

PART FOUR

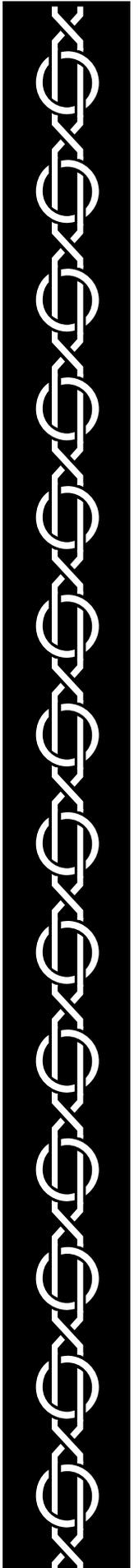
TRADITIONS,
CUSTOMS
AND
OTHER
IRRELEVANT
TRIVIA

Introduction

We often notice the big differences between groups, but I believe that it's the smaller details that bring a group to life. Over the thirty or so years, the Reform has come up with its own peculiar laws, rainments, ritual accessories, favorite books, titles, vocabulary, at least two sets of calenders, holiday customs, symbols and other traits. These are often the most difficult aspects for newcomers to learn and are often the first details that are forever lost when a group goes into abeyance. This is but a limited collection, but some of the more widespread and longevous traits of the Reform. Perhaps this is good, because they are only a sideline to the real search for religious truth. Do not get overly worked up over them, since most of us don't consider them very vital to the pursuit of Druidism, perhaps more of a decoratory function. If you can come up with a better way of running your Druidism, feel free to forge ahead, rename things and so on. Just remember that you and I can speak for nobody's opinions and actions but our own.

Yours in the Mother,
Michael Scharding
Day 10 of Foghamhar, Year XXXIV of the Reform
August 10th, 1996
(The 1/3 Century mark of Reformed Druidism)

DRYNEMETUM PRESS



Record of the Council of Dalon Ap Landu

[While the words and instructions of the Council of Dalon Ap Landu (which is the collective body of the Third Order Druids), are not graven in stone, they are generally accepted statements about how the Reform, as a whole, is organized. An astute reader can find all kinds of loopholes, and that is okay, since many of the passages were made with the intention of allowing a liberal interpretation. Most of the decisions don't directly affect the average layperson, but rather mostly shape the duties and privileges of the Third Order. Bracketed words for gender inclusivity have been added by myself in 1994 and are warranted by the intentions of the legislation.—Scharding]

7 May 1964. Voted:

Patriarch

To elevate David H. Fisher to the office and order of the Patriarch of the Order of Grannos (the 4th—healing springs).

Liturgy

To adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of North America.

26 May, 1964. Interpreted:

Higher Orders

(a) that the purpose of the higher orders is to stimulate priests of the 3rd Order to continued spiritual inquiry, and are intended to honor achievement rather than tenure.

(b) That the higher orders are equal in the sense that no shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs *[or Matriarchs]*).

(c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch *[or Matriarch]* concerned.

(d) That the ceremony of induction may be performed by any member of the order.

27 January, 1965. Voted:

Council

(a) To declare in perpetuity that the Arch-Druid of Carleton shall be the Chairman Ex-officio of the Council of Dalon Ap Landu.

(b) To reserve to all the priests, collectively in the Council of Dalon Ap Landu, the highest authority of the Reformed Druids of North America.

Priestesses

(a) To delegate to the priest the right to individually consecrate priestesses to any order which they (the priests) may hold.

(b) To allow priestesses to hold the office of Arch-Druid, provided that they have first vigiled and been granted the right to perform the ceremony by the Council of Dalon Ap Landu.

Interpreted:

Missions

(a) That any priest has the right to conduct worship and receive members into the First and Second Orders.

(b) That no one has the right to consecrate priests of the Third Order except the duly elected Arch-Druid of a legally constituted Grove, i.e., a Grove which has adopted a constitution and filled by election the offices of Arch-Druid, Preceptor, and Server.

(c) That the ceremony for the consecration of a Third Order priest as adopted at Carleton may not be altered without the permission of the Council.

(d) That the local Groves retain the right to organize themselves in any way which will best serve their needs.

Liturgy

(a) That the waters-of-sleep shall be used during the winter half (Geimredh & Earrach) and the waters-of-life shall be reserved for the summer half (Samradh and Foghamhar), except when they are needed for healing or for the consecration of a priest. The priest shall wear the red ribbon when consecrating the waters-of-life, and he *[or she]* shall wear the white ribbon when consecrating the waters-of-sleep, both as the mark of the 3rd Order.

(b) That the white robe is the mark of the Druid, and it may be worn by any member; except that a Patriarch *[or Matriarch]* may wear a black robe (in honor of the first Patriarch), but may not at the same time wear the mark of any high order of which he *[or she]* is not Patriarch *[or Matriarch]*.

(c) That the first Patriarch *[or Matriarch]* of each higher order shall establish the ceremony and identifying mark of his *[or her]* order.

(d) That the individual Groves retain the right to establish any such identifying marks for its officers as it sees fit, provided that they do not conflict with any other marks already adopted.

29 March, 1966. Voted: (by mail)

Priestesses

(a) To grant automatically to all priestesses who have conducted a vigil the right to perform the ceremonies of Reformed Druidism.

(b) To allow a priestess, while holding the office of Arch-Druid, to consecrate priests of the Third Order and priestesses unto the Order which she herself holds.

20 April, 1966. Voted: (by mail)

Council

(a) To require the Arch-Druid of Carleton, upon their retirement from office, to prepare a report on the state of Reformed Druidism at Carleton, including such information on Reformed Druid activities elsewhere as they may have received, and including a list of Council members and Council resolutions; this report to be submitted to all members of the Council, the expense of the printing and distribution of said report to be fixed by him and charged to those who receive it.

(b) To require each Arch-Druid to promptly forward to the Arch-Druid of Carleton notice of the formation of any Grove and the name and address of any priest consecrated to the Third Order in that Grove.

1 May, 1971 Voted: (by mail)

Priestesses

(a) To subordinate all previous resolutions of the Council concerning priestesses to this one.

(b) To allow a priestess who has conducted a vigil and who has been consecrated to the Third Order all prerogatives of the order, consecrate priests and priestesses to the Third Order. In token of this she is known as a priestess of the Third Order.

(c) To allow a priestess of the Third Order who has been consecrated to a high order and whose consecration has been confirmed by the Patriarch of the given order all prerogatives of that order. Again, she is known as a priestess of the given order.

(d) To abolish all restrictions – other than those applying equally to priests – on the number of high orders to which a priestess of the Third Order may be consecrated.

A summary of how the Council of Dalon Ap Landu worked

1. All Third-Orders maintain a current address with the Carleton Arch-Druid.
2. All new groves are announced to the Carleton Arch-Druid.
3. The Carleton Arch-Druid prepares a report when they retire.
4. Vote proposals are forwarded to the Carleton Arch-Druid.

5. The Carleton Arch-Druid then writes to all the Third-Orders and starts a debate.

6. If a quorum of the Third Orders vote (say at least 1/8), and all agree, it passes.

It is unlikely that the Council will ever return, because the principle of grove independence is too strongly established and at least half of the Third Orders are without current addresses on record. It also seems that it is unlikely that any vote could gain unanimity. Currently the Patriarchy of the Grannos, elected by the Council, is officially vacant; although Joan Carruth is currently overseeing its operation.



The Coalition Council of Dalon ap Landu

New Introduction

By 1981, it appeared that Carleton had gone defunct, which it had from 1980-82 (and it was not doing so well 1983-85). The original Council of Dalon ap Landu had already proven to be a moribund institution for passing new legislation. The job of the Provisional Council of ArchDruids was essentially being done by The Druid Chronicler & Pentalpha magazine. Joan Carruth and Stephen Abbot were ArchDruids of the Berkeley grove during Isaac's sabbatical from 1979 to late 1981 (when the Death March on the Beach occurred). With the original RDNA seemingly determined not to pass new legislation, a number of NRDNA groves decided to form their own legislative body, called the Coalition Council of Dalon ap Landu (CoCoDAL). Their legislation would only affect those groves involved (primarily the Mother Grove of Berkeley, Live Oak Grove of Berkeley, Greenwood Grove of Seattle and the San Diego Grove). By late 1982, during the final phase of the Druid Diaspora marked by Isaac's short return & leaving to form ADF, it appears that the CoCoDAL was finished with its work and quietly faded away. I suspect that the leaders of CoCoDAL were just plain burnt out. It is uncertain whether the current NRDNA groves still follow these rules. -Scharding

The Initial Letter

To all ArchDruids & Solitary Thirds

FULL POOP ON THE HIGHER ORDERS

The Higher Orders were originally started at Carleton. I believe they got as high as Belenos [*incorrect, they got up to Sirona*], before the original Carleton impetus petered out. After that, two main problems arose. One was that Patriarchs (there were no Matriarchs) were not permitted to resign, though they dropped out and ceased functioning as M/Patriarchs, so no new members could be Ordained. Problem #2 was that ALL Members of the Council had to vote on an issue before the council, and at some point, less than half of the Council could be reached, or would respond to a vote. Groups struggled on, castrated, unable to stay in touch, crippled by unchangeable rules, and with no access to Higher Orders.

What we have to do is start it again for ourselves. I propose retaining almost all of the original flavor: Third Orders only, given for achievement, not tenure; no special status outside themselves; not prerequisite in nature (you need not be 4th Order to join the 5th); Council of Nth Order elects first M/P of N+1 Order, etc. I propose that we declare this Reform as a coalition of Groves and solitary 3rds, since we cannot speak for all Reformed Druids, within the old framework, and that these rules and suggestions are therefore only applicable to Members of the Coalition. We will institute this Coalition on Autumn Equinox, 19 YR 1981 ce, with those Groves and Solitaries who respond to join by that date. Please vote on the following Reforms, in this format:

Reform #1

for: Kerry P (full last name)

against: Paul M

Also, give your responses to the Suggestions. Please send your responses to Chris Sherbak, 2345 Post St #21, San Francisco CA 94115.

We don't want to set up a series of Bosses, or interfere with your Grove's autonomy. I'm not trying to ego-trip, or ask a whole lot of time or effort from people. "Drawing Down the Moon" has initiated a flood of interest, and it would be nice to see these organizational blocks cleared up so we could experience an expansion. I hope as many Groves & Solitaries as possible become part of this.

PLEASE RESPOND

Yours in the Mother

Joan Carruth, DAL

ArchDruid, Berkeley Grove NRDNA

Matriarch, Order of Diancecht

Issues for Voting by Coalition Council

1. PROPOSITIONS BEFORE THE ORDER OF DALON AP LANDU (and the Higher Orders) WILL BE CONSIDERED TO COME OUT ON A MAJOR HIGH DAY (Summer or Winter) (propositions to be in the mail to all members of the Coalition CoDAL no later than said High Day) AND ARE TO BE PASSED BY 2/3 OF ALL THIRD ORDERS WHOSE REPLIES ARE RECEIVED BY THE NEXT MAJOR HIGH DAY (approximately 90 days), In essence we are saying that a Member may vote "for", "against", or "no vote", and issues will be decided by those who have an active vote.

2. THIS REFORM (which will permit both CoDAL business, and the restarting of the Higher Orders) SHALL BE INSTITUTED BY A COALITION OF GROVES AND SOLITARY THIRDS (originally those who choose to join by Autumn Equinox, 19YR). ANY GROVE THAT WISHES TO JOIN THE COALITION MAY DO SO BY 2/3 VOTE OF ITS THIRD ORDER MEMBERS, DURING THE SUMMER. ANY GROVE WISHING TO RESIGN FROM THE COALITION MAY DO SO BY THE SAME METHOD. IN THE WINTER.

3. M/PS OF HIGHER (or special) ORDERS MAY RESIGN OR OTHERWISE BE REPLACED WHEN NECESSARY (as by illness or death) BY THIS PROCESS: IT IS TO BE HOPED THAT THE OLD M/P SUGGESTS A REPLACEMENT, WHO IS THEN CONFIRMED BY 2/3 OF THE COUNCIL OF THAT ORDER BY 90 DAY ACTIVE VOTE PROCEDURE.

IF THIS IS NOT DONE, OR NOT CONFIRMED, M/P OF N-1 ORDER (ie, the Order below the one in Question) SHALL ACCEPT NOMINATIONS (90 days) OF AND BY MEMBERS OF N ORDER (not for oneself) AND COUNCIL OF N-1 ORDER WILL ELECT NEW M/P FROM AMONG THESE CANDIDATES.

4. WITH THE M/PS APPROVAL, ANY MEMBER OF THE ORDER, OR THE CANDIDATE'S ARCHDRUID (who shall then wear the emblem of that Order, whether a member or not - this follows from the RDNA custom that a Third may consecrate emergency Waters of Life in the Winter, but must then wear the red ribbon) MAY PERFORM THE ORDINATION OF A NEW MEMBER. This will permit there to be an active, functioning Order in every Grove. In Groves in which the M/P of the Order does not reside, Order members will elect (during the fall) one of their members to be Head of N Order for that Grove for the next year. This person will be in contact with the M/P, organize meetings of the Order, etc.

5. A PERSON MAY BE A MEMBER OF MORE THAN ONE ORDER. A PERSON MAY BE M/P OF AN ORDER, AND OFFICER OF A GROVE. A PERSON MAY NOT BE M/P OF MORE THAN ONE ORDER.

6. ORDINATIONS FOR ANY ORDER SHALL BE DONE IN THE SUMMER, EXCEPT IN EMERGENCIES. RESIGNING M/P SHOULD DO SO IN SUMMER, BUT IF THIS IS NOT POSSIBLE, INVESTITURE OF NEW M/P

SHALL BE CONSIDERED EMERGENCY BUSINESS. M/P REPORTS RESIGNATION TO M/P OF NEXT LOWER ORDER, AND THIS DOCUMENT BECOMES PART OF THE RECORDS OF THAT ORDER, AND SHOULD BE RETAINED. Old M/P should be sure to get Order Records to the new M/P, or to the M/P of N-1 Order, who will pass them along to the new M/P.

7. CHILDREN UNDER PUBERTY MAY NOT HOLD HIGHER THAN FIRST ORDER (and must, to be Members of Angus). NO ONE UNDER 18 SHALL HOLD THE THIRD ORDER, HENCEFORTH. Sorry, I don't feel there's any reason to rush such a step. If you're interested at 16, you'll be interested at 18, or you shouldn't have been Ordained. Also, all the original Carleton members were 18 or older.

OTHER ITEMS TO VOTE ON:

A: I (solitary) OR WE (Grove) CHOOSE TO JOIN THE PROPOSED COALITION.

B: JOAN CARRUTH (currently Matriarch of Dain Cecht, a Special healing Order) IS CONFIRMED AS MATRIARCH OF GRANNOS. Council of Grannos will be formed by Reordination of members of DainCecht, and this Council will elect the M/P of Brachiaca.

Third Order Members please vote for, against, no vote on issues and mail by Autumn Equinox.

AD of Grove (or Preceptor) should record and send votes for all thirds in grove rather than grove thirds each mailing a response to Chris (this enables us to see what the grove activity as a whole is). Set up as shown on first page, on a sheet of paper. Date it, sign it, say what officer of what grove you are, and mail it to Chris.

