Ian Corrigan
Isaac Bonewits Biography from ADF
Excerpted Passages of two Interviews in ARDA,
1994
Druid Progress Interviews with Isaac 1994

SECTION 2: SERVICES IN HIS MEMORY

9 Ways to Honor Isaac's Passing
How to Assist Isaac's Estate & Widow
Isaac Bonewits Scholarship
Suggestions for a Druid Funeral, 1976
Pomona Memorial Service

ADF Summerland Memorial Service
RDNA service for Isaac's 10th Order

<http://www.rdna.info/druidinquirer19-2.doc> for
PART TWO

SECTION 3: WHAT HE WROTE

Isaac Bonewits on the Internet
Neopagan.net
What did Isaac Write in the RDNA?
The Book Covers of Isaac
Jewelry by Isaac
Druid Chronicles (Evolved) 1976
• Downloading Links
• Mikes 1995 Response to DCE
• 2005 New Introduction to DCE
RDNA Excerpt from Real Magic, 1971
Laws of Magic from Real Magic, 1971
The Six Epistles of Isaac
Three Liturgies by Isaac
• Order of Worship, RDNA 1963
• Fall Equinox, NRDNA 1975

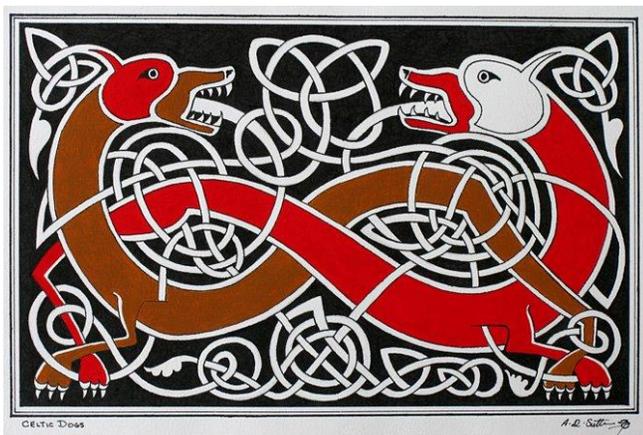
Anyway, for those obsessed with liturgical evolution, construction and comparison. Love him (or not), you gotta know Isaac if you wanna know modern Druidism. I offer these materials to inform you and hope to hear your thoughts.

Please post replies here or send emails to mikerdna@hotmail.com or facebook message me at “mike.thefool”

Peace!

Mike the Fool, ODAL, Gr., Be, Pu., Tar.
Long-time ADF observer-member too.

THE BEAUTY OF FACEBOOK - IMAGES

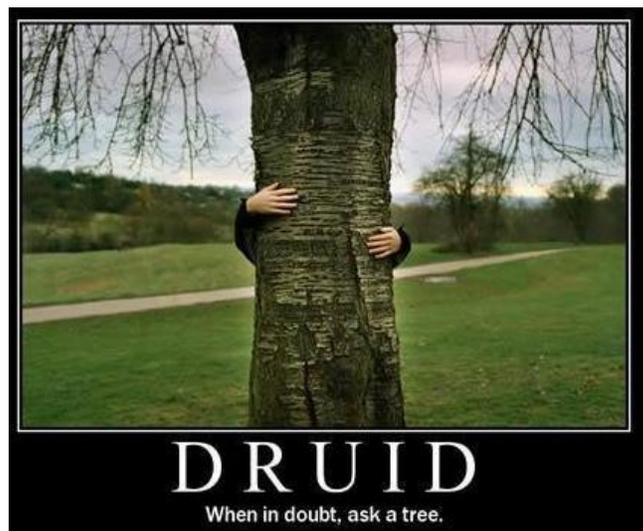


“It’s a Dog eat Dog Whirl” - Mike



Archaeological evidence shows that domesticated cattle first appeared in Ireland about 5500 years ago. They were similar in stature to the modern Kerry cattle, which are regarded as a very old Irish breed. While it is impossible to say

with certainty, there are indications from the texts that early Irish cattle were mostly black in colour, although red and brown are also mentioned. Saint Ciarán, founder of Clonmacnoise, had a dun coloured cow, the hide of which, according to tradition, was later used to make the Leabhar na hUidhre, the Book of the Dun Cow. There are also references to brindled cows – those having more than one colour.





Or at least a monotheist one...



Druid Deer watching the sunrise.



8/8/2012

Hope you're going to be hammered. (in a nice way.)

-From the **8th** Order of Taranis





ALTAR COMPARISONS

Editor's Notes- *While a personal altar is not required or described, many Reformed Druids set up a shrine of some type at their home, esp. if they are solitaires.*

John's Altar

My altar is quite eclectic to say the least. It's a 130 year old heirloom nightstand (date is known due to considerably rare Knapp Joints joining the drawer panels together... a short lived style).

I made the altar cloth out of non-synthetic velvet. Right now the green side is up, and you can see along the bottom edge that the other side is maroon. I have the green side up during the Season of Life, and of course the maroon side is up during the season of sleep.

The cobalt blue crystal candle luminary is also an heirloom, the skull is a raccoon skull I found, & cleaned (and glued all teeth in place for good measure). The black centerpiece is a soapstone scented oil diffuser, bowl full of stones & sage behind it.

The athame is a quirky oddity that spans cultures and traditions! It is a Celtic motif scramasax (scramasaxes were used by Saxons) blessed by a Reiki master. I added it to my collection in 2005 when I found it online at a metaphysical store in Marion, Indiana. Home-made and a bit primitive, but I love it, and it handles intent pretty well.

The small wood box with the "zen" bell on top is my mini altar with a few tiny trinkets inside. The chalice is Italian pewter, and all I know is that it's "old." Whatever that means.

The drawers contain my candles, stones, trinkets, other heirlooms for shamanic purposes, and the lower cabinet contains written knowledge, and the Waters of Life and the Waters of Sleep.

David's Altars



Julie's Altar



Ellen's Cloutie Well



Rusty's Fire Altar



Brighde's Altar



Sebastien's Altar



Order of Consecration

(Usually of altars) By David Fisher, 1963

The Exorcism

(The Archdruid shall walk about the altar to be consecrated saying all the while "Dalon Ap Landu", three times)

The Invocation

Mighty and blessed, fertile and powerful, to thee, Earth

Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

The Petition

Mighty are thy works, O Our Mother. Mighty are the rocks which thou has turned out of thy side, and which we gather together here as a sacrifice of praise to thee.

X: Grant us thy blessing.

We, thy worshipers, have raised this altar that thy power might be praised.

X: Grant us thy blessing

Attend us now, o Spirits, as we lighteth this fire of consecration.

{Originally "as we offer this sacrifice"}

X: Grant us thy blessing

Here the fire shall be lit upon the altar

X: Grant us thy blessing

Accept this, consecrate it.

X: Grant us thy blessing

As we now hallow this altar with thy Water of Life, Thou, Dalon Ap Landu, descend and dwell within this altar. Sanctify it, protect it from the defilers and fill it with thy power.

(During the above, the Archdruid shall sprinkle the Water of Life on the four corners of the altars.)

The Chant (the Congregation)

Hallow this altar, Hallow this altar,

The Answer

I call upon the four Spirits to give answer if this sacrifice is not accepted in the Earth-Mother's sight. I call on the Spirit of the North, of the South, of the East, of the West.

Praise be, our sacrifice, dedicated to the renewal of life, has been accepted.

(Here the Catechism of the Waters and the Consecration of the Waters will be done)

The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayers and that you go with her blessing. Peace. Peace. Peace.



DRUID DEBATES

Defining a Druid

Daniel ---How do you Define Druid: For me A Druid is a Nature mystic With Celtic Roots, yet Open to all Positive Spiritual Paths Rooted in the Earth-Mother.. Some time i also Define my Self as Priest of the Living Earth Our Mother..

Donald I define a modern Druid as a role within Celtic Paganism. In my opinion it is not a religion in and of itself but a role within a religion similar but not exactly like a priest. There can be, should be, and are people out there that are Celtic Pagan laity who do not identify themselves as Druid. I also believe, according to my definition, that not every person is cut out to be a Druid. I also feel that no matter one's Druid path we are all working toward similar goals and should not fight amongst ourselves on points of minutia. "Three factors that unite all modern Druids: Celtic Identity, Stewardship of the Land, and Brother/Sister-hood." And before there is a firestorm over my post be aware that this is MY opinion and I was asked for my opinion by the person who asked the question.

Daniel I more of a Revival Druid.. where all people are called druid.. but i respect CR [celtic reconstructionist] views

Donald My view isn't a particularly CR one. Just my own through over 20 years of doing this. I combine all levels of Druidry along my path, with anything from Revivalist OBODie stuff to Neo-Druidry of modern U.S. orders as well as a smattering of CR scholarship thrown in. (although I tend to see CR as a tool to form my religious path and being a Druid as a role within Celtic Paganism...)

Daniel Very cool thanks for sharing

Mike TheFool One defines a Druid with great caution, they are likely to roll their eyes, froth at the mouth, have their hair stand on end with a drop of blood on each and shake violently while they attempt to reply to an impossible and vexing question.

Daniel Sounds like a Pentecostal to me lol i

Ellis <http://www.reformed-druids.org/?q=node%2F31>

Who's A Druid? Who's Not A Druid? Are You A Druid? |
Doing Druidism the way the ancient Druids did!

www.reformed-druids.org

By Sybok Pendderwydd I think there are a lot of people out there who love and re...
See more

Donald Here is why I think a lot of people have an issue with the Reformed Druid movement. Saying that you do it just like the ancients did, "making it up as you go" is sort of out of place. Saying that if you reverence nature that automatically makes you a Druid is also a bit in the wrong direction. Hear me out. IF we lived at the same time and had the same context as the ancient Celts did then "making it up as you go" would indeed be very VERY valid. But our culture and world is just so far apart from that of the ancient Celts that by just "making it up as you go" you actually should come up with a different name for it. Not nit picking the Reformed Druids, just saying WHY others have a problem with the movement. Reverence for nature is

wonderful but the ancient Druids didn't so much have a reverence as they looked at nature differently than we do today. They lived in harmony with it where as we (modern society) sees it as a resource to be exploited. I personally feel that the Reformed movement has a valid and special place in modern Druidry but I also see the point of other groups that have a problem with the movement. It is a fine line to walk. The biggest thing I think most modern Celtic Pagans don't realize is that if it were not for the Reformed Druids then much of modern Druid culture would not exist. Without the Reformed movement there would be no ADF, no Keltria and to another extent no Celtic Reconstructionism. One of the keys to making things work in the future of Druidism is for all Druid paths to work together. Constant in-fighting is pointless and does nothing but fracture us. We need to stand together.

Daniel I think Modern Druidism needs to be rooted in the Past, yet open to the Future..

Donald Very well said Daniel!

Mike TheFool Ancient Druids were very much tradition bound. But I suspect new religious inspiration did come and was revered. I think some book bound traditions cant credit new works, whereas oral cultures could have inspiration, no doubt through some vetting process. But no doubt the original religious people invented religion, or made it up, because they had to start from scratch. Bid hope that statement would provoke consideration on the sources of religion, rather than discredit traditional transmission. Folk tradition was a mix of rigidity, incremental adjustment and brilliant flashes of creativity.

Ellis My old history professor once said that the Celts, as they migrated across Asia and Europe, assimilated much of the culture of the other tribes they encountered.