The Results of Coalition Council's Voting

as of Samhain 1981

CoCoDAL's vote was published in the Druid Chronicler at the same time that the disastrous elections of Samhain 1981 were held, as is shown by the new entry of the Live Oak Grove (a schism of the Berkeley Mother Grove). Here is the format of their decisions:

Coalition Council of Dalon Ap Landu

Members of the coalition:

Mother Grove

Live Oak Grove

Greenwood Grove

San Diego Grove

Rules Passed (precis)

1) Votes before the CoCoDAL will be voted on by those who respond to the Clearing house Grove within 90 days of postmark or the next Major High Day.

2) Groves join in Summer by 2/3 vote of their Thirds; Groves may resign in Winter by the same process.

3) Matriarchs/Patriarchs (M/PS) may resign. There is a process for their replacement. Hopefully the M/P of N Order will suggest a replacement, who then is confirmed by 2/3 of the Council of that order within 90 days of resignation (perhaps on a Major High Day?)

. If no replacement is named, the M/P of the N-1 Order will accept nomination (90 days again) of and by members of N Order. The Council of N-1 Order will then elect a replacement for M/P of N

Order (presumably by 2/3).

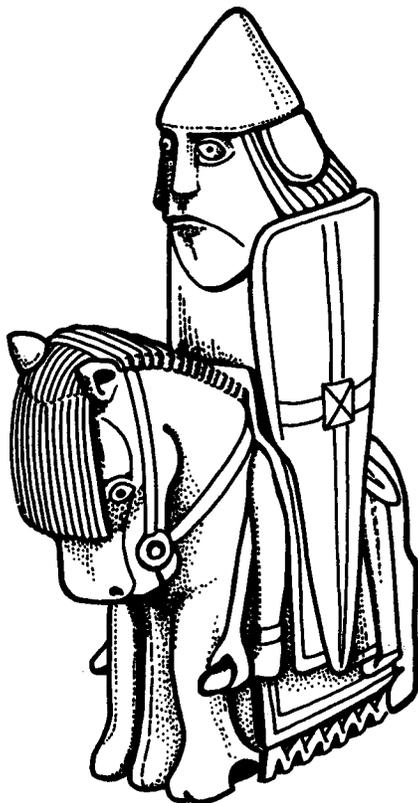
4. New members can be Ordained by their ArchDruid, or another member of the Order, by permission of the M/P
5. A person may be a member of more than one Order, but not M/P of more than one.
6. Resignation of M/P of N Order should be reported to the M/P of N-1 Order, whether or not they are immediately replaced.
7. Children under puberty shall not hold higher than 1st Order; no one under 18 shall be Ordained Third.

Other Business Passed:

A) Joan Carruth shall be the Matriarch of Grannos.

Live Oak Grove volunteered to be Clearinghouse for 20 YR. Any Third Order member of the Coalition may originate a vote by sending a copy of the proposal to all member Groves or Solitaries, and to the Preceptor of the Clearinghouse Grove. Responses should be sent to the Clearinghouse, who will count them and report the results in the next Chronieler.

The rulings of the CoCoDAL are binding only to members of the Coalition. These rules are meant in no way to inhibit the autonomy of any member Grove or solitary Third, but to facilitate the functioning of the Reformed Druid Movement, and make the Higher Orders available once more. Each Third Order Coalition member has one vote in the CoCoDAL, whether solitary or a member of a Grove, though Grove Thirds should vote through their Preceptor or AD, so Emmon will not get confused as to who's voted. If he gets the responses from all the Thirds in a member Grove at once, it'll simplify his counting.



Unofficial Introduction to ADF By-Laws

Ar nDraíocht Féin (ADF) is **not** officially related in any way to the Reform. However, because it was founded by Isaac Bonewits, not long after his attempts at Reforming the NRDNA, it may provide some idea of the type of national organization that Isaac was dreaming of during the Isaac debates of the 1970s. By analyzing the ADF, you might better understand the experimentations of the SDNA from 1974-79, which in retrospect looks like the training grounds for what would be ADF in 1983. It should be remembered that ADF was not just Isaac's project, but the work of many individuals.

By-Laws of Ár nDraíocht Féin: A Druid Fellowship, Inc. as of November 1st, 1994 c.e.

ADF Preamble:

- 1) Ár nDraíocht Féin: A Druid Fellowship, Inc., also known as "A.D.F.," is the legal structure for a Neopagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people. We are a nonprofit religious, scientific, educational, artistic, and charitable corporation, organized to practice the full spectrum of legal activities practiced by any religious organization.
- 2) As we define it, Neopagan Druidism is a polytheistic, nondualist, nonsexist, nonracist, scientific, holistic, and ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.
- 3) The following by-laws are intended to help us achieve these ideals and all future by-laws and amendments shall be similarly intended.

ADF Article 1: Purposes

- 1) To accomplish the goals outlined in the Preamble, A.D.F. advocates and practices, as an integral part of our faith, many sciences, arts, and disciplines, both mainstream and alternative, within a nondogmatic, pluralistic context, in order to change ourselves, each other, and the world around us.
- 2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, A.D.F. advocates and practices, as an integral part of our faith, open, inclusionary, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.
- 3) Since the ancient Druids were the intellectuals of their tribes, A.D.F. advocates and practices, as an integral part of our faith, scientific and scholarly research and debate about the ancient Druids, the Indo-Europeans, comparative religion, folklore, ethnomusicology, and every other relevant field of human knowledge.
- 4) In keeping with our reverence for and worship of the Earth Mother, A.D.F. advocates and practices, as an integral part of our faith, ecological and environmental research, education, and activism.
- 5) Since the ancient Druids were the artists of their tribes, A.D.F.

advocates and practices, as an integral part of our faith, a wide variety of auditory, graphic, movement, dramatic, liturgical, and other arts and crafts.

- 6) Since the ancient Druids included many healers in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 7) Since the ancient Druids included diviners in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the use of the divinatory arts and sciences as tools for spiritual counseling and liturgical guidance; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 8) Since the ancient Druids included counselors, mediators, and judges in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of counseling arts and methods, both mainstream and alternative, as well as techniques of mediating disputes and judging conflicts between organizations and/or individuals in the Neopagan community; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

ADF Article 2: Offices

- 1) The principal office of the Corporation shall be located in the City of Newark, County of New Castle, in the State of Delaware, USA. The Corporation may have other such offices, either within or without the State of Delaware, as the Directors may designate or the business of the Corporation may require from time to time.

ADF Article 3: Calendar

- 1) The eight High Days of the Druidic calendar, as referenced in these by-laws and all legal documents of A.D.F., are as follows: Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Summer Solstice, Lughnasadh, and Fall Equinox.
- 2) For legal purposes, each High Day shall commence at sunset in Delaware on the days preceding the following dates: Samhain = Nov. 1st, Winter Solstice = Dec. 21st, Oimelc = Feb. 1st, Spring Equinox = March 21st, Beltane = May 1st, Summer Solstice = June 21st, Lughnasadh = Aug. 1st, and Fall Equinox = Sept. 21st.
- 3) For ceremonial purposes, however, each High Day may be celebrated upon either the legal date, the astronomical date, or upon a date mutually convenient to the participants of the particular celebrations involved.
- 4) Since the Druidic year traditionally runs from one Samhain to the next, the legal and ceremonial Druidic years shall run according to the legal and ceremonial dates for Samhain described previously in this Article.
- 5) The fiscal year of the Corporation shall begin on the first day of January and end on the thirty-first day of December in each civil year.

ADF Article 4: Categories of Membership

- 1) "Regular," "Supporting," and "Sustaining" members of A.D.F. are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all A.D.F. publications meant for the general membership.
- 2) "Family" members are those individuals, annually paying a lesser amount than regular dues, who reside with regular mem-

bers and who are relatives, spouses, or unmarried partners to them. They will not receive separate mailings of most A.D.F. publications.

- 3) "Lifetime" members are those individuals making large donations of money or service to A.D.F., as shall be determined by the Mother Grove. They are entitled to receive all A.D.F. publications meant for the general membership, and shall be considered current with their dues for the rest of their lives.
- 4) "Prisoner" members are those individuals currently incarcerated in correctional institutions, who may pay a lesser amount than the regular dues. They are entitled to receive all A.D.F. publications meant for the general membership, except that the Membership Directory and other publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system shall be withheld. Prisoners may not run for office, except within a local prison-based grove.
- 5) "Exchange Editor" members are those individuals, annually paying a lesser amount than regular dues, who publish periodicals with which A.D.F. has an exchange subscription arrangement. Like family members, they will not receive separate mailings of most A.D.F. publications.
- 6) "Complimentary" members are those individuals whom the Mother Grove has decided should receive mailings of the general A.D.F. publications in order to keep them informed of our activities, and who pay no dues at all. They may not be voting members and may not run for office.
- 7) From time to time the Mother Grove may institute other categories of membership, including combinations of categories, and shall define their characteristics as needed.
- 8) Children under the age of 18 must have the signed and notarized permission of at least one parent or legal guardian in order to become a member of A.D.F., unless the Mother Grove shall rule otherwise.

ADF Article 5: The Voting Members

- 1) "Voting" members, also known as the "members of record," are those members of A.D.F. who: (a) belong to one of the dues-paying categories listed in the preceding sections of this article; (b) are up to date with their A.D.F. membership dues; and (c) have not resigned from A.D.F., nor been expelled.
- 2) Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she remains a voting member.
- 3) A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the Registrar shall grant such petitions under most circumstances. If the gap be longer than three years, or if the former member claims an inability to pay said arrears, or for any unusual conditions concerning the petitioner, the Registrar shall present the petition at the next Mother Grove meeting. The Mother Grove may then decide whether or not to reinstate the lapsed member's initial membership date.
- 4) Except as may be noted elsewhere in these by-laws, all references to voting by the voting members assume these multiple votes.
- 5) Except as otherwise mentioned in these by-laws, a quorum for voting purposes shall consist of those voting members representing twenty-five percent of the total number of votes available to be cast.
- 6) Proxy votes may be assigned to voting members who are to be

present at an annual or special meeting, through the signing of the proxy statements issued by the Mother Grove, and are valid only for the annual or special meeting marked thereon.

- 7) If election or referendum choices are combined with a proxy statement, the person receiving the proxy must cast those votes given him or her according to any electoral choices marked on the combined ballot/proxy statement. If a given member sending in such a proxy has not made any such electoral choices, the person receiving the proxy may cast those votes according to his or her best judgment.
- 8) Voting members may attend annual or special meetings via electronic communications devices if such are available.

ADF Article 6: The Annual Meeting

- 1) The annual meeting of the voting members of A.D.F. shall be held during the annual International Druid Festival, the time of which shall be decided by the membership at the previous annual meeting.
- 2) There shall be mailed to each voting member at her or his last known address, by first class mail or overseas airmail, at least six weeks prior to the annual meeting, a notice setting out the time and place of the annual meeting, and including a combined proxy statement and ballot to be signed by those voting members so desiring. Said notice and proxy/ballot may be incorporated into an A.D.F. newsletter published at the appropriate time, which must be mailed out by first class mail or overseas air.
- 3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is within the current International Druid Festival, verbal notice to those voting members present at the A.D.F. shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and
- 4) Alternately, if a quorum is not present at the annual meeting, those present may decide by majority vote to hold the annual meeting without binding votes upon any subject other than the election of a new Members' Advocate, who may be elected as described elsewhere in these by-laws. If the office of Archdruid is up for election at that time, this election shall take place as well, as described elsewhere in these by-laws.
- 5) If a quorum is present, elections for all Officerships open shall be held as described elsewhere in these by-laws.

ADF Article 7: Special Meetings & Referenda

- 1) A special meeting or a referendum of the voting members may be called by the request of a majority of the Mother Grove, or by a petition representing one-third of the membership votes. Such a special meeting shall be held sixty to ninety days after the Board meeting at which such request or petition is received, at a location to be selected by the Mother Grove. Notice of such a special meeting, stating its particular purpose, shall be mailed to the voting members as with the annual meeting, including the provision of proxy statements.
- 2) The Mother Grove may decide to hold a referendum through the mails at any time, and such referendum may be instead of a special meeting, should the topics under consideration lend themselves to such treatment. Ballots for a referendum shall be mailed out with the next issue of the A.D.F. newsletter, which shall include brief arguments presenting all sides of the topics involved. Voting shall be considered to be closed sixty days after the issue has been mailed.

ADF Article 8: Elections of Officers and Directors

- 1) At the annual meeting held in 1993 c.e., all Officers, except the Archdruid, shall stand for re-election. At that and every third following annual meeting, the voting members shall vote to fill all expiring Officerships in the Mother Grove and may choose to add Non-Officer Directors to the Board as well.
- 2) At every annual meeting the voting members shall elect, by simple majority vote of those participating, with no quorum required, a Members' Advocate who shall thus be elected to the Mother Grove as well.
- 3) Nominations to the Board may be made by the standing Board, as well as by any group of twenty or more voting members or any group of voting members having a total of fifty or more votes, who shall sign a petition nominating a qualified candidate, and submit said petition at least sixty days before the elections are to be held.
- 4) Any voting member of A.D.F., save a prisoner, may run for election as a Officer or Non-Officer Director, or be selected as a Non-Officer Director. All candidates must have passed their 18th birthdays and fulfill the requirements for office listed elsewhere in these by-laws.
- 5) After verification of membership status of all candidates and nomination signatories by the Registrar, the names of the candidates shall be published, along with brief statements by the candidates (if provided), in the ADF newsletter.
- 6) Brief rebuttals (if desired), as well as ballots, shall be mailed to all voting members along with proxy statements, six weeks prior to the elections. Such mailing may be combined with an issue of the ADF newsletter.
- 7) Plurality of votes cast for a given Office shall be sufficient to elect an Officer other than the Archdruid. Non-Officer Directors shall be elected by receiving at least 25% of all votes cast.
- 8) Any member may split his/her available votes between the various candidates for any given Office. Any member may split his/her available votes between the various candidates who wish to become Non-Officer Directors, but may not cast more than his/her available total for all such candidates together.
- 9) Should there be no quorum achieved for the elections (which shall be defined as being the same as for the annual meeting), by presence or proxy, then all incumbent candidates shall be deemed to have been re-elected.
- 10) At the end of every tri-annual election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.
- 11) All Directors, whether elected or selected, shall exercise equal powers and responsibilities, save as otherwise noted in these by-laws.
- 12) Missing three consecutive Mother Grove meetings, whether regular or special, shall constitute an offer of resignation from the Mother Grove by that Director. The rest of the Mother Grove may accept or decline that offer.
- 13) Any Director, Officer or Assistant Officer of the Mother Grove, other than the Archdruid, may be removed for nonfeasance or malfeasance of office, by a three-quarters vote of the Directors (not counting the subject of such action if he/she be a Director). No such removal may be made without written notice by registered mail to the last known address to the subject, giving 30 days to respond. Failure to respond constitutes acceptance of the removal. In an emergency, the Archdruid may suspend an Officer subject to the approval of the Mother Grove at the next meeting. An elected Archdruid may not be removed thusly but may be recalled

by the membership as detailed elsewhere in these by-laws.

- 14) In the case of the death, removal, expulsion, resignation, or permanent incapacitation of any Director or Officer other than the Members' Advocate or the Archdruid, who shall be replaced as described elsewhere in these by-laws, the remaining Directors may, at any time thereafter, elect a qualified voting member to finish out the departed Director or Officer's term.
- 15) All Officers and Non-Officer Directors elected or selected at the annual meeting, including an elected Archdruid, shall take office as of the second High Day following that annual meeting.

ADF Article 9: The Mother Grove

- 1) The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F.
- 2) The members of the Mother Grove may exercise all the duties, responsibilities, and privileges normally held by the Directors of other nonprofit religious corporations.
- 3) The Mother Grove shall hold regular meetings at least once between each Solstice and Equinox at the offices of the Corporation in Delaware, or at such times and places as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each Director.
- 4) Regular or special meetings of the Board or any committee may be held in person, via electronic communications devices, or through the mails. These may include: telephone conference calls, a telephone or postal polling of Board Members by the Archdruid or another Officer at the Archdruid's request, the use of a computer bulletin board, etc.
- 5) A majority of the Mother Grove shall constitute a quorum. Each Director, as such, shall have one vote. Except as otherwise stated in these by-laws, a simple majority shall carry all motions.
- 6) At the Archdruid's choice, consensus decision making or Roberts Rules of Order may be adopted for all or part of any given meeting.
- 7) The Mother Grove shall have the general management of the business and affairs of the Corporation, subject to the veto of the Archdruid, which may be over-ruled by a three-quarters vote of the other Directors.
- 8) The Mother Grove shall exercise all the powers that may be exercised or performed by the Corporation under the statutes, the Articles of Incorporation, and the by-laws.
- 9) Minutes of every meeting of the Mother Grove shall be taken by the Scribe. Abbreviated versions shall be edited by him or her to eliminate meandering and/or possible violations of members' privacy, and published in the regular A.D.F. newsletter. Any member of A.D.F. may see the unabbreviated versions of the minutes by consulting the archives or by paying for any copying and mailing expenses.
- 10) On those occasions when the Mother Grove is meeting with a majority of the Directors physically present in one location, such meetings shall be open to attendance by any voting members who may happen to be in the vicinity, unless matters of extreme delicacy or personal privacy may be involved, or in the case of a spiritual retreat being held by the Mother Grove. When Mother Grove meetings are being held via electronic communications devices, the Archdruid may invite one or more individuals, whether voting members or not, to attend as guests.
- 11) Any voting member may, through the Members' Advocate, request a position on the agenda of a Mother Grove meeting, for the discussion of matters of concern to her or him. If she or he is an electronic guest or a physical visitor to a Mother Grove meeting, said member may then address the Direc-

tors on the issues involved.

- 12) The Directors are authorized at their discretion to appoint from their number an executive committee of two or more persons, one of whom shall be the Archdruid, who shall be vested with the powers of the Mother Grove when the same is not in session.
- 13) The Mother Grove is the supreme authority in the Corporation and may, if necessary, overrule the decisions, policies, and practices of all other groups within A.D.F., including guilds, councils, special interest groups, committees, and local groves. In order to facilitate creativity, communication, and spiritual growth for all members, however, said authority is to be used lightly and rarely.
- 14) The maximum number of Directors shall be twelve. The minimum shall be eight.
- 15) Any Director may pass her/his proxy onto another for a particular meeting for one or more particular issues (but not a general proxy), verifying such in writing to the Scribe within three weeks following the meeting.

ADF Article 10: Incapacitation

- 1) A two-thirds majority of the Mother Grove may request any member of A.D.F. in any position of responsibility or trust, including any Director, Officer, or Archdruid, to submit to evaluation by two or more appropriate medical or psychological specialists, who shall be chosen by the Mother Grove and paid for by the Corporation. A member of the Mother Grove shall be selected to consult with said specialists and shall make a written and verbal report of the specialists' findings and her or his own.
- 2) Upon receipt of this report, the Mother Grove may then declare that the person so evaluated is temporarily or permanently incapacitated. Said person shall then be immediately removed from all positions of responsibility either temporarily or permanently, depending upon the declaration.
- 3) Restoration of her or his previous positions, whether through election, selection, appointment, or simple resumption of duties shall be contingent upon a statement by the same or other acceptable specialists that she or he is once again fit to execute her or his responsibilities.

ADF Article 11: The Archdruid

- 1) The Archdruid shall preside at all meetings of the Mother Grove and voting members; shall be a member, whether participating actively or not, of all committees organized by the Mother Grove; shall have normal executive control over the affairs of the Corporation; may perform all those other duties that would otherwise be performed by a corporate President; and shall be responsible for articulating the spiritual vision of A.D.F. He or she shall not be considered to be impeccable nor infallible on any topic.
- 2) The initial Archdruid of A.D.F., having been chosen by Divine Selection as such, and having been the original Incorporator of A.D.F., shall serve in perpetuity - i.e., until his death, retirement, or permanent incapacitation.
- 3) After the death, retirement, or permanent incapacitation of the initial Archdruid, the Vice Archdruid shall become the Acting Archdruid, and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid until the second High Day following the next annual meeting.
- 4) At said annual meeting, a new Archdruid shall be elected by a two-thirds majority of the available votes held by those members participating, with no quorum required. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and this process shall continue until only one candidate is left or a candidate has won

- two-thirds of the votes.
- 5) Any of the following shall be eligible to be a candidate for the office of Archdruid: (a) the Acting Archdruid; (b) one person chosen by a majority vote of the Mother Grove; (c) one person chosen by a majority of those members of the Council of Senior Druids who are not also members of the Mother Grove; and (d) any person or persons presenting a nomination petition to the Mother Grove signed by at least fifty voting members of A.D.F. There may thus be from one to three or more possible candidates. All candidates for the office of Archdruid must be individual voting members of A.D.F. in good standing, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path.
 - 6) The first Archdruid elected in this manner shall take office on the second High Day following that annual meeting; and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid for nine years, at which point she or he must relinquish the office to another chosen in the same manner through an election held at the annual meeting immediately preceding the end of her or his term.
 - 7) The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two terms in a row, except that if a Vice Archdruid finishes out the term of an elected Archdruid, as described later in this article, for a period of less than three years, she or he may be elected for the next full term.
 - 8) An elected Archdruid may be recalled by a three-quarters vote of all voting members of A.D.F., at a special meeting or referendum called for that purpose.
 - 9) An elected Archdruid who relinquishes his or her duties to the Vice Archdruid for more than three months at one time, or for more than a total of twenty-seven months in his or her term, shall be deemed to have offered to retire. The Mother Grove may accept or decline this offer.
 - 10) If an elected Archdruid is recalled, retires, dies, or is permanently incapacitated, the Vice Archdruid shall become the new Archdruid and shall finish out the term of her or his predecessor. References in these by-laws to "elected" Archdruids shall then include such a person.
 - 11) The original Archdruid upon his retirement may take the position of Archdruid Emeritus which shall entitle him to attend and speak, but not vote; at all Board and committee meetings he may choose, and to publish his thoughts in any Mother Grove publication.

ADF Article 12: The Other Officers

- 1) The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Pursewarden, a Registrar, a Chronicler, a Preceptor, a Members' Advocate, and other such officers and agents as may from time to time be chosen.
- 2) The Vice Archdruid shall exercise the functions of the Archdruid in her or his absence; shall replace the Archdruid in the event of her or his recall, death, retirement, or permanent incapacitation, as described elsewhere in these by-laws; and may perform all those other duties that would otherwise be performed by a corporate Vice President. Candidates for the office of Vice Archdruid shall each be a willing member of one of the two innermost Circles then populated of an official Druidic study program, as verified by the Council of Lore.
- 3) The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings of the Mother Grove and voting members; shall give notice as required in these by-laws of all meetings; shall send proxy statements and/or mail ballots

to all voting members as described in these by-laws; shall organize all incoming correspondence for reply; and may perform all those other duties that would otherwise be performed by a corporate Secretary. Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding A.D.F. history, policies, polytheology, etc.; and shall have access to a computer with which to perform their duties.

- 4) The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation's financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. Candidates for the office of Pursewarden shall have book-keeping and/or accounting skills.
- 5) The Registrar shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. Candidates for the office of Registrar shall have database management skills, and shall have access to a computer with which to perform their duties.
- 6) The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. Candidates for the office of Chronicler shall have editing and desktop publishing skills, and shall have access to a computer with which to perform their duties.
- 7) The Preceptor shall function as the head of the Council of Lore; shall supervise the creation and operation of A.D.F.'s Druidic study programs; and shall be responsible for monitoring and recording the progress of individual members of A.D.F. through the Study Programs. She or he shall investigate the legal and academic requirements for creating and operating accredited institutions of higher learning, and shall use this information to help create and operate the College of Druidism. Candidates for the office of Preceptor shall be persons holding an earned Masters Degree or higher from a regionally accredited institution and having at least five years' experience in the design and/or administration of programs for adult learners leading to accredited degrees, professional certification, or recognized recertification credits for occupations requiring registration, licensure, or certification.
- 8) The Members' Advocate shall represent individual members of A.D.F. at large, with special attention to the needs of minority factions not otherwise represented. She or he shall function as an ombudsperson, and shall be a member (whether active or inactive) of every committee organized by the Mother

Grove. The Members' Advocate shall be elected on an annual basis by the voting members, as described elsewhere in these by-laws. No person may serve as Member's Advocate more than three years in a row. In the case of the death, removal, expulsion, retirement, or permanent incapacitation of a Members' Advocate, a new Members' Advocate shall be elected to fulfill her or his term by a mail election, unless there are less than three months remaining in her/his term, with a simple majority vote of those responding being sufficient for election.

- 9) The normal term of office for all officers, save the Archdruid and the Members' Advocate, shall be three years.
- 10) In the event of a departure of an officer from the Mother Grove, as described elsewhere in these by-laws, any two offices may be temporarily held by one person simultaneously, save that the same person cannot be both the Archdruid and Vice Archdruid and that the Members' Advocate shall not hold any other office. Such dual officership shall be only until another Director with the proper qualifications shall be available to take over the duties of the departed Officer.
- 11) All Officers described in the above sections of this article shall be Directors. Additional officerships of a lesser nature, such as Bookkeeper, Assistant Chronicler, etc., may be created by the Mother Grove at their discretion, and said lesser officers need not be Directors. Lesser officers who are not Directors need not be over 18 years of age if they will have no legal responsibilities for A.D.F. If under 18, they must have the signed and notarized permission of at least one parent or legal guardian.

ADF Article 13: The Board of Advisors

- 1) The Board of Advisors shall consist of those members of A.D.F. who are leaders in the various arts, crafts, and sciences practiced within A.D.F. They may be appointed by the Archdruid or be approved by the Mother Grove after an election by members of A.D.F. concerned with their field of expertise.
- 2) Appointees to the Board of Advisors shall serve until removed by the Archdruid. Approved Advisors shall serve until replaced by their successors. Any Advisor may be removed by a two-thirds vote of the Mother Grove.
- 3) The Board of Advisors shall individually and/or collectively advise the Archdruid, the Mother Grove, and the general membership of A.D.F., on matters relating to their fields of expertise, but shall have no political function save within the guilds or other special interest groups which may have elected them.

ADF Article 14: The Council of Lore

- 1) The Council of Lore shall be a standing committee, headed by the Preceptor. Its membership shall include those Directors who wish to participate, those willing members of the Board of Advisors competent to provide educational guidance, and other such members of A.D.F. as the Preceptor shall nominate and the Mother Grove shall approve.
- 2) Since the primary purpose of the Council of Lore shall be to provide educational guidance to those members of A.D.F. working their way through the Druidic study programs, members of the Council shall be expected to have and maintain demonstrable knowledge and skills relevant to their areas of responsibility. Whenever possible and applicable, the possession of advanced academic degrees is preferable to the lack thereof

ADF Article 15: Other Standing Committees

- 1) In addition to the Executive Committee and the Council of Lore, the Mother Grove shall create and staff the following com-

mittees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee.

- 2) Every standing committee shall be headed by a Director, usually an officer with related duties.
- 3) The Directors may at their discretion create other committees, both standing and ad hoc.

ADF Article 16: Local Groves

- 1) The Mother Grove shall act upon all requests for the chartering of local congregations, to be known as "groves," and shall issue appropriate regulations as needed for their proper functioning.
- 2) In order to prevent confusion with other organizations calling their local groups "groves," all local groves of A.D.F. shall use the naming convention of "_____ Grove, A.D.F." or "Grove of _____, A.D.F." or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.
- 3) All local groves shall comply with all relevant federal, state/provincial, and local laws regarding the operation of branch congregations of larger religious organizations; unless specifically directed by the Mother Grove to test a law in the courts.
- 4) All local groves of A.D.F. are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of A.D.F. as a whole.
- 5) Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local Native American traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.
- 6) Every local grove is expected to provide open public or semipublic worship opportunities on a regular basis, including all eight High Days. The overwhelming majority of local grove activities are to be open and inclusionary. Smaller groups may be formed within a grove, and may engage in closed activities, provided that no such group includes more than half of the grove's members.
- 7) Only those persons who would qualify as voting members of A.D.F., as described in Article 5, Section 1, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Senior Druid, Scribe, and Pursewarden, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.
- 8) The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.
- 9) The Archdruid shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

ADF Article 17: Rank

- 1) Rank within the membership as a whole shall be a function of progress within one or more Druidic Study Programs of Circles within Circles, as shall be determined by procedures to be instituted by the Council of Lore with the approval of the Mother Grove. All such study programs shall be grounded in the attainment and maintenance of demonstrable knowledge and skills.
- 2) Since it is envisioned that clergy and other leaders in A.D.F. will be only a fraction of the total membership, no pressure is to be placed on members to participate in any of the Druidic study programs.

- 3) Any person claiming a rank related to a Druidic study program may be politely challenged to demonstrate his or her knowledge and/or skills, either by one or more examiners from the Council of Lore, or by any member of A.D.F. being asked to extend rights or privileges to said person based on his or her claimed rank.

ADF Article 18: Discrimination

- 1) Membership and rank in A.D.F., attendance at public or semi-public A.D.F. activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation, but may be denied to individuals practicing creeds inimical to Neopagan Druidism.
- 2) Membership within the Mother Grove, the clergy, and other such positions of responsibility and trust as the Mother Grove may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to Neopagan Druidism.
- 3) As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, racialism, or other such faiths, as shall be determined by the Mother Grove.
- 4) Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from A.D.F., as described elsewhere in these by-laws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.
- 5) All organizers of public and semipublic A.D.F. activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the relevant qualifications previously determined for said rank or position, unless the Mother Grove shall rule otherwise in a particular instance.

ADF Article 19: Suspension, Expulsion and Resignation of Members

- 1) The Mother Grove may, by a two-thirds vote, suspend or expel any member confessing to or found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or for proven and documented disruptive or abusive conduct which works directly against the aims, activities or welfare of A.D.F. or its members.
- 2) If a member under consideration for suspension or expulsion is a Director, he or she may be suspended or expelled only by a two-thirds vote of the remaining Directors. The initial Archdruid cannot be suspended or expelled. An elected Archdruid can be suspended or expelled, but only after being recalled as described elsewhere in these by-laws.
- 3) "Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of A.D.F. or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.
- 4) Disruptive or abusive conduct does include: the spreading of slander or libel against A.D.F. or its leadership; bigoted communication or behavior as described elsewhere in these by-laws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.
- 5) In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove

shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.