Ellis Donald : We have a saying: "if you don't like it you can't have any." Snarky? You bet! Much of what we say is tongue in cheek. "Doing Druidism the old fashioned way .." is some of that. BUT, it's also truth: all religions, all gods, etc., were made up by someone. Whether it was 1,000s of years ago, or 2 minutes ago, it was still made up. That's just pure logic. So, the ancient Celtic belief system was invented in the same way. At least, I haven't run into many humanoids with antlers lately. Maybe they were removed when they were young?

Donald So what you are saying Ellis Arseneau is that you do not believe in the Gods. I mean if religion was all "made up" at some point by humans then by no means do the Gods exist, correct? As you say: "That's just pure logic". As for running into any humanoids with antlers, I have run into many people wearing head dresses made from deer skulls at festivals and faires. Are you telling me that the images carved in stone and on the Gundrestup cauldron couldn't be based on similar actions taken by Druids or shaman of their time? Using your logic and what we know of history, by making things up as you go for Reformed Druidism and not living in the same context as the original Iron Age Celts then what you are crafting would not really bear any real relationship to actual Druidism and therefore probably shouldn't be called "Druid-anything". I wasn't picking a fight with you Ellis, I was speculating as to WHY other Druids and Druid orders might have a problem with Reformed Druids. I myself do NOT have any sort of problem with Reformed Druids of any sort. I have even taken a Reformed Druid road and made my own Druid order here in my state to help others gain knowledge. In my opinion people like yourself and others get their feelings hurt or the beliefs challenged on many of these groups and end up either shutting down or fighting over minutia. The real trick is to be able to set aside differences and learn from one another if we are all really Druids. Because if we are all really Druids then we are on the same path through the forest, we are just using different methods to travel it.

Daniel I have always believed that the names and persons of the gods where inspirited by the Divine in the minds of men.. in other words the Universal Source manifests in a way we can understand .. sometimes this means taking on a new godform..

Otis Mr.Donald ,why do the gods and myths have to be actual for them to teach and have any effect on us?I am a naturalist pantheist and still call myself a Druid.I have no problem with other Druids who view the Gods as real but for me they are man made "beings" so that the ancients could understand the natural forces of the world.Gods and the stories are mythic interpretations of the world and the cosmos.

Otis I like the Joseph Campbell broke it down:

The Metaphysical Function: Awakening a sense of awe before the mystery of being

According to Campbell, the absolute mysteries of life cannot be captured directly in words or images. Myths are "being statements"[25] and the experience of this mystery can be had only through a participation in mythic rituals or the contemplation of mythic symbols that point beyond themselves. "Mythological symbols touch and exhilarate centers of life beyond the reach of reason and coercion.... The first function of mythology is to reconcile waking consciousness to the *mysterium tremendum et fascinans* of this universe as it is."[26]

The Cosmological Function: Explaining the shape of the universe

Myth also functions as a proto-science, bringing the observable (physical) world into accord with the metaphysical and psychological meanings rendered by the other functions of mythology. Campbell noticed that the modern dilemma between science and religion on matters of truth is actually between science of the ancient world and that of today.

The Sociological Function: Validate and support the existing social order

Ancient societies had to conform to an existing social order if they were to survive at all. This is because they evolved under "pressure" from necessities much more intense than the ones encountered in our modern world. Mythology confirmed that order and enforced it by reflecting it into the stories themselves, often describing how the order arrived from divine intervention.

The Psychological Function: Guide the individual through the stages of life

As a person goes through life, many psychological challenges will be encountered. Myth may serve as a guide for successful passage through the stages of one's life. For example, most ancient cultures used rites of passage as a youth passed to the adult stage. Later on, a living mythology taught the same person to let go of material possessions and earthly plans as they prepared to die.

Penny Why do we have to define ourselves at all, that is so limiting, i have chosen RDNA and OBOD, one gives me huge amounts of scope, and the other gives me my basis my roots, let your intuition guide you, i don't like ticking boxes, and although lineage is important in understanding, how we have reached our current point in time, on our path, we have to grow and evolve, why put ourselves in boxes, this is counter productive, for being creative :-)

Penny That being, it is, nature based, spiritual and philosophical, and if your fortunate can be an enchanting journey, with many blessings and gifts ;-)

Daniel If you call yourself a Druid then i see you as a Druid.. but I think we should have know why we chose the Label other then just because it sounded cool. I come across alot of People who use the title for just because they want to be different.. not because there walking a spiritual path.. even so i accept them as Druid...

Donald Otis and others I think you see what I wrote as some sort of attack and it was not. If the entire missive I wrote was read it should have ended on at different note. My last words in my last posting were: "The real trick is to be able to set aside differences and learn from one another if we are all really Druids. Because if we are all really Druids then we are on the same path through the forest, we are just using different methods to travel it".

Also I did say: "I wasn't picking a fight with you Ellis, I was speculating as to WHY other Druids and Druid orders might have a problem with Reformed Druids. I myself do NOT have any sort of problem with Reformed Druids of any sort".

Donald I think everyone may be taking my replies out of context here.

Ellis Mercury is retrograde since Friday, and will remain so until Aug 18. This is the time when everyone misunderstands everyone else, when your ideas are taken out of context. Mercury Rx is also blamed for computer and networking problems, -- all things having to do with communications. I myself will be laying low until after 8/18, as much as possible or practical.

Donald Oh good because I think Doctor WHO returns on 8/20... ;-)

Ellis Donald - Atheist Druid. We've been accused of that, but that's more a misunderstanding of how we view deity than anything else. We teach, 1st of all that all gods are made up. Period. There are three categories: 1) Archetypes - these are the gods of old, and a few new ones, and they are purely mythical - fictional beings like out of a novel. 2)The Old Ones -- these are the ancestors, people who have actually lived and have passed away. The last category of gods is US. You, me, everyone, every sentient being. Maybe the whole planet/universe/multiverse --And, all of them, all three categories were/are made up. We made them up.

We created the universe (and continue to do so) while "between the worlds" between lives if you will, as a collective. Remember, Star Trek DS9? Remember "The Founders"? I think we're kind of like that. Between lives, we function as one mind, without individuality, "The Great Link.". Then we cross over and become individual beings. Like if your were to dip your cup into the ocean, you would separate out a portion that would retain all of the properties of the rest, but would acquire individuality. Thou art God. I don't know what to call this idea. "Panentheism?" "Pantheistic Monotheism?" It's not original to me. It's taught by Quakers, Buddhists, Kabbalahists, and Druids. Even some Christians interpret the Christs teachings in this way. And that is what I really mean when I say "it's all made up." Because we made it up. All of us, collectively. Starting with The Big Bang. By the way, "being made up" does not mean, "not real." If I make a pie, isn't it real? But to make that pie, first I had to make the universe. (quoting Carl Sagan).

Otis ,perhaps I may have misinterpreted your statement.And perhaps mine came off not as I meant it.This medium of discussion often lends to these misunderstandings.No anger malice or whatnot was ever in my mind while I wrote my post I was simply stating my personal praxis.I hope to avoid miss-communication in my postings in the future.May there be peace between us and in the world.



Going to Carleton to Vigil

Tony Been talking with the wife and she's suggesting that I go to Carleton for my 3rd before Samhain's been tolls. Anyone up there know a good weekend to give a third and anyone willing to help out?

Carole Forgive me for asking - 3rd what? Do you do initiations like they do in Wicca?

Tony 3rd degree. They are a little like that. According to the by-laws, you have to have a 3rd degree Druid to found a grove. We've got a few interested out here to work with us, but we need to go out of protogrove status

Carole How do you mean by laws, of what? The Country?

Tony RDNA rules, such as they are

Carole So, do you have names? I know OBOD in the UK do Bard Ovate and Druid - do you call them that?

Tony Nothing overly official. Technically each grove would be headed by an arch-druid, but if anyone gets too big of a head with that, they'll get that head deflated. Some subsidiary orders may do titles.

Carole If they get too big of a head, then perhaps Druidry isn't the path for them anyhow? Druidry is peace, poetry, inspiration, art and AWEN, ego has no part.

Stacey Don't you mean Third Order, not degree?

Tony Every human has an ego to some degree and there are those in every group who want to collect titles for the prestige they imagine.

Tony I will sit (since I'm not standing at my computer) corrected on that one Stacey. :-) Thanks for the catch and correction.

Carole Let me go further.. in my own group, The Ancient Druid Order, our chief, has a life position. It is not asked for, and often taken somewhat reluctantly - but he is a wonderful Arch Druid and has been for something like 25 years or so now?

Ross Nichols, who founded OBOD did so as he felt that he should be chosen chief and he was rejected because of this so his ego, took him to start his own group OBOD. Which has become a great Druid group but, was intrinsically started because Ross threw his toys out the pram and that is what happen, when ego comes in - any idea you might be chief goes out the window.

Stacey The Arch Druid of the grove is elected by the members of the grove.

Helgaleena Third Order is the level of the teacher/cleric, second Order is the level of dedicated celebrant, first Order is the level of being willing to admit you are a Druid in public. Second Orders can have Proto-Groves and do services but they can't ordain. Any who attend a Proto-Grove and enjoy it can't rise above first Order level. We don't separate out individuals by talents exercised. That's covered by auxilliary Orders dedicated to a particular deity.

Tony Each has its own way to decide things. After well over 20 years of doing all of this including teaching I've learned Don Henley was right, the more I know, the less I understand.

Carole Ego and Id, Tony but its how its controlled that is important.

In OBOD which im not a member, they see receiving the title is not "gaining" them for prestige but a development of oneself as you only have yourself to compare with. Each order you do different training, its in order, yes, but there are many who are Druid, or Bardic and they stay in what they feel is their natural place. Titles shouldn't be prestige but a development, that is sad Tony :(that is what is happening...

Tony Which is why I have been "nominated" as the candidate for Third Order to start the grove. After that, I don't care who runs it from there. I'm always willing to step aside.

Helgaleena To expand on what Stacey J. Weinberger said, from among the pool of 3rd Orders in a Grove the Arch Druid is elected. Those who want to run it their own way (like moi) can found a Grove of their own at any time when a 3rd Order. And it's true that we are so few that it's a problem to find a 3rd in your area of the continent. Tony Dunsworth, once the school year begins at Carleton there's sure to be somebody on campus who could do the deed. Contact them.

Tony Helga, I've already sent up an email that direction. Was wondering if anyone from the school was lurking about here as well. Ellen and I are going to start our own grove locally and we have a few friends who are interested in hanging out and seeing what it could become.

Stacey Huh? In the RDNA there are certain things required of each Order for ordination. I personally don't see it as a matter of "prestige." It's a sign of accomplishment. And the studying doesn't stop right there. It's not an end thing; it's a beginning.

Carole Well, I hope that it all goes well and your 3rd is a lovely day.. im rather envious, I wish I could be there - whilst I often compare to what I, we do over in the UK, I am intrigued by this group, so do not consider my questions or comments negative - im just very curious and very interested and I appreciate that it is an honour to be here.

Helgaleena He'll be staying up all night in Nature. The 3rd Order will meet him and do the welcome ceremony at dawn or thereabouts. Carleton has a lovely Arboretum for that.

Stacey We love questions! You might get more answers than you ever imagined though...

Carole well as long as you do not consider me as an argumentative, and nosy ***** lol, I love a good debate, which is NEVER an argument (some folks don't get that) and ok, I have to admit - a training anthropologist, wiccan, druid, goatkeeper.. I have very eclectic interests. America calls me and one day, I might get there. Hopefully to do ritual.