- 6) Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin A.D.F. at a later date. Any member whose membership dues lapse for a period of three months or more shall be deemed to have resigned. If a resigned member should decide to rejoin at a later date, her or his votes shall be calculated from that later date.
- 7) Suspended, expelled or resigned members may not hold office or act in any way as representatives of A.D.F. Expelled or resigned members have no right to receive A.D.F. publications, and may not continue to participate in Druidic Study Programs administered by A.D.F.
- 8) Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending A.D.F. activities, including public worship. Such bans shall be published immediately in A.D.F. publications. They may be published elsewhere in the case of very serious crimes.

ADF Article 20: Open Financial Records

- 1) All members of A.D.F. are entitled to see the accounting records. The Pursewarden shall make these available at a nominal fee for reproduction and mailing. Balance sheets and other similar summary reports shall be regularly published by A.D.F.
- 2) Pursewardens in local groves shall make quarterly financial reports to the Mother Grove, accounting for all income and expenses, and shall make these reports available to local grove members in a similar fashion.

ADF Article 21: Amendment and Replacement of By-Laws

- 1) Amendments to these by-laws may be made at any annual or special meeting or referendum, as described elsewhere in these by-laws, by a two-thirds vote of the entire voting membership; or by a two thirds vote of the Directors at any regular or special meeting of the Mother Grove.
- 2) The initial Archdruid's lifetime term of office and immunity from recall and/or expulsion; the requirement in this article for all future sets of by-laws to contain similar language concerning replacement of by-laws; and this section of this article; may not be amended without the consent of the initial Archdruid.
- 3) Every twenty-seven years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote whether to retain the current set of by-laws. Said decision shall be made after all other electoral matters have been settled.
- 4) Should the results be negative, a By-Laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Board of Advisors who are not Directors, and the Senior Druids of three local groves. The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body or proxy.
- 5) The By-Laws Revision Committee shall have one year to produce a proposed new set of by-laws. Halfway through that year, an early draft shall be published in the A.D.F. newsletter for comment by the membership.
- 6) At least six weeks prior to the following annual meeting, the By-

Laws Revision Committee shall publish and distribute to the voting members a proposed new set of by-laws. At that annual meeting, alterations to the proposal shall be debated and passed by a majority vote of those participating in body or proxy. The final set of proposed new by-laws shall then be voted upon as a whole, with a three-quarters vote of the entire voting membership necessary for passage. The quorum for this vote shall therefore be seventy-five percent of all votes available to be cast.

- 7) Should there not be such a quorum available in body or proxy at said annual meeting, the final set of proposed new by-laws shall be submitted by the Mother Grove, by first class or overseas airmail, to the voting membership as a referendum within three weeks after the annual meeting concludes, with a six week deadline for reply. Again, a three-quarters vote of the entire voting membership shall be necessary for passage.
- 8) Should the new by-laws not be passed at either the annual meeting nor a referendum as just described, the old by-laws shall continue in effect for the next twenty-six years.
- 9) Should the new by-laws be passed at either the annual meeting or the referendum, they will take effect upon the following Samhain, completely replacing the previous set of by-laws at that time. It shall be the duty of the existing Directors to notify all appropriate civil authorities and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new bylaws.
- 10) All new sets of by-laws must contain an article equivalent to this one, allowing for their complete replacement every twenty-seven years at the will of the membership.

ADF Article 22: The Council of Senior Druids

- 1) All Senior Druids of provisionally or fully chartered groves shall be members of a Council of Senior Druids. Protogrove organizers and former Senior Druids may participate as non-voting members.
- 2) The Archdruid shall be an honorary member of said Council and shall be entitled to attend its meetings, receive copies of its meeting minutes and other publications, etc. She/he shall not have a vote in said Council, however, unless she/he is simultaneously the Senior Druid of a chartered grove, or unless a tie-breaking vote is needed.
- 3) Said Council shall be organized and run by its members and may establish its own goals and priorities, and take action to achieve them, subject to the by-laws of A.D.F.

ADF Article 23: Non-Profit Nature of the Corporation

- 1) No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Preamble and Article I of these by-laws.
- 2) No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
- 3) Notwithstanding any other provisions of the Articles of Incorporation or these by-laws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.
- 4) Upon the dissolution of this Corporation, the Mother Grove shall, after paying or making provision for the payment of all the

liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the Mother Grove shall determine.

- 5) Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The preceding by-laws were originally adopted by the Mother Grove of A.D.F., Inc. on July 15, 1990 c.e. They have been amended and corrected since. This edition is current as of November 1, 1994 c.e. For later versions, send an SASE (2oz.) to: ADF, Box 516, E. Syracuse, NY, USA 13057.



Carleton Constitution

As of May, 1970 c.e. revision

This is the format of most constitutions used in RDNA up to the late 1970s. It is in the format normally used in student organizational charters at Carleton. The Jan 27, 1965 vote requires official groves to have a constitution, but doesn't say what to put in them. –Scharding

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I

The name of this organization shall be the Reformed Druids of North America at Carleton College.

ARTICLE II

Any student at Carleton College may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

ARTICLE III

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

ARTICLE IV

There shall be three officers of the Reformed Druids of North America:

- 1) The Arch-Druid must be at least a third-order North American Reformed priest. He [or she] shall preside over all meetings.
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of the Reformed Druids of North America.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

ARTICLE V

Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in May. Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

ARTICLE VI

This Constitution may be amended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers, must be present at both meetings.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at Carleton College, read and approved at two consecutive meetings by all members present.

David Fisher

The SDNA Constitution

Here is a generic Grove constitution, as envisaged by Isaac Bonewits for future groves in the SDNA & HDNA (and possibly in some NRDNA groves). It is uncertain whether any grove besides the Hasidic Druid of North America and the Twin Cities Grove ever adopted this constitutional format. As you can tell, it is more complex and explicit about it's terminology than the Generic Carleton constitution. –Scharding

CONSTITUTION OF THE _____ GROVE OF THE _____ DRUIDS OF NORTH AMERICA

We, the _____ Druids of North America, living in the vicinity of _____, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE ONE

The name of this organization shall be The _____ Grove of the _____ Druids of North America and it shall be an autonomous Grove within the Branch of the Reform known as _____ Druidism.

ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the Basic Tenets of North American Druidism, as set forth in The Book of Law in The Druid Chronicles, and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

ARTICLE THREE

The Basic Tenets of North American Druidism, as set forth in The Book of Law, are these:

1) The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.

2) And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

ARTICLE FOUR

The self definition of the Branch of the Reform to which this Grove shall belong, which is the _____ Druids of North America, is as follows _____

ARTICLE FIVE

There shall be at least five officers of the Grove:

1) The Arch-Druid/ess must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services and shall be a member of the Provisional Council of Arch-Druids. She or he shall perform those functions usually performed by a Pastor in other religious organizations.

2) The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall be the principal officer for secular matters, including the handling of the Grove's treasury, if any.

3) The Server must be at least a First Order Druid/ess and shall assist the Arch-Druid/ess insofar as he or she may be called upon to do so, including those function usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.

4) The Chief Bard must be at least a Second Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all Bardic matters within the Grove. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold one of the other posts at the same time; but need not be present for the founding of this Grove.

5) The Assistant Arch-Druid must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold the office of Preceptor, Server or Chief Bard at the same time; but need not be present for the founding of this Grove. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Arch-Druid/ess.

6) Other officers may be added from time to time as the Grove shall decide when they are needed.

ARTICLE SIX

Elections for the posts of Arch-Druid/ess, Preceptor, Server, Bard and any other officers decided upon shall be held annually during the period of Foghamhar, except for the first election for each post. Unless a member of the Grove shall object the post shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by majority vote or secret ballot.

Only members of the Grove may vote for the officers of the Grove and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Grove may vote upon the amount, if any, of dues to be paid by all members of the Grove; said dues to be used strictly for the expenses of the Grove and to be kept by the Preceptor.

ARTICLE SEVEN

A member of this Grove shall be defined as one who:

- 1) Is at least a First Order Druid/ess
- 2) Has asked that her or his name be placed in the Grove Records as being a member of the Grove.
- 3) Has attended at least one-third of all services held by the Grove during the time since attaining initial membership as

defined in section (1) and (2) of this Article; save that the Grove may, by majority vote, suspend this rule for any former member who, by reason of illness, require extensive travel or other emergency has been unable to attend services as desired.

4) Has kept current with whatever dues the Grove may vote in during the annual election.

ARTICLE EIGHT

This Constitution may be amended by a majority vote of the members of this Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Grove. All members of the Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this _____ day of _____, in the Year of the Reform, being the date of _____ in the Common Era, by

Three Flyers for Perusal

How did the people join Reformed Druidism? Some merely observed a ritual in progress and joined in, but other were recruited by reading a flyer about Reformed Druidism. One can tell a great deal about a grove by the information in the flyers that it distributes to the general public. A flyer often tries to express the spirit of a grove's Druidism in its simplest and most understandable format. I have presented three flyers here for your perusal. The first was made by Fisher and Frangquist for distributing at Carleton's student activity fair, and it proved to be the foundational template for later flyers at Carleton and beyond. The second flyer was originally used as an introduction to the *Druid Chronicles (Evolved)* by Isaac Bonewits, and later as a hand-out by several groves on the west coast. The third flyer was made by Michael Scharding to hand out in his missionary grove at St. Cloud. Carleton tended to use a variant of the first flyer up to 1995, although a variant of the second one appeared once or twice. Both the second and third flyers were made for distribution in regions where Reformed Druidism was new and unheard of.

Note: None of these flyers contain dogmatic organizational principles, but provide a basic idea of how the groups historically operated. Their ideas are not set in stone. -Scharding

What is Reformed Druidism?

Reformed Druids of North America

Flyer for Fall 1965 at Carleton

Origins

Reformed Druidism has its beginning at Carleton College in the spring of 1963 as a protest to the college's requirement that all students attend a certain number of religious services or meetings. One of the ways of fulfilling the requirement was by attending services of one's own religion. The Reformed Druids of North America proposed to test the degree of freedom permitted under this clause.

Druidism was ideal for this attack. It had a perfect combination of exotic ritual plus some relevance to the so-called Judeo-Christian tradition. If religious credit were granted, the religious requirement could be exposed as totally ineffective. If, on the other hand, credit were denied, the college could be charged with bigotry. The initial attitude of the college was, "If we ignore them, they'll go away.". But the RDNA not only refused to go away, it grew, acquiring an advisor, and becoming a registered college organization.

In June, 1964, the religious requirement was repealed. Even though the Druids rejoiced at this triumph, they recognized that their job was not over. For many members the movement had come to represent a valuable part of their spiritual lives. So there was the importance of continuing the RDNA as a protest against all coerced religion.

Principles

Druidism boasts its lack of institutionalized dogma. Each Druid is required only to adopt these Basic Tenets:

(1) One of the many ways in which the object of Man's search for religious truth can be found is through Nature: the Earth-Mother.

(2) Nature, being one of the primary concerns in Man's life and struggle, and being one of the objects of creation, is important to Man's spiritual quests. (The phrase "objects of creation" does not necessarily imply a single Creator, but it does imply an important link between the spiritual and the material realms)

In Reformed Druidism, the material realm, Nature, is personified as the Earth-Mother. The abstract essence of the universe, in opposition to the material world, is referred to as Be'al, from a word which the ancient Celts applied to an abstract supreme being. The "object of Man's search" is called "awareness," and it is defined as "unity with Be'al".

Ritual

In accord with the Basic Tenets, all Reformed Druid worship must be directed toward Nature. For this reason, many customs and rituals of the Ancient Druids, who were essentially Nature-worshippers, are retained.

Druid worship must, in so far as possible, be held in the outdoors; an oak grove, or a hill or other prominence, is ideal. According to ancient Druid custom, the officiating Druids, and others who so wish, ought to be clad in long white robes; the robe of the Arch-Druid having a distinctive decoration or color. The waters-of-life are usually passed to all present as a symbol of the link man has with Nature. Incantation and other ancient Celtic ritual is also used; but in "Reformed" Druidism, human sacrifice is out.

In order to focus attention on Nature, various aspects of it retain the names of their corresponding Celtic gods and goddesses.

Dalon Ap Landu - the grove

Grannos - healing springs
Braciaca - malt
Belenos - the sun
Sirona (goddess) - rivers
Taranis - thunder & lightning
Llyr- the sea
Danu (goddess) - fertility

What and Why is Reformed Druidism in the 70s?

Schismatic Druids of North America
Introduction for The Druid Chronicles (Evolved) Fall 1976

Festivals

Druid festivals correspond to the important dates of the old Druid year. Celebration always begins at sundown the previous evening, and includes bonfires and revelry appropriate to the season.

Samhain - Nov. 1: "Halloween" begins the period of Geimredh.
Midwinter - the winter solstice; day of the "Yule log"
Oimelc - Feb. 1; begins the period of Earrach.
Beltane- May 1; "May Day," begins period of Samradh.
Midsummer - the summer solstice
Lughnasadh (Brón Troghain) - Aug. 1; day for gatherings and feasts, begins the period of Foghamhar.

The phases of the moon also ought to be followed closely. A new venture should be begun only when the moon is waxing, an old one consummated only when it is waning. The night of the full moon is a time of rejoicing; while the night of the new moon is a solemn occasion, calling for vigils and meditation.

Organization

Each organization (known as a grove) has three officers: an Arch-Druid, who must be a third order priest or higher, to direct worship; a Preceptor, who must be at least a second order Druid, to handle business matters; and a Server, to assist the Arch-Druid.

To become a first order Druid, a person must partake of the waters-of-life, and affirm his acceptance of the Basic Tenets (listed under Principles above).

To become a second order Druid, one must pledge himself to the service of Druidism, as well as have an understanding of basic Druidism.

To become a third order priest, one must dedicate himself to a life of Druidic inquiry, the beginning of which is an all-night, outdoor vigil.

Higher orders of the priesthood (up to the tenth) are reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority. Each order of the priesthood is dedicated to one of the eight aspects of Nature mentioned under Ritual.

Purpose

On a superficial level, it might now seem that the purpose of Reformed Druidism is merely to delve into the strange customs and rituals of the ancient Celts, and to have some fun doing it, and also to serve as a new and different type of protest movement.

But, on deeper examination of the RDNA, it might be said to have two important purposes: (1) It offers a reasonable alternative for the person who cannot stomach organized religion, or who feels that it is somehow deficient; and it hopes that its exotic forms of worship will appeal to the rebel. (2) In communing with Nature, it seeks to promote a spirit of meditation and introspection, aimed ultimately at awareness of religious truth.

Origins

Many people coming across the Reformed Druid movements for the first time may very well be confused as to their exact nature, and for good reason - Reformed Druidism is very confusing, even (or perhaps especially) to its members. Therefore, this introduction may help to place certain concepts into perspective.

Reformed Druidism (or, at least, the first known Branch of the Reform) was started as a lark at Carleton College in Northfield, Minnesota in the Spring of 1963 c.e. (common era) as a protest to the college's requirement that all students attend a certain number of religious services or meetings per semester. One of the ways in which this requirement could be fulfilled was by attending the services of one's own religion. The original Reformed Druids of North America ("RDNA") was founded in order to test the amount of freedom granted under this clause - by inventing a new and unheard of religion on the spot.

As originally founded, Reformed Druidism was ideal for this attack. It had a perfect combination of "exotic ritual" plus "some relevance to the so-called Judeo-Christian Tradition." If religious attendance credit had been given then the requirement would have been shown up as totally ineffective. If, instead, credit had been denied, then the college could have been charged with creedism.

The initial attitude of the college administrators was "If we ignore them, they'll go away." But the RDNA not only did not go away, it grew, acquired a faculty advisor and became a registered student organization - one that has existed, off and on, to this very day. [*Never recognized, actually. -Scharding*]

In June of 1964 c.e., the religious requirement was repealed. Even though the Druids rejoiced at this triumph, some of them realized that their job was not yet over. For many members, the movement had come to represent more than a practical joke and an excuse to miss Sunday Chapel - It had come to represent a valuable part of their spiritual lives. And so, to the surprise of the original Founders, the RDNA continued to exist and grow; with graduates of Carleton College spreading the movement (and its offshoots) across the country.

Basic Beliefs

The principles of the original RDNA are quite simple and are referred to as the "Basic Tenets." We quote here from *The Book of the Law*, Verses 4-6, as they appear in the Lughnasadh 14 y.r. Edition of *The Druid Chronicles (Evolved)*:

- "4. Now the Basic Tenets of Reformed Druidism are these:
5. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.
6. And great is the importance, which is of a spiritual impor-

tance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.”

This has since been abbreviated, in *The Outline of the Foundation of the Fundamentals*, to the following statements:

1. Nature is good! And the second is like unto the first:
2. Nature is good!”

It appears that all Reformed Druids, of every Branch of the Reform, believe in the above principles, though all have their own interpretations of the words. In all the Branches of the Reform, the material realm, Nature, is personified as the Earth-Mother (one of the oldest archetypes known to humanity). The abstract essence of the universe(s), in distinction from the material world, is referred to as Be'al, from a word which the Ancient Celts applied to an abstract supreme being (based on the root “Bel”, meaning “good, shining, bright”). The “object of Humanity’s search” is called “awareness” and it is defined as “unity with Be'al”.

The Branches of the Reform

There are at present (*Lughnasadh* 14 y.r.) several overlapping Branches of Reformed Druidism: the Reformed Druids of North America (RDNA), the New Reformed Druids of North America (NRDNA), the Schismatic Druids of North America (SDNA), the Hasidic Druids of North America (HDNA), and rumblings of a few others (including Zen Druidism, Chaoist Druidism, Norse Druidism, ect.)

The RDNA is, of course, the original group and looks somewhat askance at the offshoots. The NRDNA and the SDNA were founded during *Foghamhar* 12 y.r. (Fall of 1974 c.e.) and the HDNA during *Samradh* 14 y.r. (Summer of 1976 c.e.). The other offshoots are as yet twinkles in their Founders’ eyes.

The RDNA itself neither categorically denies nor accepts the validity of any particular faith, including its own. This is one of the most important principles of the RDNA. It means that anyone may become this kind of Druid without feeling obligated to renounce her or his present religious beliefs and without being committed to anything but the Basic Tenets. Many find this approach to mysticism liberating, although some may also feel that it prevents them from answering the question, “Is my Druidism valid?” The answer to that question must be found on an individual level and a Druid would say “It will come with awareness.”

While the original RDNA includes Jews, Christians, Agnostics, Atheists, Marxist and members of other faiths in its ranks, the NRDNA seems to include many Neopagans as well (for a discussion of what Neopaganism is see *The First Epistle of Isaac, Part Two*) and one Grove at least is headed further and further in that direction. However, the major distinctions between the NRDNA and the RDNA appears to be in their political structure rather than their philosophy (see below).

The SDNA is emphatically Neopagan in its philosophy (although in an antidogmatic fashion) and defines itself as follows: “The SDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic

sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personification of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritual with members of all other belief systems, including all other Branches of the Reform, that are compatible with our own approach and Nature. We accept our duty to assist Evolution, on all levels, and to work for the survival of our Holy Mother the Earth.”

The HDNA is the most recent Branch of the Reform, being an offshoot from the SDNA. It too considers itself to be a form of Neopaganism and has chosen to orient itself around a total Neopagan Lifestyle, based upon “repaganized” patterns taken from Jewish origins. It is currently offering the following self-definition, until a better one is evolved: “The HDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Lifestyle, based primarily upon Gaulish, Celtic, Yiddish and Hebrew Paleopagan sources, but open to ideas, deities and rituals from many other Neopagan belief systems...” [the rest of their definition follows that of the SDNA]

It should be remembered that most of the members of the RDNA do *not* consider themselves to be Pagans of any sort, but rather followers of a way of inquiry that is applicable to any faith. Druids believe that among the many obstacles to spiritual growth are Dogmatism and Orthodoxy; the formalization of beliefs in a fashion that discourages continual spiritual inquiry, or that encourages others to adopt them without their own inquiry. Many also feel that most of the world’s religions are beset by these problems and must constantly combat their ossifying influence. The Neopagans agree that it is necessary to keep a wary eye and a keen sense of humor about the whole problem. Still, many of the older members of the RDNA disapprove of Neopagan Druidism, considering it a dangerous step backwards.

The SDNA and the HDNA seem to place more of an emphasis than the RDNA and the NRDNA (except for the Berkeley Grove) upon the following areas; Magic, craft, Poetry, Song, Dance, use of Solar and Lunar cycles, Neopagan ecumenical rites, civil liberties actions and active worship of many Gods not mentioned in the original RDNA literature. All Reformed Druid movements are interested in ecological activities and in the creation of new liturgies.

There are many members of the NRDNA who agree with the philosophy of the SDNA and/or the HDNA, but who prefer to remain with the organizational structure of the RDNA. This is what we mean when we say that the Branches of the Reform “overlap”. Also of interest is the fact that, thanks to the Apostolic Succession from Carleton College (maintained by using the same basic ordination ceremony, with or without additions, for the Priesthood), all Third Order priests and priestesses of any Branch of the Reform are equally “legitimate”, though personal beliefs vary widely and some groups may not allow priests of a different Branch to lead some of their specialized rites.

either sex given precedence over the other, nor any race, color, nationality or culture considered superior. The SDNA and the HDNA accept only Pagans for the Priesthood. The Priesthood of the RDNA and the NRDNA, on the other hand, are open to members of all faiths.

Local Organization

All Branches of the Reform operate locally in "Groves". Each Grove has at least three officers; an Archdruid/ess, who must be at least a Third Order Druid or Druidess, to direct worship; a Preceptor (or Preceptress) who must be of at least the Second Order, to handle business matters; and a Server, who must be of at least the First Order, to assist the Archdruid/ess. In the SDNA and the HDNA, other officers are added, including an Assistant Archdruid/ess, to preside over services when the regular Archdruid/ess is absent, and a Bard, to direct all the music, poetry, singing and dancing. Some Groves may also appoint an Astrologer to select the proper dates for services, etc.

To become a First Order Druid/ess, a person must partake of the waters-of-life and affirm her or his acceptance of the Basic Tenets.

To become a Second Order Druid/ess, one must pledge himself or herself to the service of Druidism, as well as have an understanding of basic Reformed Druidism.

To become a Third Order Druid/ess (priest or priestess), one must dedicate herself or himself to a life of Druidic inquiry, the beginning of which is an all night fast and vigil in the outdoors. The SDNA and the HDNA add various other requirements for this Order, including, amongst others, (1) a statement to the members of the Grove that one does indeed think of oneself as a Pagan, (2) progress in the learning of magical, religious and parapsychological knowledge, (3) progress in the learning of various crafts and fine arts, and (4) an agreement between the candidate and the ordaining Archdruid/ess that a genuine vocation is evident. The normal time period in the SDNA and the HDNA from becoming a member of the First Order to being ordained to the Third Order (for those who are not already clergy in other Neopagan religions) is a year and a day.

The RDNA and the NRDNA also encourage the ordination only of those with vocations, however, they define this differently and do not necessarily consider holding of Neopagan priesthood as evidence of such.

In order to establish a legal Grove, in any Branch, it is necessary to have three people, at least one of whom is of the Third Order and one of the Second, to adopt one of the standard forms of a Constitution and (for the offshoots) to register the fact of the Grove's existence with the head of one's Branch.

National Organization

Each Grove, in every Branch of the Reform, is an independent entity, as is each Branch. In the RDNA, what little governance occurs is handled by the Council of Dalon Ap Landu, which consists of all Third Order priests and priestesses, including (presumably) those who belong to the other Branches. (It would be difficult legally and ethically oust the "heretics",

in any event, since they do hold legitimate Apostolic Succession and there are not provisions -currently- for loyalty oaths to the original Branch.) The basic principal of the Council of Dalon Ap Landu has been described by some as "that government is best which governs least." The CoDAL operates by mail and is officially headed by whoever is Archdruid/ess of Carleton Grove. Since (a) Druids don't write letters much, (b) the Carleton Grove is most active during the school year, and (c) it has also suffered organizational difficulties over the last few years (though it now seems healthy enough) the CoDAL has actually done very little over the years.

The NRDNA formed, in part, over this difficulty and is in the process of reorganizing its political structure. Three of the five RDNA Groves (Berkeley, Chicago and Stanford) decided in August 1974 c.e. to stage a coup d'etat and form a Provisional Council of ArchDruids, inviting the leaders of all active Groves to join. Further details on this action, and the confusion accompanying it, can be found in *The Book of Changes*.

The fifth Grove (the Twin Cities) began to schism from the RDNA at the same time. The reasons for the schism (whether full or partial, temporary or permanent, has never been decided) were dissatisfaction with the religious vaguenesses and overly anarchistic disorganization that they believed to exist in the original Druid organization, a desire to make their form of Druidism more available to the public, and a feeling that it was unfair to all parties involved to use the same name. It is currently headquartered in Berkeley California (The Mother Grove, which has an overlapping membership with the Berkeley Grove, NRDNA).

The HDNA was formed as an offshoot of the SDNA, with its full cooperation, and is currently headquartered in St. Louis, Missouri (the Arch Grove)

The Archdruids of the NRDNA, SDNA and HDNA Groves belong to the Provisional Council of Archdruids (PCoADS), which is in correspondence with the RDNA Archdruids. However, the political structure of all these Branches will no doubt continue to evolve as time goes on.

The SDNA has arranged for legal minister and church status to be granted to any Druid priest/ess or Grove so desiring (in any Branch) via a federally recognized Nonprofit Religious Association (the Association for the Advancement of Aquarian Age Awareness).

Special Orders

Within the RDNA there are "Higher Orders," from the Fourth to the Tenth, that are "reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority." Each of these Higher Orders is dedicated to one of the aspects of Nature mentioned below (under "Ritual"). There are at present only four of these Orders operating (the Fourth through Seventh), since the Patriarch of the Seventh Order resigned several years ago (as did the Patriarch of the Fourth Order more recently) and the RDNA has never instituted or executed any procedures for selecting replacements for the heads of the Higher Orders. Since the heads (Patriarchs and Matriarchs) of each Higher Order are elected by the members of each Order directly

below, this means that the Eight, Ninth and Tenth Orders have no leaders and no members.

There are also other Orders associated with the other Branches of the Reform, including the Order of Oberon and the Order of Merddyn in the SDNA (which are Bardic and Ceremonial Magical Orders, respectively), the Order of Diancecht in the NRDNA (a Healing Order), etc. As a general rule, these Orders have only whatever "authority" in a local Grove may choose to grant them. For example, in the Twin Cities Grove, the Order of Oberon is headed by the Grove's Bard and is in charge of all music, poetry, ritual dramas, etc. The Matriarch or Patriarch of each special Order is usually self-appointed and exercises whatever internal authority they can get away with, which isn't much.

Ritual

In accordance with the Basic Tenets, all Reformed Druid worship is directed towards Nature. For this reason, many customs and rituals (real, reconstructed, or fancied) of the Ancient (Paleopagan) Druids are retained. The Berkeley Grove seems to have done the most research in this area so far, having a gigantic library of Celtic materials and holding many of its services in Gaelic. Druid worship should in so far as is possible, be held in the out-of-doors. An oak grove, beach, hill or other place of natural beauty is ideal.

During the winter, especially in the Northern parts of the country, frequent outdoor services are impractical. The Berkeley Grove solves this by having "Celtic Nights" every other week during the winter, and the Twin Cities Grove has experimented with weekly Taoist meditation services, which seemed to fit quite well with the Reformed druid idea.

According to custom, the officiating Third Order Druids, and other who so wish, ought to be clad in long robes (white is traditional, but any color other than black is acceptable), with the robe of the presiding Archdruid/ess having a distinctive color or decoration. The official mark of the Priesthood is the red or white ribbon (depending on the season) worn around the neck. This is the actual minimum of vestments and some Groves may choose to wear ordinary clothes or dress in some other manner. Ribbons of other colors are worn as insignia by the various Orders as well.

The waters-of-life are usually passed to all present as a symbol of the link we have with Nature. Incantation and other Paleopagan ritual devices are also used, but in all Branches of the Reform human and animal sacrifice is forbidden (actually there is very little to support the idea that human sacrifice was ever very common among the Ancient Druids anyway). The sacrifice that is used instead is usually the leaves and branches of a living plant (often, but not always, an oak tree).

In order to focus attention on Nature, various aspects of Her retain the names of their corresponding Celtic and Gaulish Gods and Goddesses:

Dalon Ap Landu, Lord of the Groves
Grannos, God of Healing Springs
Braciaca, God of Malt and Brewing
Belenos, God of the Sun
Sirona, Goddess of Rivers
Taranis, God of Thunder and Lightning

Llyr, God of the Sea
Danu, Goddess of Fertility

These deities are referred to by all Branches of the Reform, though their relative importance varies from Grove to Grove. In the HDNA, SDNA, and some parts of the NRDNA, several other deities are added. For details concerning these and other deities, see *Miscellaneous Customs and Liturgical Notes*, *The Book of Footnotes*, *A Guide to Gaelic Deities* and the appropriate books in *A Bibliography of Druidism*.

There are two standard services for weekly use, called the "Orders of Common Worship," one for the Summer half of the year and one for the Winter half. There are also "Special Orders of the Worship" for the High Days (see below), most of them written by the Berkeley Grove, and all of them optional. Many other ceremonies, some required and some optional, have been created over the years and more are still being invented. For copies of these rituals, see *The Liturgy of the Druids*.

Festivals and Holy Days

The Druid festivals that are held in common by most Branches correspond to the important dates of the old Celtic year. Celebration always begins at sundown of the previous evening and includes bonfires and revelry appropriate to the season. The High Days are divided into Major and Minor ones:

Samhain occurs around November 1st, is a Major High Day and begins the period of *Geimredh*.

Midwinter occurs around December 21st, is a Minor High Day and marks the Winter Solstice.

Oimeic occurs around February 1st, is a Major High Day and begins the period of *Earrach*.

Spring occurs around March 21st, is a Minor High Day, the Vernal equinox is not celebrated by the RDNA.

Beltane occurs around May 1st, is a Major High Day and begins the period of *Samradh*.

Midsummer occurs around June 21st, is a Minor High Day and marks the Summer Solstice.

Lughnasadh occurs around August 1st, is a Major High Day and begins the period of *Foghamhar*.