Tony Since I am a perpetual (or so it seems) college student, all nighters are not going to be a problem (granted, the drive home could be really entertaining.) and any Arboretum will be fantastic!

Tony I don't mind questions myself and nosy doesn't bother me. A good argument is always welcome for me. You should hear my wife and I when one of us switches sides and plays devil's advocate!! :-) Stacey is dead on though, we'll have tonnes of answers for you and they don't have to all agree!

Stacey It's about 100 pages but you can read lots but not too much about the RDNA here:
www.rdna.info/uwp.doc

Mike TheFool Austin McBain is the current AD, she mentioned in May that she was having trouble recruiting, but I believe she'll still be there in the Fall. I'm trying to re-establish contact with her. There are quite a few third order druids (non-active) in the Twin Cities near Carleton that could be enticed down if she can't make it.

Luna Still waiting for a chance for us to get together and do my level. :)

Stacey Level? make sure you have a plane as well. Some sanding paper, tack cloth, you know..



Liturgy Discussion RDNA Conference August 12

Mike the Fool - Desperate Druids: Part 14- Celebration

This file version might view better for the "Lughnasadh Ritual Episode" Your comments, notes (and timecodes) are appreciated before I post more widely on other conferences on Wednesday. Thanks to Helgaleena Healingline for the base-service and I offer it to the Matriarch of the Order of Lugh.

Mike TheFool Curious how your grove/home styles resemble this video. Festivals tend to be twice as ornate as weaklies. Some of Isaac's most complicated were twice as long as this episode, but were impressive. This is

Isaac's anniversary of two years since his passing.

Helgaleena Welcome to the Order, Brother Mike TheFool ! Peace Peace Peace. The Matriarch is honored not to be the only member any longer. Print out part of the script and torch it, perhaps?

Helgaleena My home Grove makes the fire first, and does not call upon the directions in order to determine whether sacrifice is accepted. If it burns well, it's accepted.

Helgaleena Also, NO Kneeling. If the aspirant is too tall, they bow a bit to have their forehead done.

Helgaleena When the artist offered a work to the fire, it could have been done at any service. But also, Nobody welcomed her to the Order of Lugh! Archdruid could have said something.

Carole Gosh, this is far away as the Ancient Druid Order as you can get.

Mike TheFool Carole, do you mean it resembles the fraternal Druids services? Yhats what most neopagans would notice. A more pagan grove would probably add other features like casting a circle, adding details to the 4 directions, layers of mythology, recounting a patron gods attributes, and possibly espousing some theological positions that might be less attenable to a mixed audience. See Isaac's services circa 1979 in ARDA 2, as he began moving closer to the ADF model that would be nonfraternal, distinctly pagan, and leap to the 3world model with a stronger focus on magic and veil-parting world-shifting gates.

Mike TheFool Helga, little Wanda wasn't specifically donating to the order of lugh here, she had been told in episode 12 that she could donate artwork as a sacrifice in a general sense at any service. Kneeling -- I have seen it occasionally, ESP for 3rd and higher orders. Maybe that began with David frangquist, because he was 5'4" and everyone was tAller?

Mike TheFool Does anyone else still inscribe a Druid sigil under the AD? Do you use it as a homebase, or stay within it the whole service?

Mike TheFool Who's Queen Boudicca, the inspiration for Thomas & Zoe's interpretative dance in the Ritual video? Look no further, from "Horrible Histories" book series, a dance video, that, um, interprets that in more detail:

Horrible Histories – Boudicca <http://youtu.be/1LhT7rCC6O8>

Don't mess with Boudicca, she's so tough even the Romans didn't stand a chance against her.

Mike TheFool Ah, yes, that is my booty longing to boogie, already....

Penny Mike TheFool, thank you for all your hard work, as always i greatly enjoyed, it's very interesting for me, being in an RDNA grove and also practising OBOD ritual as well. I very much enjoy all our grove activities, especially ritual, i am not sure, how i will feel when i do get to participate, in an OBOD ritual, when i go back home, because ticking all the right boxes, doesn't sit well with me :-)

Mike TheFool You don't like tick-ling?

Carole Mike said – mm no, its as FAR from the Fraternal Druids you can get.
ITs very.. dare I say it.. very like wicca, than the ADO druids.

Mike TheFool Carole, do you mean it resembles the fraternal Druids services? Yhats what most neopagans would notice. A more pagan grove would probably add other features like casting a circle, adding details to the 4 directions, layers of mythology, recounting a patron gods attributes, and possibly espousing some theological positions that might be less attenable to a mixed audience. See Isaac's services circa 1979 in ARDA 2, as he began moving closer to the ADF model that would be nonfraternal, distinctly pagan, and leap to the 3world model with a stronger focus on magic and veil-parting world-shifting gates.

Penny LOL RDNA was the right choice for me, in the sense that there is so much scope, it suits my personality, and OBOD is also the right in the sense that, it is my roots. When i first came to druidry, there wasn't a question of "did i want to be a druid" it was absolutely a question of " what order" i narrowed it down to BDO or OBOD, and, RDNA was absolute. I searched the net, and read and read. Arriving on RDNA doorstep before the other contenders ;-)

Mike TheFool Laurence, I'd be curious to compare the ado, aoda, Uaod and other pre1960 Druid services. Do you have any samples. Maybe John Greer has access to them, it'd be interesting. I'd say Wiccan rites are quite different.

Mike TheFool In the pre-Internet age, people learned druidry via showing up I think, whereas now we become Druids and interact long before meeting. Each has differences, but I find the former a bit more mysterious don't you?

Helgaleena Face to face more mysterious? That's quite Zen of you Mike TheFool !

Rusty Neo-Web-Druids...

Carole Samples? I have my companion books. but, they are nothing like the montage you put up.. As a wiccan also, I can idenfity more to your montage, to wicca, than I can to, ADO druidry, however, as I say, OBOD and newer groups, are more likely to follow pre-exosting ideas from Wicca, so, I can say its like that form of druidry... (does that make sense?)

Helgaleena Mike TheFool if you have been encouraging people to offer works of art and craft to the service fire, and not letting them know they could be doing it in Lugh's Name, the Order is missing out on a huge number of possible inductees. Matriarch or others don't have to know or be present, but Lugh knows, and does the 'connecting the dots.' I am now sincerely hoping that all manner of RDNA crafty types are already realizing that 'Burning Man' is the road to Lugh, not only at Lughnasadh, but whenever they have the inspiration to give

the Many-Skilled One honor. All that is needed to consider oneself a Member of Lugh's Order is the witnessing and welcoming by a friendly ArchDruid. But Lugh will take you regardless, out of sincerity.

Stacey That's what my grove does too Healingline.

Brigid I truly enjoyed it Mike TheFool. Very similar to some of the OOS rites and I thought it beautifully done.

Mike TheFool Well, if not further comments, I'll send out the final version tomorrow morning.

Ellen I liked it but wish the sub titles/comments stayed on screen a bit longer . They could be placed at the bottom. They went by too quickly to read!

Thomas Our groves in the MOCC tend to not burn sacrifices. After the ritual, a libation is poured and any sacrifices and remnants of the meal are dispersed to the needy or stored in the local treasury until needed.

Rhiannon Hawk I really liked it though I agree with Ellen that the captions didn't stay on the screen long enough. Also listening to the show and trying to read at the same time was challenging. On a personal note I prefer the word "offering" rather than "sacrifice" but that's just personal and to each his own Lol

Rhiannon Hawk Also, had a question about the meaning of the Native American teepee in the video? Was there specific symbology by adding that to the area where they had the ceremony?

Mike TheFool I can make annotations 10 seconds rather than default 5 seconds, ESP the longer ones for 15. The trick is screen space Painful as it may be, I recommend once without annotation bubbles and once with bubbles and a trigger happy mouse button for deeper analysis or reflection. Mind you, a regular service is about 20 minutes, less people and fancier duds.

Mike TheFool I have a good feeling about the flow of the liturgical trilogy of episode 12 13 & 14. I wish Someone prepped me as well, back in Jan 1990 hardly anyone at Carleton knew more than nature is groovy, and most rituals were more recognizably wiccan to a regular neopagan. But for me it was super-eclectic Druidism. Only later did I understand what a standard Wiccan or neo-Amerindian service was like and differed from older Carleton services. In fall 1990 I finally got an old battered copy of the groves Druid chronicles evolved by Isaac -and told to "be careful" with Isaac's version. What wild mix we were back then, so delicious!

Mike TheFool Later in season 2 "the fall". They'll be mini sections of the 2nd ordination, archdruid succession, vigil preparation, and closing the arb-Samhain activities in addition to a few other non- liturgical group activities including a pagan festival road trip and comparison discussion with Wicca and ADF. But I will never do a full ritual again in the series, just too difficult with animation. Besides ritual is probably only #5 on the list of perpetual hairpull topics that need to be discussed in reformed Druidism right?! Reformed Druids just DO ritual, we don't obsess over it, or most of us....

Helgaleena I think Mike TheFool put the tipi in just because he likes it. At my Grove all we require for service is a fire, any size, a sacrifice given with the tree's consent, a celebrant, and some Waters, preferably in a container. When Thomas Harris says he doesn't burn the sacrifice, it causes me to wonder how to tell if the dang thing was accepted or not. As for Order of Lugh, I think I'm going to have to write up something and Druid-blog it, with a link to here as usual.

Mike TheFool Teepee came with the forest set, can't move the props. :(

Mike TheFool If the winds blow it is accepted. And the next day if eaten the placed sacrifice was very accepted

Stacey That's how I've done it too. During the Season of Sleep we had a third alternative. It depends on the discretion of the AD and any other signs he receives, but the other possibilities are if the winds are silent, then the Earth Mother is still asleep. Gad I miss doing services.

Mike TheFool Dealing with no answer or negative answer really tests whether a Druid is asking or demanding the views of the spirits and site. Some groves have a pro forma policy of 100 percent acceptance (at least in the summer half). No drama. It could be the start of a dialogue.

Thomas I am oddly reminded of Pink Floyd's The Wall. How can you have any pudding if you don't eat your meat? We've never had a problem with it.

Oriana so let's have some Stacey...I'm game!

Mike TheFool Can't have too much Stacey!

Stacey lol. Fall Equinox?

Helgaleena Since in one's own Grove everything is at the discretion of the AD, have services whenever you like, with or without others!

Mike TheFool shown up at many a service that was unattended by others. :(

Thomas I think we have all had that experience. But that experience helps build inner fortitude.

Helgaleena I like the ones without an audience better sometimes. Aw, who am I kidding? I prefer them. That's why I don't publish my exact location.

Thomas Each has their place, I think, and I also believe that's the way that it was in the Old Days among the Paleo-Druids. There were times in which it is recorded that they were secluded in doing some rites, while others are done in group workings. Each needed, I think, different energies.

Mike TheFool there's room for solitary, small group, and large group.



ADF and RDNA Debate by Daniel Williams

Have any one else have trouble with ADF groves tell People that other forms of Druidism are fake or second class Druids .. or is this just a Indiana problem.

Steve not particular, however I have noted that it is human nature to align oneself to a group to the point of believing only your group is right. one of the reasons I remain a solitary practitioner

Sean TheDruid Not a widespread issue. In fact, ADF is really embracing its RDNA roots.