Fall or Autumn occurs around September 21st, is a Minor High Day, the Autumnal Equinox is not celebrated in the RDNA.

These dates are all calculated in different ways by different Groves, and are extremely flexible in any event. The phases of the moon are closely watched and attempt is made to begin projects when the moon is waxing and to end them when it is waning. The night of the full moon is a night of rejoicing, while many Druids use the night of the new moon for solemn vigils and fasting. There are numerous other holidays and festivals, especially in the SDNA and the HDNA, kept by individual Druids and Groves.

For more information about these matters, see *The Tally of the Years* and the *Druid Calendars*.

There are a number of collected writings held in greater or lesser reverence by various Druids. *The Chronicles of the Foundation*, originally entitled *The Druid Chronicles (Reformed)*, are the only writings universally held to be of "sacred" status. *The Books of the Apocrypha* consist of a variety of letters sent out by members of the Priesthood to each other. *The Liturgy of the Druids* is a collection of rites performed by both large and small numbers of Druids. *Further Laws, Customs and Ordinances* is the title for several pieces of constitutional and legislative material, as well as articles on the calendrical systems and miscellaneous customs developed by various individual Druids and Groves. *The Great Druish Books* are those held to by the Hasidic Druids (and a very few others). *The Druid Miscellany* is a number of short articles concerning matters historical, linguistic, polytheological, Bardic and bibliographical. All of these items will be found in *The Druid Chronicles (Evolved)* which is currently selling at a price (cost) of \$6.00 per copy.

The Green Book is a collection of favorite meditational passages and poems used by the Carleton Grove. It should be available later in 1976 c.e., from the Ann Arbor Grove. *The Black Book* is the name for the Carleton Archdruids' copy of the liturgy.

Conclusion

We hope that this brief Introduction has answered some of your more important questions about the different organizations called themselves part of the Reformed Druid movements. Obviously, only a thorough and careful reading of all of the literature of the various Branches will acquaint you completely with each one. Naturally each Branch of the Reform likes itself the best and wishes to be distinguished from the others (especially the RDNA, which wishes to be kept completely distinct from its offshoots). It is up to the reader to decide which, if any, of the Reformed Druid movements strikes a responsive chord.

Further information about Druidism of your choice can be obtained by writing to the nearest Grove of the Branch that you are interested in.

Addresses:

The addresses and affiliations of the currently active Groves are as follows:

Ann Arbor Grove, RDNA c/o Adr. Richard M Shelton, 722 Dewey Avenue, Ann Arbor, MI 48104.

Arch Grove, HDNA, c/o Vicki Rhodes, 475 Lockwood, Webster Groves, MO 63119.

Berkeley Grove, NRDNA, c/o Adr. Robert Larson, 5208 Manila, Apt 6. Oakland CA 94618

Carleton Grove, RDNA, c/o Adr. Don Morrison, Carleton College, Northfield, MN 55057.

Chicago Grove, NRDNA, c/o Adr. Michael Bradley, 5611

South Blackstone, Chicago IL 60615

Mother Grove, SDNA, c/o Adr. Isaac Bonewits, box 9398, Berkeley, CA 94709

New York Grove ("the Second"), RDNA, c/o Adr. Steve Corey, 185 Mountainview Road, East Longmeadow, MA 01028

Southern Shores (Stanford) Grove, RDNA /NRDNA, Adr. David Uggla, 1820 West Bayshore Road, Palo Alto, CA 94303.

Twin Cities Grove, SDNA, c/o Adr. Eleanora Auvinen 212 Southeast Bedford, Minneapolis, MN 55414

Remember that these addresses are very out of date, so don't write to them, except Carleton.

Protogroves will be starting up soon in many parts of the country. See the address in the Box below for the Druids closest to you.



One SDNA artist's conception of Dalon ap Landu.

The “Big River Grove” of the Reformed Druids of North America (RDNA) at SCSU

.Initial Flyer for the Fall of 1995 at St.Cloud State University

What is Reformed Druidism? 1995

Definition

The Reformed Druids are a club of students from all backgrounds who are interested in exploring the beliefs of religions and philosophies. They also have a reverence for the importance of the Earth in our daily lives. We join together to enrich each other by sharing insights and pointing out good resources. This is our first year at SCSU.

Common Beliefs:

There are only two Basic Tenets which we, as a group, agree with:

- 1) The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.
- 2) And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it do people live, yea, even as they do struggle through life are they come face-to-face with it.

Everything beyond that is up to you, as far as we are concerned. We don't like dogma.

History

The first grove of the Reformed Druids was founded at Carleton College in Northfield Minnesota in 1963. Some students wanted to protest mandatory chapel attendance, and they learned of a loophole allowing students to alternatively attend services of their own religion. They decided to make up their “own religion” and created the Reformed Druids as a hoax, based on the image of the ancient Druids of France & Britain. When the chapel requirement was dropped by the college, they found that they were enjoying the Druidical activities too much to quit. Many had found that the eternal search for religious truth was too important to abandon and that Druidism was the vehicle for that search. As they graduated from Carleton, many Druids founded new Druid groups, called “groves” and continued to help other students explore their own beliefs.

Structure

Being a creation of the 1960s, Reformed Druidism doesn't really like hierarchy. However, three basic officers of the group are necessary to maintain club status and to make sure activities DO happen. We elect them every year in the first three weeks of Fall term.

- 1) Arch-Druid. This is the titular head of the grove. She or he is responsible for organizing activities and leading seasonal services.
- 2) Preceptor. The right-hand Druid of the Arch-Druid.

She or he helps the Arch-Druid with organizing events and they play a role in the services.

- 3) Server. The server merely is a go-for to help with advertising and various tasks.

Although all members are equal in the eyes of the group, some members will occasionally pass through different stages of spiritual growth. It is customary to mark these events by holding a ceremony in their honor. We call these ceremonies “orders”, similar to the different levels of Masonic groups.. There are traditional speeches and activities associated with the three different orders. They are serene and dignified events and they are often designed & directed by the initiate. Most people don't go through the orders, and that's fine. But there is much more to Druidism than collecting sily titles.

The Festivals

Because we find one type of inspiration through Nature's cycles, we hold periodic ceremonies to honor the passing of the seasons. The names are taken from public holidays in Ireland that were similarly practiced in most of Europe up until W.W.II. Each of these four holidays is usually accompanied by a campfire.

Samhain (Pron. “Sa-veen” or “Sawin”) Nov. 1st. Known in Christian calendars today as “All Saints Day” Remembrance of our ancestors and honoring the beginning of the Winter half of the Druidical year.

Imbolc (Pron. “Eem-bolluck” or “im-wolac”) Feb 1st. Known in Christian calendars as “Candlemass”. At this time of the year, the first signs of spring are revealed through pussywillows, ewes bearing lambs and a slow warming of temperatures.

Beltane (Pron. “Bell-tain” or “Bel-tin-uh”) May 1st. Known to many as “May Day”. It is the celebration of the fertility in the Earth and the beginning of the Summer half of the Druidical year. May-pole dances and flower-gathering are common activities.

Lughnasadh (Pron. “Loo-na-sa”) Aug. 1st. This is a harvest festival, celebrating the pinnacle of the Earth's productive bounty and the realization that winter is slowly coming and that we must prepare for upcoming hardships.

Part Two: Frequently Asked Questions

Q: What is Reformed Druidism?

A: Reformed Druidism is that feeling when you see a little bird hatching from an egg in the spring. It is a deep personal drive for religious truth, a drive so important that you will follow it no matter where it takes you. It is a journey, perhaps with occasional wayside rests, but still a journey whose only distant destination is truth.

Q: Do Reformed Druids have scriptures?

A: Not really. We are a living experience that cannot be encompassed with pen & ink. We do have some reflective writings from past members, but most people ignore them as silly. Instead, most Druids seek inspiration from various philosophical and religious writings that they

find attractive. Some Druids find that events in their everyday lives provide plenty of inspiration. No two Druids have the same background of ideas, which makes our interactions all the more productive & unpredictable.

Q: What do Reformed Druids think about the Earth?

A: Most of us agree that the Earth is good; so much so that we affectionately refer to her as the "Earth-mother". Everyone today realizes that we have to be environmentally aware of the earth's cycle and the Druids often go a step further. While many of us find spiritual fulfillment in the lofty aeries of theoretical theology, we also realize that the material world can also teach us spiritual lessons. We can find truths in the eternal cycles of life and death and in the passing of the seasons. We recognize these lessons by marking the seasons with rituals to express these lessons.

Q: Do I have to abandon my previous religion to become a Druid? Do I have to be Pagan?

A: We welcome people of all religions and philosophies to the group, provided they can interact respectfully and maturely. Reformed Druidism does not require (nor does it desire) that you change religion. It only asks you to examine your beliefs and expand your understanding of alternate systems. It is far better to be able to expand the understanding of one's own religion than to wander aimlessly, although for some members, such wandering may lead them to new religions or philosophies that they may find better suited to their life.

Q: What kind of activities do Druids do?

A: Most of the time it's just talking together, sharing ideas and telling each other about good courses to take. Other times we may meet to quietly meditate or go for nature walks. Occasionally we get together for a service to mark the passing of the seasons and pause to reflect how similar cycles of ebb and flow also occur in our daily lives. Some members prefer to do Druidical activities on their own with only the occasional interaction of the group. Many members drift away after they find that they don't need the group anymore, others stay behind to help future members in their searches.

Q: Are you guys a cult? I mean, do you do animal sacrifice or brainwashing?

A: Nope, No and No. We're a club for people looking for truths and who are willing to share their insights. We do offer up the occasional vegetable or oak-branch at our services, but then again the Christians often offer up bread and wine.

Q: So what's the point?

A: "The Search is it's own reward."

Time Line of Reformed Druidism

1963

First ritual of RDNA April,
Basic Tenets April,
Carleton Grove founded May,
Hierarchy up to Third May
First Beltane May
Carleton Constitution June,
First Samhain November
Predictions come true November

1964

First Third Order ceremony, April
Fisher resigns Archdruidcy, May
CoDAL begins, May
Nelson is ArchDruid, May
Higher Orders 4th to 6th, May
Chapel requirement gone, June
First missionary groves, Summer
Druid Chronicles (Reformed), Summer
Vermilion SD, Summer
Ma-Ka-Ja-Wan WI. Summer
First non-Carleton priest at MKJW.
Frangquist is Archdruid Sept

1965

7th Order

1966

Green Book produced, May
Initial legislative period ends, May
Frangquist resigns Archdruid, May

1967

Hiatus at Carleton

1968

Berkeley Grove founded
Isaac enters RDNA
Smiley Affair begin

1969

Shelton is Archdruid May
Codex of Form proposed
Priestess Vote Returns

1970

Stanford Grove Begins July?
Smiley Affair ends
Codex of Form withdrawn

1971

Shelton resigns May
Priestess Issue resolved

1972

1973

1974

Isaac Affair begins July

1975

DC(E) assembled

1976

Morrison Archdruid Carleton, May
DC(E) published, Aug.
Prov. Council, Aug.
Carleton Apocrypha, Summer

1977

Prov. Council fades
Isaac Affair ends?

1978

Morrison resigns Carleton, May

1979

Isaac enters a sabbatical

Luomala Archdruid Carleton, May

1980

Luomala resigns Carleton, May

Carleton Druidism sleeps

1981

Coalition Council DAL, Aug

CoCoDAL votes

Isaac quits sabbatical and returns

Isaac leaves NRDNA

1982

Coalition Council fades away

Frangquists revive Carleton

1983

Ar nDraoicht Fein (ADF) begins

1984

Carleton Druids sleep

1985

Cascorbi revives Carleton

1986**1987**

St. Olaf Grove (RDNA) begins

1988

Henge of Keltria splits off ADF

1989**1990**

Davis Archdruid Carleton, May

Pagan Studies gone Carleton, Sept

Catalyst meetings Carleton, Sept

1991

Catalyst quits

1992

Scharding inspect Archives

1993

Druid Archival Project begins, Feb.

Davis resigns Carleton, May

Scharding Archdruid Carleton, May

Third Order resumed at Carleton, May

Oral History Project Begins, May

Tampa Bay FL Grove (RDNA), June

Green Book Vol. 2, Summer

Green Book Vol. 3, Summer

Poetry Vol. 2, Summer

Book of African Jedi, Summer

Dead Lake Scrolls, Fall

Dead Bay Scrolls, Fall

1994

Order of Puck starts, April

Pan-Druidic conference, April

Scharding resigns Carleton, May

Hrobak ArchDruid Carleton, May

Graham co-ArchDruid Carleton, Nov.

Curtis co-ArchDruid Carleton, Nov.

1995

Big River Grove of SCSU, May

ARDA collection assembled, Sept Carleton Grove becomes an official student organization Fall,

1996

Isaac retires as Archdruid of ADF

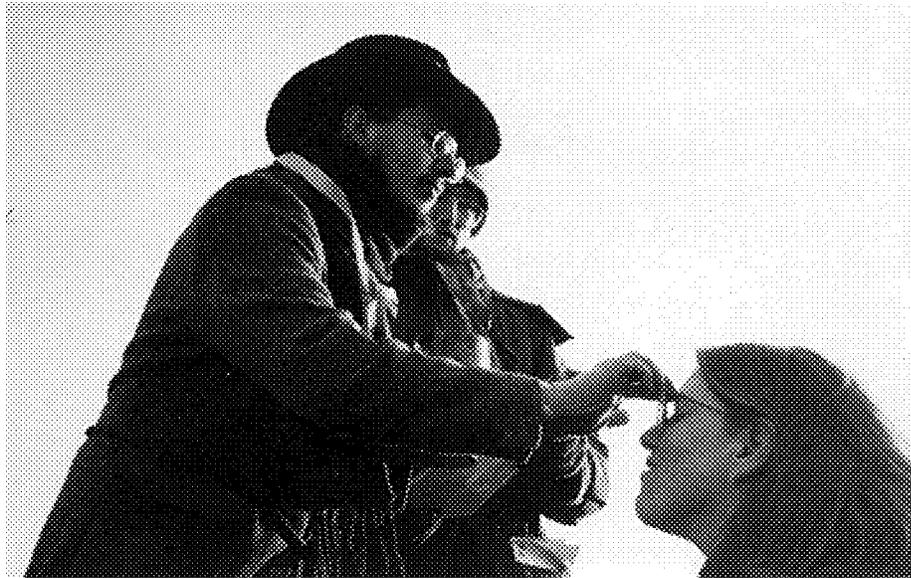
Order of Bambi starts, January

Order of Suzuki starts, January

St. Olaf Grove closes, May

ARDA published, August

Big River Grove closes, August



Adams ordaining Anne Graham, May 1994

Roll of Groves and ArchDruids

Only seven or eight have constitutions that are still recorded to the Archives, so it is difficult to give their precise foundational dates. Likewise, most Groves rarely sent in a formal announcement of their dispersal, they just fade away. My dates are vague at best and come from indirect methods, like mailing lists, to determine which Groves were still functioning. As for designations, that is even more tricky, since many were shifting labels rather frequently.