Bert TheDruid Not really keeping with the original vision for ADF either since Isaac wanted to maintain friendly realtions with other Druid groups.

Ellen The same thing happens in the CR community. They seem to look down on everyone. I agree with Steve that its a facet of human nature and a bit of the cult mentality.

John It's funny they might say something like that, because Isaac Bonewits was a participant of various forms of Reformed Druidism for the longest time... if he hadn't met Robert Larson, ADF would never have been founded, at least not as we know it. I've heard condescending remarks like the one you mentioned before. Some mild remarks in a couple pagan themed podcasts, and also from my friend who is a practicing Celtic Shaman. I've learned to accept that if whatever form of spirituality works for any given follower, I will not speak or act to invalidate or belittle their path. Now if forms of discrimination are imbedded or codified into their spiritual fundamentals, that might be a slightly different story. But that's just me.

Brighde Probably not JUST you, John Michael Martens. :-)

Bert TheDruid Not everyone in the CR community is a butthead. We just love our primary source material an awful lot. That, and bibliographies.

Jenni I never heard anyone express anything but a personal preference myself. Every druid group is different and appeals to a different set of folks. It depends on what you're looking for.

Steve ok curiosity , what is "CR" community?

Bert TheDruid Celtic Reconstructionist.

Ellen Many CR (thats Celtic Reconstructionists) don't accept that there are "Druids" in the modern age. Some of them don't think Druids were religious leaders in the past, either. They prefer to think it was a kind of Protestant nirvanah where everyone had their own private practice. I am basing that on my observations after being on CR lists for a decade or so. But you don't have to take my word for anything, here is what they say; <http://www.paganachd.com/faq/>

The CR FAQ - An Introduction to Celtic Reconstructionist Paganism - Complete Index of Questions
www.paganachd.com

The CR FAQ - An Introduction to Celtic Reconstructionist Paganism. Answers to frequently asked questions about Celtic Reconstructionism

Steve Ah, thank you..yes from what Ive seen of them (and my understanding might be in error so no offence ment) they do almost seem to be setup to be in opposition to most other Druid groups, that thinking is bound to generate conflict

Bert TheDruid It should also be noted that there is not official voice of CR. What one CR believes may vary greatly from what another one believes.

Ellen Bert, that is true. But the tone of their discourse did lead me to drop the CR list I was on.

Helgaleena Personally it's a sort of fundamentalism that leaves out all nature revering traditions of equal antiquity and annoys me terribly. Reformed Druids are not supposed to be racist. Nature is good wherever it is, not just in lands colonized by Celts. You've seen from my frequent Finno-Ugric and other postings that I feel there is an imbalance that needs redressing in excessive reliance on Celtic prehistory only.

Rusty Yes...but the people with this view are just not sure of their Faith, so they artificially prop it up by denigration...this is common among ALL "Faiths", but is certainly NOT the view of most in ADF...

Bert TheDruid Of course referring to CR folks as imbalanced does not foster a good relationship. CR is one way, not the only way, and most CR folks understand that. We do, however, tend to have a particular way of doing things and generally expect folks to play by our rules when in our sandbox. When we come to your sandbox, we will play by your rules.

Helgaleena If anyone from Indiana is here and offended, note that I am only one little cheese-head in the underbrush, and I exclude all present company because you're company and lots of my relatives married Celts!

Steve I'm in Ind. and you may find that to offend someone truly grounded in nature will take a great deal more than a voiced opinion, I personally support your right to have an opinion even when it may differ from my own

Daniel I have had a Few CR people visit my Grove.. all but maybe one have been very respectful.. they did voice their opinion that Druidcraft is not historically true to Celtic Religion, we agree and moved on with the rite on hand.. never once did they try to tell me my faith was less then theres..

Ellis Over on MySpace (remember that?) a few years back there was a nasty attempt at humor; a literal boot-stomping of an old Carleton FAQ that mentioned sweat lodges. We were accused of "cultural genocide," (against Native Americans as well as the ancient Celts), "Wicca with trees," amongst other "crimes." Wisely, I think, Carleton took that FAQ down, though other articles mentioning sweat lodges can still be found.

Bruce It is rumored in family legend that my great, great grandfather, who was born in Wales, was a member of the Ancient Order of Druids in America. Does this mean that I'll be treated as if my family once owned slaves? I recently attended a ritual with a group of OBODs (I had a great time), should I keep this a secret?

Mike TheFool Always people who think orthodoxy and historical strictness and information collection are the only measures of Druidism. We're pretty upfront, we're "Reformed" Druids of the North American persuasion (although elsewhere now), with no claims of ancient heritage, continuation, accuracy or being the "best and only" type of Druidism. So we're pretty inoculated (and innocuous). It's the Druid groups who like to think they are doing ancient Druidry (and most certainly aren't) who get most upset by the abovementioned folks. ADFers are relatively mild on the issue compared with some groups, they inherited a bit of our honesty, upfront origins and good humor.

Stacey I have in the past but not recently.

Brigid once a very long time ago (not ADF or ADOA, another group) but not since then

Jessie I've never heard an ADF member tell anyone that other forms of Druidism are fake. Who told you that because if they are doing that, they are misrepresenting ADF in a big way.

Thomas I haven't heard ADF do it, but there are other groups out there that disparage RD.

Thomas and I do mean groups, which I have encountered, as in plural.

Yossi Yes, Thomas is right.

Brigid It was one of the British Orders and it was long before you and I met Thomas.

Brigid Daniel I can't believe anyone in ADF would ever say that. Because they have all been fairly nice to me the ones I have met.

Tully Not with Groves, but have encountered this from individuals in the past who were (according to them) ADF members. Have encountered it more from some who claim ties to Keltria, unfortunately, and moreso from individuals who claim ALL Modern Druidry groups are bogus and role playing. Quite sad, all in all, that anyone feels the need to disparage anyone else's beliefs or practices, IMHO.

Stacey I had one person in ADF be not very nice to be but I've heard she left the order so it's a moot point now. Everyone else has been pretty much gracious. I lean towards CR so we have something to talk about in terms of Celtic studies, etc. ;)

Ellis We had a member once who attended an ADF ritual in San Diego. When she was asked what Druid group she belonged to, she told them, and they thanked her for wearing clothing to the ritual.

Jessie I know the folks in the SD Grove and find that highly unlikely Ellis.

Jessie Its also important to remember that ALL ADF rituals are open to the public so not all people in attendance at an ADF ritual are members of ADF. Some may be interested folks from the community and ADF can't control the things that come out of their mouths. So, given that the events are open to the public, please don't assume that the opinions of a person at an ADF gathering are the opinions of ADF.

Ellis Jessie: I should have qualified that -- she identified herself as "OMS" and OMS does promote Naturism - But OBOD does as well. I wonder if any of them have had that experience?

Jessie Many ADF members are also OBOD members. So, I imagine so. If so, then it may have been said in good humor given their events are held in family friendly public parks on the beach. :D

John i would have guessed Keltria ;)

Thomas There are several Druid groups that are anti-Reformed Druidism, not just the ones that have been mentioned, nor in the locales that have been mentioned. Take, for instance, the stance that was held, at one time at least, by New Forest. Of course, they were anteceded by the Welsh Gorsedd of Bards, if memory serves, who in the 1960's and 70's, who proclaimed that those who couldn't speak Welsh couldn't be Druids.

Sébastien I just added Kirk Thomas to the group. Kirk is a reasonable, well respected and appreciated ADF Archdruid. He will or may not reply to this but he will be informed surely about what is said here. It's a bit like druids calling themselves Reformed druids when their not... that is why one needs to be initiated into druidry, this way we know if one is or not a druid or druidesss ;-)) I had my share of charlatans.

Sean TheDruid Kirk was just ordained to the Second Order this year.

Jessie He's at a festival right now and may or may not be able to reply.

Sébastien :-)

Sébastien oh... just added David Dave Smith (AKA Damh the Bard) from OBOD to the Group. :-)

Chris To be horribly brutally honest - I'd be surprised if there were many people in ADF today who even know what RDNA is/was. So I wonder if they weren't speaking from ignorance as in "I've never heard of you so you must be fake." And as was said, most of us would not appreciate ADF members, esp. Grove types who

often represent ADF to the public, denigrating >>any<< other religious group. Esp. RDNA and its relationship to ADF.

Sébastien Dave has interviewed a lot of people on OBOD podcasts. Interesting because he has touched pretty much everything related to Druidry, druids, pagans eclectics, Celtic Christians...

Sébastien No ADF druids that I know have denied its origin in RDNA? I cannot put everyone in the same category or generalize about ADF or any other druid groups. We are many druids out there that are trying to create bridge between druidic communities and groups. It has been a long road, would not like to spoil this hard work.

John I believe Dave also has a few episodes with audio recordings of Isaac Bonewits, which is one of the ways I initially heard about the RDNA... one of the ways among many. :p

Sébastien Indeed John!

Sébastien I for myself is hosted on OBOD website as a RDNA druid :-)

Jenni As a slight aside, Kirk has been encouraging ADF clergy to become initiated, educate themselves, and participate in RDNA. He's directly responsible for my stepping up for the first order initiation. In addition to Kirk being in RDNA, Sean TheDruid, Jessie Olson, Drum, and I are ADF clergy. (I'm sure there are others I've missed.)

Daniel I accept any one who love Mother Earth, and Calls them Self a Druid, as a Druid, no Questions asked... I Choose to Follow Druidcraft (Revival Druidry and Wicca),,,, it seem wield when Pagan and Druids are more worried about Titles and Being the Only True Druidism, that they forget that none of us really know what the ancient Druids did, Our Druidry is a New Druidry less then 300 years old,,, but that does not make it any less vaild...

Sébastien Properly said Jenni... thank you! :-)

Sébastien Philip Carr-Gomm and I have shared together the importance of building bridges between RDNA druids and OBOD. Philip has help me push my druidry further and opened up many opportunities for me to create a wider network in Europe. Same thing with ADF

Stacey @Jenni really! That is very cool. Several years ago I went to the ADF hospitality suite at PantheaCon and introduced myself to Kirk. He said he hadn't met anyone from the RDNA before. Man, I wish I still had my grove!

Sébastien Just as a note... I have no problems with solitary druids, or people calling themselves druids. But, from my own experience it has its limits on many levels. People want to see some druidic ``credentials``. That becomes a problem for solitary or self-proclaimed druids. In the druidic community, lineage or druidic ``family tree`` is important to make sure that charlatans cannot take advantage of people that are seeking druidry as a path. RDNA and other Druidic groups provide a list of groves and names to new comers. Also it provides the backbone to does that openly and serious practices their druidic vocation in public. Especially Priesthood, it has a huge responsibility in RDNA or any other groups because you become a resource person and teacher.

Daniel I Find most Druids are Solitary, and I really find very little need for Initiations Rite (even though my Grove has them) I have to agree with BDO when it said personal Dedication rituals and Vows made to ones Gods have far more meaning then group initiation ever will..

Sébastien I can understand your view point Daniel, been there before :-)

Sébastien I had many discussions about this with Mike TheFool in the beginning of my journey in RDNA. I even wanted to create my own non initiation druidic order or group... yup the idea wasn't born yesterday, back in the days before facebook....lol

Stacey It's a difficult thing when you are far from others. I feel very lucky and grateful to have been ordained by a Third Order who was local. My problem now is there are very few RDNA druids around who want to commit to having a grove.