Name	Location	Date	Label	Archdruids
Acorn	Twin Cities	1978	SDNA	see Twin Cities, Grant 1/78-11/78?
Ann Arbor	AnnArbor MI	1973	RDNA	Ellen Shelton 73-74, Dick Shelton 74-77?
Angus Og	Bay Area	1993	NRDNA	Not Known
Arch	St.Louis MO	1976	HDNA	Rhodes 74-78, Clark sept 78-79?
Berkeley	Berkeley CA	1968	RDNA	Larson 1968-76
Berkeley	Berkeley CA	1976?	NRDNA	Larson 1976
Berkeley	Berkeley CA	1977	SDNA	Bonewits & Carruth 77-79
Berkeley	Berkeley CA	1979	NRDNA	Carruth & Abbott 79- Fall 81
Berkeley	Berkeley CA	1981	SDNA	Bonewits Fall 81 to Early 82
Big River	St.Cloud, MN	1995	RDNA	Scharding May 95 to May 96
Birch	New Hamp.	mid80s	NRDNA	Carruth mid 80s to present
Carleton	Northfield MN	1963	RDNA	See below for full list
Chicago	Chicago, IL	1970	RDNA	McDavid 70-3, Bradley 73-76
Chicago	Chicago, IL	1976?	NRDNA?	Bradley 76- sept 78
Chico	California	2/81	NRDNA	League 2/81 to ?
Clann na Brocheta	<i>Travelling</i>	1977	ODNA or R	Larson 77-79?
Evergreen	Olympia, WA	1975	changing R,N,S,Z?	Tom Schuler 75- 9/79?, c Shuler 11/78-2/81, Merril 2/81 to ?
Greenwood	Seattle, WA	2/81	changing	Cyndie (Schuler) Sallee 2/81 to Now
Hazelnut	Bay Area	1975	NRDNA	Moe & Abbot off and of to Mid 80s
Hazelnut	Bay Area	1990	NRDNA	Abbott & Reitan 90 to Now
Houston	Houston, TX	1980s	NRDNA?	Unknown
Live Oak	Berkeley, CA	12/81	NRDNA	Carruth 12/81 to 83?
Live Oak (2)	Orinda, CA	1983?	NRDNA	Bodfish 83? to Mid80s?
Los Angeles	LA, CA	6/78	SDNA?	Sherbak 6/78 to 12/81?
MaKaJaWan	Wisconsin	1964	RDNA	Frangquist 1964, Holding/Hirsch? 65-66?
Mother Berk.	Berkeley CA	1976	SDNA	Bonewits 76
New York 1	NY City	4/66	RDNA	Fisher Apr 66-Sept 69?
New York 2	Meadow, MA	1976	RDNA	Corey 76-77?
Ombanda	Ombanda, CA	1993?	NRDNA	Not known
Princeton	Princeton, NJ	1978	RDNA	Morrison 78 to ?
PSG festival	Madiosn, WI	1993	RDNA	Scharding 1993
Purdue	Purdue, IN	1965?	RDNA	Smiley 65?-70?
Rapid City	Rapid City, SD	1966	RDNA	Nelson 4/66? -68?
Stanford a.k.a.	PaloAlto, CA	7/ 1970	RDNA	Savitzky or Uggla 70 to 76
Southern Shores		1976?	NRDNA	Uggla 76 to 11/78?
Southern Shores	PaloAlto	1979?	SDNA?	Sherbak 79? to 81?
Saint Olaf	Northfield,MN	1987	RDNA	Adams 87?-94?
Stockton	Stockton, CA	1972?	RDNA	Bonewits 72? to 74?
Tampa	Tampa, FL	1993	RDNA	Kyle Clark 1993 to ?
Twin Cities	Twin Cities	1974	N or SDNA	Bonewits 74-76, Auvinen 76-78 See acorn
Tuatha	San Diego, CA	1976?	NRDNA?	O'Neil 76? to 79?
Tuatha de Danaan	Bay Area	1993	NRDNA	Sommers 93 to present
Vermilion	Vermilion SD	3/64?	RDNA	Nelson 3/64 to 11/65?

Carleton ArchDruids

David Fisher
Norman Nelson
David Frangquist
Gary Zempel
Thomas Carlisle
Marta Peck
Steven Savitzky
Dick Shelton
Glen McDavid
Renata Seidel
Steven Corey
Diana Erbe
Donald Morrison
Susan Olin
Katya Luomala
Heidi Schultz

(First Interregnum period)

Thomas Lane

Megan Ross

(Second Interregnum with various leaders such as):

Alice Cascorbi

Heiko Koester

Jan Schlamp

Carron Perry

Tino Thompson

Brandon Schields

Joanne Mandt

Heather Gruenberg

John Nauert

(Return of Archdruids)

Andrea Davis

Michael Scharding

Rebecca Hrobak

Anne Graham

Michelle Curtis

Irony Sade

Michelle Hajder

Archdruidcy

Spring 63 to Spring 64

Spring 64 to Fall 64

Fall 64 to Spring 66

Spring 66 to Spring 67

Spring 67 to Spring 68

Spring 68 to Fall 68

Fall 68 to Spring 69

Spring 69 to Spring 71

Spring 71 to Spring 72

Spring 72 to Spring 73

Spring 73 to Summer 74

Summer 74 to Spring 76

Spring 76 to Spring 78

Spring 78 to Spring 79

Spring 79 to Spring 80

Spring 80 to ?

Spring 82 to Spring 84

Spring 84 to Summer 85

mid 80s

mid 80s

mid 80s

late 80s

late 80s

late 80s

late 80s

early 90s

early 90s

Spring 90? to Spring 93

Spring 93 to Spring 94

Spring 94 to Spring 96

Spring 95 to Spring 96

Spring 95 to Spring 96

Spring 96 to ?

Spring 96 to ?

Carleton Missionaries

Norman Nelson

David Frangquist

David Fisher

Richard Smiley

Robert Larson

Steven Savitzky

David Uggla

Glen McDavid

Michael Bradley (hon.)

Ellen Conway Shelton

Richard Shelton

Steven Corey

Donald Morrison

Sam Adams (hon.)

Kyle Clark (hon.)

Michael Scharding

Missionary Druid Groves

• **Carleton Grove**

Vermilion

Rapid City

Ma Ka Ja Wan

New York #1

Purdue

Berkeley

Stanford & South Shores

Chicago

Ann Arbor

New York #2

Princeton

Saint Olaf

PSG

Tampa

Big River

Akita?

• **Berkeley Groves**

Stockton

Twin Cities & Acorn

Arch

Evergreen & Greenwood

Hazelnut

Tuatha

Clann na Brocheta

Los Angeles & South Shores

Chico

Live Oak

• **Live Oak Groves**

Birch

• **Hazelnut Groves**

Tuatha De Danaan

Angus Og?

Ombanda?

Statistical Commentary on Reform

Rough Estimates

Here are a couple armchair estimates of the size of Reformed Druid statistics. Do not quote them as they are unverifiable and unscientific. They are based on general discussions, intuitions, and wild guessing. Note that all Third Order Druids are 1st and 2nd Order also, and all 2nd Order Druids are 1st Order Druids also.

Estimate of Ritual Attendees

3000+ since 1963

% from Carleton

33%

Population of First Orders being all taking the Waters

1200+

% of 1st from Carleton

70%

Population of Second Orders

170+

% of 2nds from Carleton

40%

Population of Third Orders

80+

% of 3rds from Carleton

less than 70%

Ratio Male/Female of 3rd till 1971

15:1 (only Marta Peck of Carleton)

Ration M/F of new 3rds since 1971

2:3

Ratio Male/Female of 3rds till Now

3:2

Ratio of M/F Archdruids till 1971

15:1 (only Marta Peck of Carleton)

Ratio of M/F new ADs since 1971

1:2

Ratio of M/F Archdruids till Now

1:1

Population of Higher Orders

18+

Estimate of Total Past Groves

Forty Five

Estimate of Past Protogroves

Ten

Reasons for Grove Collapse

1. Ennui & In fighting

2. Finances
3. Archdruid had to move

Largest Known Grove

Greenwood Grove (60+ regular)

Smallest Known Grove

Saint Olaf (1 or 2 regular)

Most Complicated Groves

Arch Grove of HDNA

Mother Grove of SDNA

Simplest Groves

Big River

Greenwood

Carleton

1976 Grove Pop. Estimates

Doubling or tripling on High Days

Ann Arbor 5-10

Arch 10-12

Berkeley 5-10

Carleton 5-10

Mother 3-5

New York Two 3-5

Southern Shores 3-5

Twin Cities 5-15

Solitary Thirds: 30+

1995 Grove Pop. Estimate

Doubling on Highdays

Bay Area Total 5-10

Big River 5-10

Birch 3-5

Carleton/Olaf 5-10

Greenwood 30-60

Tampa 3-5?

Solitary Thirds: 60+

Oldest Grove

Carleton

Longest Running Grove

Greenwood

Most Groves at One Time

general increase in groves reaching:

Twelve (Sept 1978)

increase since 1987 reaching:

Six to Eight (May 1993)

Fewest Groves at One Time

One (May 1963 to Summer 64)

Three (1967)

Three or Four (1983-1987)

Average Number of Groves

Six

Years of Cyclical Peaks in Dispersal

1963-6

1973-78

1990-95

Years of Cyclical Troughs in Dispersal

1967
1979-82

Prediction of next Peak

2010

Prediction of next Low

1999

Number of Labels in Reform

6 to 8 in Sept. 1978
RDNA, New RDNA, Norse DNA (Tuatha), Zen DNA (Evergreen),
Hasidic DNA (Arch), Schismatic DNA (Mother), Orthodox DNA
(Clann na Brocheta), Humanistic DNA (Chicago)

Longest ArchDruidcy

(?Abbot & Hazelnut Grove?)
Cyndie Sallee 2/81 to present
Carruth mid 80s? to present
Larson 68-76
(Adams 87?-94?)

Shortest Known ArchDruidcy

Bonewits (Berkeley) 2 months? (1981)
Frangquist (MKJW) 4 months? (1964)
Nelson (Carleton) 5 months? (1964)

Avg. Archdruidcy in Reform

Three or Four years

Longest Arch-Druidcy at Carleton

Offic: Becky Hrobak May 94 - 97?
Unoffic: Andrea Davis Sep 89? to May 93

Avg. Archdruidcy at Carleton

One (maybe Two years)

Avg. Grove Activity by a Druid

One to Three Years

"Prolific" Ordainers of Priests

Isaac Bonewits 14+
Frangquists 10+
Scharding 8+
Sheltons 6+
Larson 6+
Fisher 5+

"Prolific" Authors in Pages

Isaac Bonewits
Michael Scharding
Frangquist
Carruth
Shelton

Cultural Centers of the Reform (in time Order)

Carleton / Ann Arbor 1963-1978
Berkeley / Twin Cities 1968 to 84?
Twin City / Arch 1974-8 (SDNA & HDNA)
Greenwood 1976 to Present
Carleton / Big River 1985 to present
Bay Area 1990 to Present

Most Populous Druid Areas

1. Bay Area
2. Carleton & Great Lakes
3. North West
4. North East

Least Populous Druid Areas

1. South West
2. South East
3. South
4. Rocky Mountains
5. Canada
6. Central America
7. Greenland
8. Antarctica

Most Written Rituals

Samhain
Beltane

Most widely read Druid publication

What is Reformed Druidism?
Druid Chronicles (Reformed)
Druid Chronicles (Evolved)
Black Book
Green Book
ARDA

Most Read Author

Frangquist

My Favorite Druid Authors

Thomas the Fool
Frangquists
Sheltons
Larson
Bonewits
Myself

Probably the Most Notable Druids (in chronological order)

Fisher & Cherniack
Frangquist & Nelson
Savitzky, Shelton & McDavid
Larson & Bonewits
Carruth, Abbott, & Bodfish
Cascorbi & Koester
Scharding, Adams & Hrobak

Credits, Founders, and Known Innovators

David Fisher * A Founder

Order of (altar) Consecration
Altars
Clothes of office
Order of Worship
First officiating priest
"Dalon ap Landu"
Druid Sigil
The Ribbons of office
The Waters of Life
ArchDruid office
Preceptor office
Server office
Constitution
Basic Tenets
First Beltane
"The Druid Curse"
First Samhain Service
Samhain #1
Samhain Chant
The Waters of Sleep
Summer & Winter halves
Second Order
Oimelc #1
Third Order
Existence of the Higher Orders
Fourth Order Patriarch
A chant for Midsummer??
Began the Black Book
Began the Blue Book
Book of Faith
Established the Council
New York Grove 1

Jan Johnson

First attempt at a Schism
First writer of an epistle

Howard Cherniack * A Founder

Constitution
Basic Tenets
First Preceptor

Norman Nelson *A Founder

Constitution
Basic Tenets
First Server
First post-Fisher Archdruid
Fifth Order Patriarch
First Missionary
Vermilion Grove
A Service at Winter Solstice
A chant for Winter Solstice
Rapid City Grove
Helped to edit DC(E)
Book of Norman
Some Last Thoughts

David Frangquist * Honorary Founder

First Third ordained

Only Third ordained in Winter
Names of the Higher Orders
Sixth Order Patriach
Druid Chronicles (Reformed)
Ma-Ka-Ja-Wan Grove
Epistle of David the Chronicler
What is Reformed Druidism?
A Meditation for Midwinter?
Incantation for Midsummer #2
Origins of the Carleton Calender
The Green Book (volume one)
Outline of the Foundation of Fundamentals
Pushed the priestess issue
Epistle of Midsummer
Boosted the Druids in 60s
Restarted the Druids in 70s
Restarted the Druids in 80s
Boosted the Druids in 90s

Dick Zempel

Seventh Order Patriarch
Oimelc #2

Dick Smiley

Purdue Grove
The Smiley Draft Affair

Marta Peck

First Female Carleton ArchDruid
First 3rd Order ordained by phone

Robert Larson

First Celtic enthusiast at Carleton
Berkeley Grove
Leabhar Toirbhealbhagh
Started 1971 Priestess Vote in 1969
8 standard NRDNA festivals in DC(E) & ARDA
Order of Worship in Irish
Second Order in Irish
Third Order in Irish
A King's Wedding
Druid Chronicles (Evolved)
Provisional Council A-Ds
Pronunciation of Irish Gaelic Terms
A Guide to Celtic Deities
First Epistle of Robert
Second Epistle of Robert
Orthodox Druids of North America
Clann Na Brocheta
Edited the ARDA collection
Intro to ARDA
Third Epistle of Robert

Steve Savitzky

Revived 60s Druids
Order of Investiture
Stanford Grove
Southern Shores Grove

Richard Shelton

Exorcism in Time of War
Order of Worship in Greek
The Codex of Form
Oimelc #3?
Lughnasadh alternative service?