John Stacey J , we're just too far apart! I've had several of my friends ask me about druidism, and two have actually asked me if I can bring them to my little circular grove of oaks in the nature preserve (just a 20 minute walk from my front door!) because they were curious about it.

They liked the grove and now understand why I like it out there so much, but alas, they haven't expressed interest in joining or forming protogrove. I think it's a blessing enough, so far, that they asked me about it, rather than me dragging them there, hehe!

Sébastien Indeed, that explains why there are so many solitary RDNA druids out there. For myself, I went public immediately after my third Order. Plus, I always had people fascinated by what I was doing and I started practicing and talking about my druidry openly in public (I currently write my druidic column in my local newspaper) . Then created an online Grove and invited anyone who wanted to join to contact me. From there, it has grown to what it is today, all thanks to its members. :-)

George Is not the First Grove in the Heart ? TDK

Stacey There are so many different pagan groups in my area and druidism doesn't seem to be one of the "popular" ones currently. A lot of people are eclectic too. The closest druid groves are ADF ones and they are an hour and a half away plus.

John Sébastien Beaudoin do you get much feedback from your newspaper column? My suburb has a very small periodic newspaper that I sometimes consider posting in ahead of the High Days, though I'm ever concerned about the inevitable heckler or fundie.

Sébastien Stacey, you should join in with ADF! I'm sure they would not mind :-)

Stacey I'm affiliated with the Sacramento ADF grove but it's not the same.

Sébastien John, I really have good feedback ;-) But the exception of one :- (My column is called Human Spirit. I share my views on spiritual and religious issues. I do not bash anyone belief and promote spirituality. :-)

John Michael Martens I'm so full of questions tonight!

If we forget to pay our annual membership dues to ADF, do they revoke our credentials?

Sébastien Stacey, why isn't it the same? Oh... now I get it, their not the same group of people. Your, sens of belonging would not be the same. I understand!

Stacey I'm a Third Order with a grove site, just no grove. RDNA services are also very different than ADF, plus I throw in a tiny but of CR.

Sébastien Don't give up Stacey ;-)

Sébastien That is it for me... goodnight all! I have pottery workshop to give tomorrow morning!

Helgaleena Just catching up-- a fellow author who is in OBOD in UK helped me build bridges and put my grove on their site too. <http://druidnetwork.org/node/1000871>

White Rabbit Grove :: The Druid Network

druidnetwork.org

The Druid Network aims, though connecting individuals and groups together, throu...

See more

Ellis Your "official hymn" wasn't written by Grace Slick was it? That would be cool. If your patron god is named Harvey, that would be extra cool.

Mike TheFool Economy class for me!

Helgaleena Actually, we got named by Mike TheFool -- our AD is a giant gastropod and our preceptor is a ferret. Patron deity is more likely Lugh-is Carroll.

Carole Thomas Harris said There are several Druid groups that are anti-Reformed Druidism, not just the ones that have been mentioned, nor in the locales that have been mentioned. Take, for instance, the stance that was held, at one time at least, by New Forest. Of course, they were anteceded by the Welsh Gorsedd of Bards, if memory serves, who in the 1960's and 70's, who proclaimed that those who couldn't speak Welsh couldn't be Druids.

Can I just make a distinction here, that English Druids, and the Welsh Druids of the Eisteddfod are two totally different entities. The Welsh Druids exist for music arts and poetry, in the form of competitions and honours and do not work like the English Druids do.

http://en.wikipedia.org/wiki/Ancient_Druid_Order both of these groups are related however. The latter are more spiritual where as the welsh ones are more national identity. Which is where the none Welsh language comes in, in the 70s there where an Anti English campaign which ran deep here in Wales with the Meibion Glyndŵr group and nationalist feelings where high.

Can I question, the New Forest however, can we have details on this and who they where? I have never known Druids working at the New Forest but I have witches.

The Druid Order - Wikipedia, the free encyclopedia

en.wikipedia.org

The Druid Order is a neo-druidic group in the United Kingdom. At various times i...

See more

Helgaleena New Forest is in the UK. We are in North America. So I don't feel threatened. It makes slightly more sense for European Druids to take an ethnic stance-- although there are many thousands of fraternal Druids in Scandinavia since the 19th century. The RDNA has only existed since 1963 after all.

Daniel There was Druids in one from or another in most of the Celtic world.. there may have even been Saxon druids..

Carole Why would you be threatened by the New Forest? Or not.. where did that come from? Daniel? Saxon Druids? got a citation there that they existed?

Thomas The New Forest isn't the one in Britain. It's the Order that was/is espoused by the author of the 21 Lessons of Merlyn, Douglas Monroe.

Carole Looook but wasnt that book a fake? It certainly has nothing to do with English or Welsh Druids.

Ellen What she said.

Thomas Those of us who are practicing Druids consider it fallacious, but we've spent many a decade now fighting the misconceptions that it brought to the Druid Movement, especially in the USA.

Thomas And it laid, purportedly, serious claim to being about Welsh Druidry

Thomas The true humor in the text,however, came with the second book, which purported to contain a rendering an ancient Druid text that supported the New Forest Center (of Druidry) over all other forms, claiming to be the ONLY RIGHT DRUIDISM

Helgaleena OH, I didn't know Doug Monroe had named his group after the New Forest. He lives in Mexico!

Helgaleena Also, he baptizes trees *snerk* talk about gilding a lily!

Thomas Nowadays he does.

Thomas He's probably afraid we'd try to enact the wicker man with him all up in the middle of it

Helgaleena In that case he completely misunderstands the nature of the Reform. We don't even condone bbq during worship.

Thomas No, not that he would be doing the Wicker Man in ritual. After all the problems he's caused over the years, he'd be afraid that we'd try to turn him into one.

Thomas lol

Carole Trust me, bar the use of the tales of the Mabinogion, there is little at all to do with welsh druidry in that book.

Thomas I know this, you know this, but many novice seekers are unaware of it.

Carole Why would you not condone BBQ's, the correct treatment of trees, and accurate cultivation and cropping enables trees to develop - a BBQ with charcoal come from one of the oldest trades that there are charcoal making, even the Egyptians did this, and if anyone practiced making charcoal, it would have been the Druids or magician type status as it would have been considered magick to turn a base material into fire.

Daniel Saxon Druids www.alaricalbertsson.com/blog/?p=167

My Travels through Middle-Earth » Blog Archive » There are Druids, and then there are Druids
www.alaricalbertsson.com

In November, 2005, I became a member of the international Neo-Pagan religious or...
See more

Carole Taken from that

"Surviving Old English texts give no reason to believe that the dryes followed a Celtic religion or were of Celtic descent, something that surely would have been mentioned. The dry or drymann (female, dryicge) was clearly a Saxon druid."

Dry, is the root of the word Driad, or Dryad which is a tree spirit. There is a possibility that, its a saxon word, but, remembering that the Anglo Saxons where over cast by the Vikings, they could also, be referring to the Viking religion NOT the Celt -- its more likely its to do with Vikings as the Celts where the other side of the country.

This is the same problem, we have with the word shaman - just because something looks like a sheep acts likes a sheep, doesn't mean it is a sheep. Goats have the same attributes and similar habits than a sheep but, are totally different.

The Tungus, who's language comes the word Shaman are the only REAL shaman as its only a word from their language, other languages have alternative descriptions, be they cunning men, wild men, whatever.. and same with Druid, just because it sounds like Druid, being Dry, doesn't mean it is.

Daniel Thanks for sharing , we can agree to disagree

Carole Of course, we can agree to disagree but you cannot change history.

I do have a question for you though Daniel what order are you in, that you wear a head dress as you do. So far as I knew, and I can be corrected on this, the ADO and AOD wore these, but what group are you? Can I ask for what reason do you wear the headdress?

Daniel I think Think history agrees with me, you think it agree with you.. so we are at a stand still..

Carole Can you give me academic citations for what you are saying? If I am wrong, I will hold my hand up and I am always eager to learn.

Daniel I would suggest reading Wyrdrworking or travels through middle earth.. by Alaric Albertsson.. both give give socuces better then i could give if you wish to follow up on the subject..

Sébastien To be, or not to be a real druid: that is hard question.... lol

Daniel Ancient order of Druids in America,

Daniel AODA suggest wearing them, but it is not a requirements by any means..

Daniel I just starting in OBOD, they use to where the headdress but as far as i know for the most part no longer do

Daniel In my Book if you Call your Self a Druid, your a true Druid..

Penny Carole , your distinction Welsh druids, is correct the main objective of the eisteddfod is to preserve the language, these are cultural druids not spiritual ;-)

Sébastien Well all that said and done. Just a little note here as a reminder... this is an RDNA group that unite RDNA druids and Druidesses (and friends of RDNA) that are totally comfortable to be RDNA or associate with us. If others do not like us or disprove of us, I'm quiet okay with that. Their perceptions and behaviours belongs to them, we don't own it. I'm always happy to know that some other druid groups like us and accept us for who we are! The others bah... don't care really! lol

Carole That's not academic though Daniel sorry, I am sure the gent is very nice who's writing about Saxon Druidry but, its all hypothetical, and there is no evidence at all. There is very little of Gaulish and Welsh Druids, let alone from that area of the UK. What I was asking for was citations from books that are history or archaeological one that prove the evidence of Saxon Druids.

AODA that makes sense as they take much of the ADO's work but there is a reason for wearing the headress and its VERY important so why do the AODA wear them, what did they tell you? There is a reason...

I could be wrong but I am not sure OBOD wear them. Ross Nicholls was a member of the ADO and many of his pics are from that era, but I do not know if current druids of the OBOD do, but I shall find out as I have just applied to join.

Penny, thank you for your comment. One thing I WILL say however, is for the first time ever this year the Welsh Druids for the Eisteddfod have a female arch druid, in the chair which is a break though. Also, history is also made as a friend of mine, Kristopher Hughes who is an OBOD Angelsey Druid, who has written a book out in Winter, called Cauldron Born is speaking as a Pagan Druid at the Eisteddfod. So non traditionalist, cultural or Welsh language druids are making an entrance to that hallowed ground of the Eisteddfod.

Carole lol.. Sebastien.. go make a pot :D no, you are right, but I am curious to Daniels answers :D and no one is questioning who is a druid and who is not - all are valid.

Sébastien WE ARE IN RDNA!!!! lol

Penny yes that is quite something, it has been along time coming, both a pagan druid and a female archdruid ;-)

Daniel AODA where the Headrests to Honor the Revival Druids who have came before..

Daniel But i dont where my Headress in RDNA rituals as its not part of there history.. most of the time i where steet cloths for Reformed Druids rites

Penny So Daniel Williams, your OBOD and RDNA ?

Sébastien He is not an official RDNA :-)

Sébastien yet!

Penny Carole , how about you, R U RDNA ?

Daniel I workings on the RDNA i am in a RDNA proto Grove.. but i am part of thee orders.. i just started in OBOD working through the Bard stage.. but i Follow Druidcraft above any thing..

Daniel I still seeking to find a RDNA druid to come to Indiana.. know any send them my way
15 July at 23:54 via Mobile · Like

Sébastien Daniel, have you been officially initiated in RDNA? if so... who was your initiator and what is your level?

Sébastien so you are a RDNA druid but not initiated. Ok...

Daniel No, but we are a RDNA prot Grove working on full membership

Sébastien full membership???

Sébastien lol

Daniel Meaning initiation to the frist order lol

Daniel My Grove has about ten members: Guardians of the Sacred Grove..

Sébastien I'm sorry... but I started a proto-grove and now I'm the ``Arch`` druid of Raven Grove... man I fill uncomfortable with that title... Anyways, you have to be initiated as First order druid within RDNA... to start a proto-grove... but indeed there is exceptions to the rules but these are rare.

Sébastien You have to be fallowed by a 3rd order druid throughout your journey within RDNA. You just cannot clime the later that easy. We work somewhat like the freemasons ;-)

Sébastien oops.. did I say the Freemasons... oops hehehehehehe

Sébastien Daniel, who is assisting you in RDNA?

Sébastien If you need someone to assist you, I'm sure someone can help you in this group, but you have to be ready to listen and learn the trade properly. Initiation for you would not be that hard, I'm sure we can find someone in a nearby state. You will probably need to travel or someone to go and see you! Be patient!

Sébastien Sadly some people just assume that they can call or label themselves RDNA or a reformed druid by just adopting the basic tenets. But there is much more to RDNA. Sadly loads of newcomers do not read the important material and ask the right questions to the proper people. Unfortunately for them, they have to learn the hard way. Hey, on the positive side... most RDNA druids have gone through that similar process... including me. Thankfully RDNA druids are very enduring people! lol

Penny I think there is a huge amount of scope in the RDNA to be who you really are, the suggestion and guidelines, gladly given by others, are the start to the path of self discovery, and beyond, this is an open and inviting community, where people, will gladly help, and support you, even if your path is somewhat bumpy at times ;-)

Sébastien What I have learned with time is that what units us all as druids is our sense of openness, our thirst for knowledge and understanding of the world around us. No matter what path or group you belong to, in my opinion we are all on the same journey to seek our own spirituality and individuality trough druidry. We are all druidic enthusiasts, creating our own druidic practice under the enormous ``druidic`` umbrella. What we all need to understand, underneath that umbrella there is room for everyone seeking modern day druidry, as long as you do it in the intent to grow from your own experiences and not for egoist reasons, it's a beautiful place of sharing!

Helgaleena Carole Elizabeth Ballard, my remark about BBQ only applies to performance of the Order of Worship, not to the picnic afterwards. :P And it is also a sly reference to a dispute among the Founders about what the Sacrifice should consist of. Vegetable, preferably a tree's twig, won.

Sébastien But if you want to create your own druidry, create your own tradition that is all right and acceptable in my opinion. As long that you are honest with yourself and with others. There is no problem if

you find inspiration from other groups to create your own grove or group. I have chosen to do my journey within the RDNA tradition :-)

Carole Gods forbid Daniel, you find me rude in this, but this is what I thought when you said you wore the headdress because it was advised.. Few groups realise the significance and this is very disappointing. The ADO have a whole ritual concept for wearing white from head to toe, even in the order the outfit is assembled.. and it is, rather important to Druidry. I will discuss it privately with you Daniel :D

Carole Sebastian flagged something last night, that he doesn't care who likes RDA or not.. Why on earth would no one like you?

Let's be honest, NO ONE here can claim hereditary to ancient Druids, not even the ADO or AOD, so we are all in the same boat, why would anyone want to paddle against another? Surely we celebrate that Druidry has established itself within Pagan community and the differences celebrated. I went to Stonehenge this year with three different Druid Groups, how wonderful it was to see the difference between the orders. It was enlightening that there are these differences as it shows modern day Druidry is dynamic and open to interpretation. Long may it live I say.

Sébastien Headdresses are cool but not in summer... lol

Sébastien God(s) do not forbid me to be who I am... lol

Carole Penny asked if I was RDNA, no I am not, and I do hope you do not mind me being here... I will say, from what I have seen, you are an interesting and intelligent bunch of people and some how, you feel right to me... don't ask me why - I have no idea about American Druid Groups to not feel right.

Helgaleena... Right, I misunderstood there.. I thought you where against BBQ full stop... To be honest I have never been in a group that does have a BBQ within ritual - Charcoal for incense yes, but not a full blown BBQ and I think I would actually be with you on that thought lol

As far s sacrifice, I would translate the idea of Druids sacrificing in the same vein as Witches turning people into frogs, again, written agenda by the victors.. Defame your enemy suggesting they are doing something horrendous to gain popularity.. That is not to say they didn't.. but, you have to question whether it was a besmirching campaign.

Is there a need to sacrifice? Within the ritual of the ADO, we ask if there is "Peace in the East/West/North/South, would sacrifice go against the aspect of asking for Peace? Just a thought.

Penny That's just it Carole Elizabeth Ballard, as Sébastien Beaudoin, mentioned and what you have just mentioned it matters not because we are all on the same path, no matter what order, we chose, or what order chose us, as you say we celebrate our differences in practices, showing how much we have evolved, and learnt, on our journey, ticking all the boxes sometimes we fail to learn from the experience and miss the point , it all what you as a practitioner make, your own personal experience, and often it rather quite different and unique, or it can be pretty much, what others have experienced before you. No matter what it is your personal experience that counts, so that you can speak and draw from this experience :-)

Helgaleena <http://rdna.info/> Mike TheFool has crafted the site and he and Stacey J. Weinberger keep it going nicely. All our 'sacred literature' is free to download there.

Reformed Druids of North America Homepage
rdna.info

The Reformed Druids (c.1963) Nature-oriented quirky Reformed Druids (RDNA) who a...
See more

John I always thought the druid headdress looks distinctively Egyptian. I've actually considered making the tabbard style summer robe as seen in one of the illustrations in "ARDA." Complete with embroidered Druid Sigil on the chest. I think that sketch is also in the Unofficial Welcome Pamphlet

Luna Selene Yes! It's a problem here in Pa as well. (And being less than 1/2 an hour from one of their main festivals doesn't help.)

Penny yes i would have to agree, it doesn't resonate with my roots even though lots have chosen, to honor the peoples before them wearing this, and also the sacred sites it conjures in my mind :-)

Stacey Tully Reill can chime in here because he is a member of AODA but the headdress of which you speak comes out of the Meso-druidic tradition which borrowed heavily from Western Ceremonial magic and so adopted the Egyptian-style headdress.

Mike TheFool The hardest part that newcomers have is accepting all that freedom to follow in their groves, but realizing that they can't force or officialize upon the Reform as a whole, even if it's a great idea. You pitch the idea and those who like will follow and those who don't won't. Little emperors will be upset.

Sébastien Well said Mike!

Sébastien Anyway, would AODA be more fraternal than RDNA? They claim to be very old, would they be more Meso-druidic in tradition because of their lineage and origin?... lol

Thomas They are definitely Revival Druids rather than Reform. I know I was approached by one of them back in the mid-1990's to join them, and they had a lot of stuff back then on a high priesthood of Melchisedek. I declined. Our Archdruidic Succession traces back to David Fisher.

Helgaleena Mine goes back to African Lucy, muwahaha... but that's just me, not RDNA as a whole.

Carole John its exactly that.. egyptian as the ADO built their order on the great builders of egypt but, the ritual behind it is not know so much outside of the ADO

16 July at 16:03 · Like

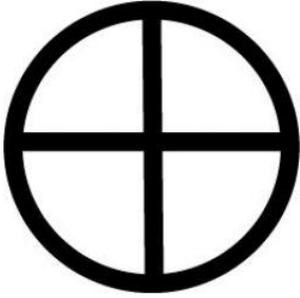
Ellen The founders were Masons at a time when little was known about the Celts.

Yossi Holy Square and Compass, Batman! That explains a lot!

Luna Well said Cory.

Sean TheDruid Yours truly ordained AODA Grand Archdruid John Michael Greer into the 3rd Order. He did his vigil in the back yard of my property. So, I know he's ok with Reformed Druidism.

Tully Many of the AODA are members of more than one Druid Org, including myself, and certainly including the RDNA. JMG is certainly ok with the RDNA, he and I have spoke about it and as soon as the two of us can meet, he's offered to perform my 2nd Ordination...kinda why I've been holding off on it. Thomas H, the AODA had changed greatly since the '90's, heck, it's changed and adapted just since I've been a member. Ellen & Yossi, yes, that's where the AODA has some roots, but the tree has certainly grown.



DANIEL'S LITURGY

This is my Personal Druidcraft Liturgy.. please let me know if there is any way you think i can improve upon it,

1. *Set up altar:* *you will need a Bowl of Sand (Land-Cauldron), Water(Sea-Cauldron), and Incese Holder (Sky-Couldron).. Bell and Wand.*

2. Statement of Purpose: *Ring The Bell Then say:*

I a Child of the Forest Path, Come to Honor Mother Earth, Father Sky, and The Divine Spirit.. Oh Spirit of this Place Accpet my Presence upon this Land, granting your Peace and Inspiritation to this Rite..

3. Triad Invocation:

*Raise Sea Cauldron above altar:*I call Upon the Mighty Ancestors and Druids of the Past to Join me in this Rite, that there Wisdom May Flow from the Cauldron of Kerridwen...

*Sprinkle Water around Circle:*Blessing of the Ancestors upon this grove and all within it

Raise Land Cauldron over altar: I call Upon the Noble Spirits of Nature to Join this Rite in Peace, I honor the Earth our Home and Mother...

Spinkle sand around circle: Blessing of the Spirits of Nature upon this grove and all within it.

Raise Sky Cauldron above altar: I call to the God and Goddess of my Heart and this Grove to Open the Gate Between the Worlds that I may attune with you..

Carry smoking incese around Grove: Blesssing of the Shinning Ones upon this Grove and all within it.

4. Cast Cirlice: *use wand to project a ring of white light around space:*

I Consecrate this Grove to the Mighty Kindreds, Hear may they Manifest and bless us the children of the Forest.. This Cirlice is Cast by the Sky above, the Land Below and the Sea all around. So Mote it Be

5. Call Quarters (optional)

I Call Upon the Blessing of the Mighty Stag of the Earth to Strengthen my Magick, May there Be Peace in the North..

I Call Upon the Blessing of the Noble Wolf of Air to Inspire my Magick, May there be Peace in the East.

I Call Upon the Blessing of the Cunning Raven of Fire to Enlighten my Magick, May there be Peace in the South

I Call Upon the Blessing of the Wise Serpent of Water to Heal My Spirit, May there be Peace in the West.

6. Druids Prayer Said:

Grant oh Spirit, Thy protection;And in protection, strength;And in strength, understanding;And in understanding, knowledge;And in knowledge, the knowledge of justice;And in the knowledge of justice, the love of it;And in that love, the love of all existences;And in the love of all existences, the love of Mother Earth, Father Sky and all Goodness.

awen, awen, awen..

7. Main rite.

8. Waters of Life (optional) Lower Dagger Blade into Chalice of Wine saying:

Blessed be the Act of Creation..

Raise Chalice to the Sky:

I call upon the Blessing of the Great Mother Kerridwen and The Green Man Kernnnos to bless and Hallow this Water.. behold the waters of Life,, I Drink in the blessing of the Mighty Kindreds.. So Mote it Be..

Take a Drink, then make a offering to the Ground saying:

Oh Mother Earth I Honor you this day for all you have given me, I Promise to to Protect your Lands, Seas, Forest and Streams as much as I am able. Blessed be..

9. Thank Triads: *Ring Bell saying;* I Thank and Honor thee oh Mighty Kindreds for your Presence here, I bid you stay if you will, Go if you Must, for this rite comes to its close..

10. Release Quarters(if called)

Mighty Stag of Earth I Honor you for your Presence and bid you depart in Peace..
Wise Serpent of Water I honor you for your Presence and Bid you Depart in Peace
Cunning Raven of Fire I honor you for your Presence and Bid you Depart in Peace
Noble Wolf of Air I honor you for your Presence and Bid you Depart in Peace

11. Take down circle: *use wand to pull up circlce and send into the Land:*

I send the engery of this working Into Mother Earth for its blessing, This circle is undone but never broken.

12. Departing Prayer:

Walk with wisdom from this hallowed place
Walk not in sorrow, our roots shall e'er embrace.
May strength be your brother,
And honor be your friend,
And Luck be your lover,

Merry Meet, Merry Part, Untill we Merry Meet Again..

LITURGY COMMENTS

Mike TheFool An interesting mix of adf, western mystery, Wicca and a few items of your own? RDNA doesn't have much of a self-initiate tradition, although it is growing more common as new folk come mostly outside of grove contact. I wrote up a very unofficial order of acorn as a suggestion, but I also self dedicated in 1992 for priestly duties, as per Carleton tradition in that era, before acquiring tradtionsl ordination in 1993.
11 July at 18:18 via Mobile · Like · 2

Daniel It would be nice if RDNA had a order for those who wanted to Self initiate..

Daniel I have been try to get some one to come to Indiana for a few years now.. no luck..

Sébastien Be patient Daniel, the wait will be all worth it! You will find a way to become a official RDNA druid. Sometimes it can take a few years before you are initiated, until then, study and read up on RDNA and druidic stuff, ask questions and participate in the discussions. Practice your spirituality, you are a RDNA Druid, your just not initiated yet ! ;-)

Sébastien But nothing stops you in creating some type of Proto-Grove for yourself and your friends!:-)

Daniel My Grove is already RDNA Proto-Grove as of a few months ago lol

Daniel We are a Druidcraft Grove Frist but we perform a RDNA like Ritual four times a year..

Mike TheFool RDNA has a mix of initiation and ordination, which is confusing, the former should be about membership and growth while th e latter should be about service and leadership. 1st is more initiatory, while 2nd and3rd is more ordinary. Oddly 4-10 are initiatory in feeling again. Strange isn't it? Thus all the side orders and offices

Mike TheFool I think rdg was moving in the initiatory angle with their 3 level program. It would be worthy of consideration for a more "orderly" path for folks unable to reasonably go through traditional grove training or without liturgical-leadership...
See more

Mike TheFool The baptism, marriage, funeral rituals are also part of such a cloud of initiations. Graduation. Job. 20 year point. Anniversaries. A good Druid can craft them with a bit of thought.

Stacey I disagree with the Second and Third being less initiatory. Both involve some sort of ordeal. Initiations usually take you through a process that involves some sort of difficulty, and can involve altered states. First Order agrees to the Two Tenets.

NEWS ARTICLES



Massive white oak in central Mass. torched

August 8, 2012

NEW BRAINTREE, Mass.—A centuries old tree believed to be the largest white oak in Massachusetts has fallen victim to an arsonist.

No one is sure when the Great Oak in New Braintree burned, but it was discovered recently by a man out for a run while training for a triathlon.

Fire Chief Dennis Letendre says evidence gathered at the scene, including a glass bottle found in the hollowed out trunk, indicates arson. The fire weakened the trunk, causing the 100-foot wide canopy to collapse.

In 2000, the tree had a circumference of more than 20 feet 4-1/2 feet from the ground and was nearly 100 feet tall.

State Sen. Stephen Brewer, who represents the small central Massachusetts town, tells The Telegram & Gazette (<http://bit.ly/Tg1SjV>) that destruction of the tree was "gruesomely hurtful."

How Irish Peat Bogs Created Mythology

<http://networkedblogs.com/AYoLf>

With the wonderful weather we have had lately in Ireland, folks are taking advantage with hay making, painting, and turf cutting.

Folks ask me a lot of questions about turf cutters, why turf cutting is being banned and ask about the conservation issues.

Being the Lughnasadh month some folks are revelling in the Tailtiu clearing the forests for farming legends. There is, perhaps, some confusion about reverence for farms and farmland balanced with forestry and wetland conservation.

It is interesting to look into the creation, development and use of turf bogs to understand how the stories of mythology have evolved and possibly why the 1000s of megalithic structure dating from 4000 BC to about 1000 BC exist in Ireland.

There are two very different types of Turf Bog in Ireland, so I will attempt to present their differences in relation to the mythology of the times of their creation

Blanket Bogs

These are the most common turf bog in Ireland, and through Scotland too. From a distance these boglands appear to hug the landscape like a blanket, especially over rolling hills and some mountains. Surprising to many people is that blanket bogs are there due to an extreme environmental reaction caused by intense human intrusion.

Where Blanket Bogs are today is where broadleaved and pine mixed forests once flourished. Broadleaved trees would have included birch, rowan, hazel, willow, alder, hawthorns, blackthorns and maybe some crab apples, plus pine too.

The first farming tradition humans appeared to have arrived in Erin about 4000 BC, with a surge arriving about 2500 BC. This is also around the time it is said the hill and mountain top megalithic passage cairns were starting to be created.

To me, this suggests that these cairn structures had a huge link to these earliest farming and farmers.

This is a vast subject that I will leave for another blog post or two.

Also intriguing is how the first farms were on terraces on upland levels of hills and mountains rather than on lush flat plains below. Some say this is because the lower land was too waterlogged or contained huge hardwood trees that were too hard to fell with the ancient stone tools.

Farming? What farming?

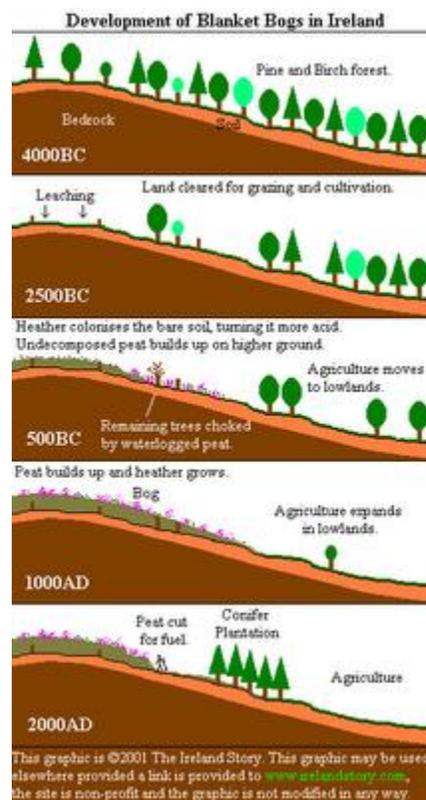
It appears that the top peaks of hills were used for cattle and sheep pasture while the upper sides of hills were for grain cultivation and maybe early vegetables like leeks and beans. There were no carrots, parsnips, cabbage and broccoli in ancient times as these were genetically created by monks from about 600 AD onwards.. The sheep seem to be more for wool and cattle for milk. Slaughtering was rare as these animals were also for currency and status.

This food was supplemented by food eaten by the neolithic nomads such as wild apples, nuts, berries and seaweeds.

After the trees were cleared on top of these hills and top side for the crop terraces, farming became more intensive. The soil, the organic matter, left behind after clearing the trees soon became vulnerable to leaching. Valuable growing nutrients were washed away by rain.

The remaining soil became acidic, and this ruined the pH balance and other conditions needed for good yield grain growing. Crop yields and milk yields reduced over the generations since virgin farms were created from the woodlands.

There was bound to be some eventual serious starvation when this happened.



Before the crop failure problems seriously happened, but when it was recognized that something was happening to reduce food yields, this is when it seems like megalithic structures were created. It is assumed by many people of thought and discovery that these structures were first built to call upon a divinity, such as the goddess, to rescue and protect them from more farming deterioration.

There are also stories of these structures having practical purposes such as seeds being specially germinated within the cairns due to a discovery that seeds germinated in round cairns increased yield.

Some of these stone cairns also covered previous water sources, that today we may call sacred wells. Sometimes they covered spring wells, water pools of pure fresh water, sometimes richly mineral chelated, that was pushed from the earth.

When starvation eventually came to these early farming communities this is when I believe these megalithic structures took on their later use of becoming tombs

Its also strange that these soils that turned acidic sat upon alkaline limestone. Growers today burn and crush limestone to add to soil to improve soil towards a balanced pH.

The new invaders, about 500 BC, commonly called The Milesians in story, an Iron age tribe, attempted to farm at lower levels. They cleared trees in the valleys and drained treeless plains. There is some suggestion that these new people had conservation policies towards forestry possibly due to lessons learned from lands they had come from.

There are signs these new people had strong reverence for trees and water. Some folks say they had descended from a former nomad race that had taken to the sea and eventually came ashore and merged with a farming race. This would indicate mixed values and diet needs. I think this makes more sense of the mythology stories of the Milesians calling on the spirits of the De Dannan within the Sidhe mounds and hills to merge with them in peace.

Where the earlier stone age to bronze age farmers were, on the higher land levels, by 500 BC heathers and rushes were now established on this acidic landscape. Because these acid loving plants did not decompose, layers of peat, now called Blanket Bog, began to build up.

The Ceide Fields, in county Mayo, is a wonderful example and illustration of how this happened. Below the blanket bog there, a network of walled fields have been discovered that stretch for many miles along and near the Mayo, Sligo and Leitrim coasts. Blanket bog is generally about 3 metres, 10 feet, thick, and it is below these that walls and field structures have been discovered.

Cutting this turf, this peat, for fuel on both Blanket Bogs and Raised Bogs began in the late 17th century and continued at an increasing rate., especially after 1980 when demands on more fuel for power stations in Ireland increased rapidly.

From the 1980s there has also been an escalation of monoculture spruce tree plantations as corporations bought land cheaply. Potential profit margins on spruce timber at that time was high. Also spruce forestry planting became a tax haven during a time when high earning tax rates were at their highest ever.

Blanket bog forestry was suddenly the treasure trove of tax dodging rock stars, other celebrities and corporation directors. Of course. this attracted outcry by environmentalists, including myself, to return to planting pine and the broadleaved tree species that once grew on these lands in ancient times.

Monoculture farming of spruce trees increases the acidity of the land which leaches into the water table and increases the problem first set in motion by the ancient farmers. If native trees were grown instead of spruce then the ruined acidic land should slowly and stably return to its former fertile glory as nature intended.

During recent years considerable blanket bog land has been successfully drained, limed and fertilized and returned to pasture. This has been to increase space available for cattle farms. Irish beef is in greater world demand and is attracting much higher profits for farmers than spruce tree crops.

Cattle farming is currently the new gold rush in Erin after the property boom and financial services boom has crashed. I believe that cattle farming will now take over the lower blanket bog areas. Alas, this also escalates the acidity problems, especially in the water table.

This is partially why we are campaigning through our Bards In The Woods for more people to use and learn about forestry and include picnics from better earth compatible growing and rearing

Raised Bogs

These are the most common form of Bog around the Shannon basin and in midland counties like Laois, Offaly and especially Roscommon.

Unlike blanket bogs, these were initially formed naturally and not from a conservation disaster due to human naivety to farming methods. However, early farming methods did eventually escalate their creation.

About 10,000 years ago, when the ice age glaciers retreated from the Erin land, it left behind a barren plain with large potholes and poor drainage. These holes filled with water and created thousands of lakes across Erin

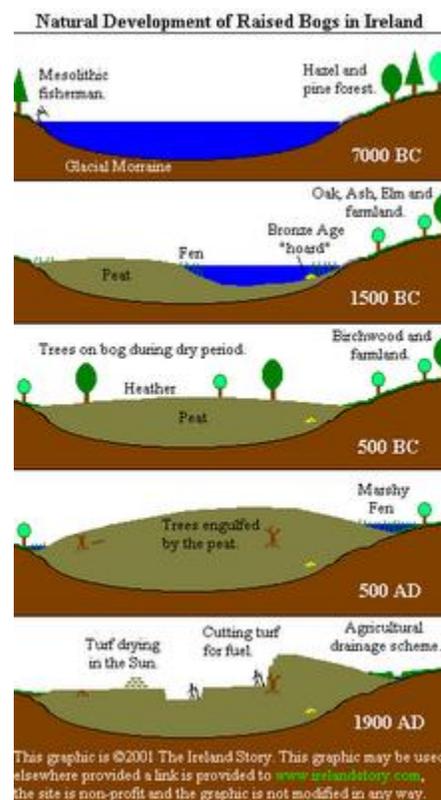
By around 7000BC, thick vegetation would have started to establish above the water levels providing organic matter that served food and conditions for birch trees to grow.

By mythology, it is said birch trees were the first life on earth. Birch trees were followed by new populations of rowan, hazel, hawthorn, blackthorn, alder, pines, crab apple trees, and maybe others, that grew and established woodlands.

The human species of nomadic hunter gatherers would have comfortably settled by these lakes and learned to sustain themselves with fishing from the lakes. They would have supplement fish with what food they could obtain from the forests such as nuts, berries, fungi, apples, other fruit and hunted animals.

Around the edges of these lakes, reeds and other vegetation, that enjoy shallow water, would have started growing and propagated rapidly. As water loving plants are slow to decompose their layers compressed to form what we call peat, or turf today.

Over a few thousand years, these peat layers built up and up, while also consuming and reducing the lake edges and reducing the size of the lakes. The increase of this vegetation converting to peat would have gradually made the waters in the lakes stagnant and acidic, probably seriously by 1500 BC.



These are conditions that could no longer support fish and marine life, an essential food of the nomadic human species. This would have forced the nomadic species of man to reside by the sea shores and live from shellfish, seaweeds and shoreline fish they could catch.

It is said that by the sea shores these nomadic people eventually learned the skills of woodcraft from the new incoming grain farmer species of man. From these boat building skills they built boats and took to the seas to fish and eventually live and explore other lands across the seas.

Their new culture at sea created an endless series of myth legend tales.

The vegetation, that had consumed the lakes these nomads lived beside, continued to grow rapidly and the bog layers continued to rise. This rising also elevated the water, once waters of lakes and now soaked into the upper peat bog layers. This wetness was, and still is, essential for feeding the new layers of vegetation that continue to raise these bogs..

By 1500 BC, the remaining lakes and water pools must have been 5% to 10% of what was around Erin in 7000 BC. As clear and flowing water was fast reducing, like the reducing yields on farmland, water was bound to have taken on a special spiritual significance.

There would surely be very active procedures and rituals to try and ensure the water available did not decline any more, just as there were procedures and rituals created to encourage waning farming yields to improve. These attempts to bring back food yields and clean water would have surely created the first druidic traditions and the first leadership positions that have evolved into chieftains, kings, queens ... and more recently, politicians.

By 1000 BC, the majority of lakes in the midlands of Ireland would have been completely filled in by this growing and raising bog.

Scientific research has indicated that around 1000BC the climate on Erin, and around the world, was drier than today, Our hardest of woods, such as oak, ash and elm, would have first established themselves near the original lakes, but many of these first precious hard woods were cleared by those clearing lands for farms.

The dry time from about 1000 BC to 500 BC also drained the raised bog lands for awhile and provided ideal conditions for oaks, ashes and elms to seed themselves and grow healthily forests on the raised bog areas for awhile.

During this dry time from about 1000 BC until about 500 BC it is uncertain what happened to humans resident on Erin. Speculation by archaeologists and anthropologists claim that from about 1000 BC to 500 BC was a dark period for humans with a rapid population drop. Their speculations include major climate changes and dramatic natural disasters including asteroids crashing into our planet.

By 500 BC the rains returned and the bogs became wetlands again, and acidic again, but the populations of humans seem to suddenly rapidly grow again.

The hardwood trees could no longer live with these returning bogland conditions so they fell to be consumed by the bogs. Today, many of these bog trees have been uncovered and have provided valuable and sacred material for woodcarvers and sculptors.

When the rains returned, from about 500 BC onwards, the new vegetation cover was various species of bog-moss that, like the reeds, did not rot down but added to the layers of vegetation that became peat, became the rising bogs again.

A new development, from about 500 BC, was the water at the edges of these raised bogs being rich resources of iron rich ochre that seeped out of from these bogs. This was an essential ingredient to escalate the coming of the new Iron Age in Ireland.

As the bogs were now too wet to walk upon, wooden walkways were built over them to provide what may have been the first road network in Erin.

As I mentioned earlier, the late 17th century was the time when turf, peat, cutting commenced to provide fuel. Turf/Peat cutting for fuel escalated between the early 19th century. By 1946 more than half of the raised bed turf had been cut and burned.

The Irish government set up Bord na Móna to manage the remainder of the raised bed turf, but Bord na Mona actually accelerated the cutting of turf bogs through the use of mechanical means.

By 1969 100,000 hectares of raised bog remained untouched in Ireland. 90% of the original raised peat bog had been now been consumed. Also, in 1969, Bord na Móna still owned half of the remaining raised bog and they continued to exploit this resource for power station fuel and highly profitable briquette fuel manufacturing.

Meanwhile, traditional hand cutters of turf discovered that new laws were preventing them from cutting new turf for personal and local use. This injustice is still being fought hard today.

There are mixed feelings about the control and preservation of raised bogs today. From my own personal experience raised bed turf is warmer burning and burns 3 to 4 times longer than blanket bog due to its density. Leaving raised bed turf untouched allows more understanding of it and an incredible diverse range of wildlife that has made raised turf wetland their home.

Turf Bog Land Today

Removal of turf bog, both raised and blanket, has revealed a new landscape of Erin that initially seems to have quickly become pasture that is ok for sheep grazing. There are attempts to make this land more fertile to create grazing and edible crops but it takes up to 500 years to create an inch of fertile soil from green manure growing such as red clover.

Less nutrition demanding crops such as hemp and turkish reed could make good crops on these turf stripped lands to provide sustainable materials for the construction industry, as well as hemp for the textile industry and willow for fuel too.

Overall, the majority of turf/peat bogs of Ireland came from environmental disasters caused by human decisions. Some humans took on the positions a priest leaders, eg, the myths of the druids, who attempted to resolve upcoming disasters through encouraging human created faiths and rituals.

Even the forming of raised bogs that was started by nature was accelerated by naive human farming intervention.

Now, we have more potential environmental problems from using and removing the turf but human choices made today could repair this damage. It will need patience and time.

One resolve is to return to planting native woodland trees to the blanket bog areas as they will naturally rebuild the organic structure of the stripped land.

If this interest you, In Ireland, please join our activities at Bards In The Woods , or if you are in other countries start up similar movements.

Could we inspire the mythology that will be written and told in the future to be of us aiming to restore the earth to be like guests that try to leave the place as good as they found it when they arrived ... or better?

It seems the genes of our earlier nomadic ancestors are still within us.
People who's actions seem to be in total balance with nature.
What can we learn and be from these today?

Was picking the apple and commencing farming indeed the Fall Of Man.
The Bogs Of Erin seem to indicate it indeed was.

Editor's Note: *The following column expresses political opinions held by the author.*

Growing Closer

A quarterly column by Rev Druid Ellis "Sybok" Arseneau, OMS
Patriarch of Order of the Mithril Star, RDG/RDNA

WE ARE THE GOVERNMENT. "WE THE PEOPLE..."

These aren't just empty words without meaning. They are magick. They were written by magicians. Yes, the Founding Fathers were magicians. They were Freemasons, and back then (not so much today) those words were a magick spell, a spell that proclaimed to the whole world that WE THE PEOPLE --- WE THE COLLECTIVE OF CITIZENS OF THE UNITED STATES --we would be in control of OUR (not "my", not any one individuals) OWN DESTINY. What happens in Washington, WE make that happen. Yes, we've lost track of things, and yes, and few very rich guys have taken over a few things, but WE THE PEOPLE are still in control, and those of us who use magick can take it all back.

Capitalism is an imperfect system if allowed to just run on it's own, will allow countless people to starve to death. WE THE PEOPLE -- WE THE COLLECTIVE THAT GOVERNS THESE UNITED STATES -- we know that if one man is homeless, if one child is hungry, if one person lacks an income WE ALL SUFFER for that. Individualism is a LIE. It's a very temporary condition, that lasts from the day you are born until the day you die. And then it ends, and you merge back into the collective. THOU ART GOD. That's what it means. We are here, in this temporary condition, to learn to take care of each other. To overcome the illusion of our individuality. In the deeper reality, the collective is all that there is, and all that has meaning. WE ARE OUR BROTHERS KEEPER. We use government to protect those who through no fault of their own, have fallen victim to capitalistic excess. We use government to put restraints on businesses so that they don't clearcut the forests; or do what ever the hell they want just for profit because they feel they are "free" to do so.

Everyone is connected -- no one is separate, and that is why we have Social Security, Medicare, Medicaid, welfare and food stamps, and why most of the world enjoys free healthcare, and free public education, and much much more (and yes we here should too).

WE THE PEOPLE can take it back, and make this country what it was destined to be -- not the United States of (North) America -- the United States of the World. Yes, ONE WORLD GOVERNMENT -- by the people, for the people, for WE THE PEOPLE. Do you honestly believe that the Constitution was written for just 13 states? It was written for the whole world!

When Adam and I wrote the Pledge (<http://www.mithrilstar.org/node/21>), we had exactly this in mind.

I will tell you this, because of the magick inherent in those words: WE THE PEOPLE -- if you are against this government, you are against us. Because WE THE PEOPLE ARE THE GOVERNMENT. It's time to take it back. WE WILL.

May the FOREST be with you always,
And may you never thirst for the waters of life.
El /\

Hook up with El on Facebook: [http:// facebook.com/redwood.eagle](http://facebook.com/redwood.eagle)
El's Blog: <http://redwoodcoastviews.blogspot.com/>

DRUID INQUIRER INFO

Publishing Information

Title: Druid Inquirer: A Scrapbook of the Reformed Druid Communities

Editor: Michael the Fool

Published: 8 times a year. No mailed copies, just free on the internet, print your own.

Submissions Policy: Give it to me! If you have news about your grove, written a little essay, like to write up a book or movie, have a poem, saw an interesting news article in the paper, or have a cartoon, send it in to mikerdna@hotmail.com or send by Facebook message to **mike.thefool**

I'll try to give credit to whoever the original author is, and they retain the copyright to their works, and we'll reprint it one day in a future binding also. Nasty works will not be published. Although my standards are not sky-high, incomplete works will be nurtured towards a publish-able form. Submissions are accepted from other publications and organizations, so you need not be a formal member of the RDNA to have your items published.