Relocated the Blue Book
Helped to edit DC(E)
Beltane alternative service
Carleton Apocrypha
Standardized Carleton Calender
Repub. Greenbook
Boosted Druids in 70s
Boosted Druids in 80s
Boosted Druids in 90s

Thomas McCausland

Discourse of Thomas the Fool
Wisdom of Thomas the Fool

Ellen Shelton

Boosted Druids in 70s
Ann Arbor Grove
Epistle of Ellen

Isaac Bonewits

"Real Magic"
First Ordained 3rd in Berkeley
Stockton/Lodi Grove
First Epistle of Isaac
Protogroves
Twin Cities Grove
Arch Grove
Initiated Isaac Affair
Second Epistle of Isaac
Mother Grove in Berkeley
Schismatic Druidism
SDNA & HDNA constitutions
Hasidic Druidism
Order of Merddyn Patriarch
Standardized Spelling
Druid Chronicles (Evolved)
Book of Changes
Suggestions for a Druid funeral
The Druid Seasons of the Year
The Holidays of the SDNA
Different Strokes
Book of Bards
The Other Druids
NeoPagan Druidism
A Bibliography of Druidism

Many, many liturgies
A Wedding Contract
Druid Chronicler magazine
Pentalpha magazine

Glenn McDavid

Indexed the Chronicles
Chicago Grove

Gerre Goodman

Gobbledegook and Red Tape
A Cup Filled to the Brim

Renata Seidel

Epistle of Renny

Dale Fierbe

Salutations

David Geller

Order of Oberon Patriarch
Many songs

Mike Bradley

Humanistic DNA of Chicago Grove

Stephen Abbot

Live Oak Grove 1981
Hazelnut Grove 1975 -
Dead Bay Scrolls 1993

Cyndi Salee

Evergreen Grove
Greenwood Grove
First major use of Native American
Druid Choirs

Joan Carruth

Epistle to the Myopians
Coalition Council of DAL
Order of Diancecht Matriarch
Birch Grove
New Matriarch of Grannos

Katya Luomala

Order of Lugh Matriarch
Last Carleton Druid in 70s

Alice Cascorbi

Revived Druids in 80s
Revived 1st Order
Revived 2nd Order
Revived Order of Worship
First NeoPagan at Carleton

Jan Schlamp & Heiko Koester

Samhain #3
First Fall Equinox rite at Carleton
Sweatlodges
Speaking of Beliefs

Sam Adams

Saint Olaf Grove
First RDNA to enter Henge Keltria

Andrea Davis

Boosted Druids in 90s

Michael Scharding

Boosted Druids in 90s
Refound the Black Book
Refound the Green Book
Revived Third Order
Revived Higher Orders
Invented Whang (Whisky/Tang)
Revived Order of Worship
Book of Poetry (Volume one)
Book of Poetry (Volume two)
Dead Lake Scrolls
Refound the Carleton Apocrypha
Green Book (Volume two)
Green Book (Volume three)
Book of the African Jedi Knight
Friends of the Earth Mother organization

Book of Poetry (Volume three)
Temporary Regent of Order of Grannos
Conducted Many Oral Histories of RDNA
A General History of Reformed Druidism
Refound the Blue Book
Book of Answers
International Druid Archives
Big River Grove of St. Cloud
Order of Suzuki (Founder)
Order of Bambi (Patriarch)
ARDA

Part Zero

Various Introductions
New Orders of Puck, Suzuki & Bambi
Roll of Groves and ArchDruids
Statistical Commentary on Reform
Credits, Founders, and Known Innovators
Terminology of the Reform Druids
Standard Liturgical Abbreviations
Adjusting between C and B dating methods
What is Reformed Druidism? 1995
Timeline of Reformed Druidism
Book of Lacunae
Part Six (Volume 2 & 3)
Part Eight of ARDA
Part Nine of ARDA

Paul Schmidt

The Book of Paul (DLS)

Becky Hrobak, Anne Graham and Michelle Curtis

First all-female hierarchy at Carleton
First Triple-ArchDruidy at Carleton
New Carleton Constitution
Official Organizational Status & Funding
Druid Tea Parties
Longest Carleton Archdruidy (Hrobak)

Various Notes, Miscellaneous Customs and Liturgical Notes

The Druid Sigil

The circle with the two vertical lines passing through is the major symbol used by all of the branches of the Reform. In later years, the circle has sometimes been drawn as a wreath with two staves in front of it. It has also been adopted by such second and third generation spin-off Druid organizations from the Reform as Ar nDriaocht Fein (ADF), The Henge of Keltria and the Primitive Celtic Church.

This symbol was once thought to be an ancient Celtic symbol for the Earth-Mother. In the Reform at least, the Druid Sigil is used in blessings, and in signing of names by members of the Third Order. It is often mistakenly asserted that the Founders took it from an illustration (plate 2) in *The Druids* by Stuart Piggott, showing the floor plan of a Roman-Celtic temple of Nodens. However, this book was published after 1966, and the Druids were using the sigil since 1963, so it seems unlikely as a source. Larson still believes that the illustration may have been published somewhere else earlier.

As a symbol, no one knows exactly what it means or where it came from (David Fisher has refused interviews since the 70s), but there are MANY interpretations.

Druid Symbols used by Other Druid Groups

Although not used by the RDNA, there are many other symbols used by other Druid organizations. One such symbol is the three rays of Awen: / \ . One possible explanation is that it represents the three drops of wisdom that fell from the Cauldron of Knowledge; the ones that landed on Taliesin's tongue and made him a super-bard. Another explanation is that they represent the angles of the three different rays of light as they come through a hole in a stone at megalithic sites on the winter solstice, equinoxes and summer solstice. This symbol can be found used by the Henge of Keltria (within a Druid Sigil), the New Forest Center, Order of Bards Ovates and Druids, L'ecole Druidique des Gaules, L'eglise Druidique des Gaules and the Welsh Bards of the Gorsedd.

Other generic symbols used by Druids are the oak leaf, the oak tree (or any tree), the acorn and the golden sickle. ADF uses a trunk of an oak tree that has been chopped down, yet with a sampling growing from the center of the supposedly dead trunk; and also with its roots wrapped into a Celtic knot. This badge was designed by Jim Odberts, with inspiration from the Clan MacEwen badge. The interlacing of the roots indicate the Pan-Indo-European "roots" of Druidism.

"The French Druids of the Druidic Church of Gaul (L'eglise Druidique des Gaulois) use a circle transcribing a large "X" inside. Pierre de la Crau writes in "Druids Progress #5";

The symbol that we use is the labarum (a Latin word from the Celtic labaron; Welsh llafar, "ringing, eloquent," Irish labar, "eloquent"). The source of the labarum is the Gaulish sign (X) symbolizing the flashing and domineering power of the Celtic god Taranis. This symbol was taken up by the Roman emperor Constantinus following a vision in the Grand's sanctuary (France), when he saw "Apollo" with the goddess "Vicotry", showing him three groups of three labari surrounded with crown laurels can be seen on a tombstone in the Lyon's Museum (France). Constantinus used this sign as his standard to lead his Gaulish armies to victory against Maxentius. After this victory, the Celtic Pagan symbol was coopted by the Christians and became the Constantian "chrisme" or the Chi-Rho monogram for Christ."

Daniel Hansen in his article in Circle Magazine, mentions other Druidic magic symbols, such as the Sun Wheel (Rota Taranous) and the Celtic Cross, which are found throughout the Celtic countries. He also mentions that the circle represents mystery or eternity and

the cube signifies truth. The Swastika (fulfot) and the Triskelion (Trifot) are symbols found throughout western Europe and Celtic countries. When spinning counter-clockwise many consider them destructive and war-like, but they are creative when spinning clockwise. He also claims that the Caduceus, used today in the medical profession, was associated with the Druids. The "Ovum Anguinum" or Adder Stone is a well known Druidic amulet, supposedly formed by twisting snakes. It is claimed to float upstream and can be used to win lawsuits.

Kinds of Liturgy

There are several types of liturgies performed in the different Reformed Druid movements. Most common are the *Orders of Common Worship* for the Winter and Summer halves of the year (one each). These are the two types used for regular weekly services, which were common during the early years of the Reform. Now that these weekly services are rare to non-existent, their use is now often as generic rituals for use on non-festival occasions. Their format is not fixed in finality and adjustments or new creations are highly encouraged and recommended.

Then there are the *Special Orders of Worship for the High Days*, one or more versions for each of the Four Major and Four Minor Days. These are entirely optional and vary from Grove to Grove. For more on the 8 festivals, see the Calendar Section further below. Most are vaguely based upon the *Orders of Common Worship*, with special additions to emphasize the unique elements of each festival.

There are also *Ordination Ceremonies* for the First, Second, Third and Higher Orders, sometimes called "Consecrations" and sometimes called "Sealings" to those Orders.

There have been occasional liturgies written for weddings, funerals, child namings, puberty rites, and the like, but these are usually written by an individual Grove or Druid for the occasion.

Spelling Conventions

It has become standard to capitalize many of the following words. There is also a great deal of variety in spelling choices. In DC(E) Isaac offered standardizations for spelling, these were: Archdruid, ArchDruidess, Archdruid/ess, Druid, Druidess, Preceptor, Neopagan, Paleopagan, Grove, Hasidic, Schismatic, Earth-Mother, Season of Life, Season of Sleep, Geimredh, Earrach, Samradh, Foghamhar, Samhain, Oimelc, Beltane, Lughnasadh, waters-of-life, waters-of-sleep, the Waters, Weekend, acorncap, tellit, Hairpull, Mishmash, Dru. I however, have not stuck to these, but you are welcome to.

There are two major conventions used in the Reform in respect to the word "Druid". In the Carleton Grove the tradition exists that "Druid" stands for any RDNA member of any of various genders. In some of the New RDNA groves, the tradition exists of indicating a female Druid by writing "Druidess" with an indefinite word of "Druid/ess" to indicate either a male or female Druid. Since this publication is being written by a Carleton Druid, the former tradition will be used, with no offense intended.

Third Order Ordination Customs

Among various Groves the following customs have developed. Perhaps the oldest custom is that the new Third Order Druid buys the ordaining Arch-Druid a hearty breakfast after the ordination and is encouraged to lead the next service in the Grove. In some Groves, the Arch-Druid may read or recite passages from the Book of Meditations (in the Druid Chronicles) during the Vigil, his or her voice coming from the darkness. The Candidate is usually consulted as to whether this will be a help or a distraction. Visiting of the Candidate is allowed, as long as the visits are brief. Some Groves take up a collection to buy regalia for the new Druid, such as a proper red chalice or a bottle of their favorite brand of the Waters. In some Groves, it is the duty of the new Druid to lead the Grove's next service.

The only restriction on the activities of the Candidate during the vigil is that they must **not** sleep at all during that night and the vigil must be at least 7 hours long. While it was usually the custom that only an Arch-Druid could ordain people to the Third Order, it is now generally the custom at Carleton that any qualified Third Order Druid may perform the task upon any Second Order Druid; although it usually polite to ask the Arch-Druid first (if one exists).

Any one who ordains new members to the Third Order should try to remember to send a post-card or letter of notice of this Ordination to: Carleton College Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057.

Apostolic Succession

For those who are concerned, while any group of people can use Druid ceremonies if they really wanted to (who's going to stop them?), only a Third Order Druid, duly ordained by a previous member of the Council of Dalon Ap Landu, may consecrate the waters-of-life and the waters-of-sleep. All Third Orders should be able to trace their ordination back to the Founder of their grove, and back to the Founder at Carleton College, who got it from who knows where. The ritual for the Third Order, by vote of the Council, is not to be added to or deleted from; although gender changes of pronouns is now often done for courtesy. The ritual for the Third Order, by custom, is not generally made available to the public, to retain its full impact when being used.

Establishing a Grove

Traditionally, in order to establish a legal Grove, it is necessary to have at least three people. At least one of these must be a Third Order Druid, at least one of the others a Second Order member, and the last need only be a First Order member. The three or more people adopt a Constitution, usually similar to that used by the Carleton Grove and proceed to elect an Arch-Druid, a Preceptor and a Server. They may add other officers as they see fit such as, for example, a Bard, an Astrologer, a Guard, etc. Traditionally, a Third Order Druid establishing a mission should first organize a legal Grove and be elected Arch-Druid before they should ordain any new Third Order Druid. However this step has sometimes been skipped.

Once one has organized a legal Grove, one should try and remember to send a letter mentioning this to: the Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057. There, the record keepers will help you establish connections with other groves, should you so desire it.

On Forming a Protogrove

Some people reading these materials may wish to start a Grove, but may have no easy access to a Third Order Druid. What they should do is write to: Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057 and ask if there is a Third Order living in their region. With luck, there will be one nearby which may be prevailed to jump-start your grove.

While waiting, groups may form Protogroves (after all, there's nobody to stop them). Protogroves could hold regular services, though they could not properly consecrate the Waters. One substitute prayer for the consecration could be something like: "O Dalon Ap Landu, Lord of this and every Grove, bless these Waters that are held in your name. Send unto us a member of your Order, that we may worship the Earth-Mother in proper fashion. O Mother, join us together by thy power as we meditate upon thy glories."

On Homosexuality, Bisexuality and Transexuality in the Reformed Druid Movements:

So what?

The Higher Orders

The names of the Higher Order were taken predominantly from Gaulish Paleo-Paganism, plus two Welsh names and one Irish. All are from Celtic cultures, but with vast differences between them! I, myself, think it would have been interesting if they had made an Order of the Buddha. Further details on the deities can be found in most dictionaries of Celtic Folklore and encyclopedias of mythology and god/desses. It is generally up to the individual member to determine whether the names of the Higher Order are full-fledged Gods and Goddesses or whether they are Jungian archetypes. Or they may be something else entirely.

The Higher Orders were established in the spring of 1964 as an encourage the Third Order to do further study and/or to encourage spiritual inquiry. They are intended to honor achievement rather than tenure. As such, the Higher Orders are equal in the sense that none shall be considered a prerequisite for the other. Admittance to a Higher Order is the prerogative of the acting Patriarch or Matriarch of that Order.

The Patriarch or Matriarch of each Higher Order designs the symbol or vestment of that Order. Thus the Eight, Ninth and Tenth Orders have no special symbols, because they have no Matriarch or Patriarch yet. Some more information on the higher orders can be found in the Interview with David Frangquist or Richard Shelton. Within the ARDA, look at the Ordination rites, their historiographies, the Book of Customs, and the debates in the Apocrypha. The following table gives the names, origins, symbol, patronage and Order of each of the eight orders involved (though it is important to note that the order of listing the orders in no way implies any ranking between either the deities or of the orders they are patron to).

The Original Ten Orders of Reformed Druidism

Order	Name	Patron of	Symbols	Origin
First	(NONE)	(NONE)	(NONE)	(NONE)
Second	(NONE)	(NONE)	(NONE)	(NONE)
Third	Dalon ap Landu	Groves	Red & White ribbons	Wales
Fourth	Grannos	Springs	Green chalice & ribbon	Gaul
Fifth	Braciaca	Malt	yellow wrist maniple	Gaul/Brit.
Sixth	Belenos	Sun	yellow neck ribbon	Gaul
Seventh	Sirona	Rivers	Sky blue w/ wavy	Gaul
Eighth	Llyr	Lightning	(Hammer?)	Wales
Ninth	Taranis	Oceans	(Seagreen?)	Gaul
Tenth	Danu	Fertility	(Brown?)	Ireland

Special Orders:

In addition to the original Higher Orders there are Special Orders or "New Orders" that have been established since 1974. Unlike the Higher Orders, most of these orders are less oriented towards Nature and more towards human skills or traits. The Order of Myrddin was established by Isaac Bonewits between 1974-6, the Order of Oberon by Mr. Geller between 1974-6, the Order of Diancecht (and its two subsets of Airmed and Miach) in 1976, the Order of Lugh by Carleton's very own Katya Luomala, the Order of Angus was created in 1979 for children before puberty (the 1st Order in Berkeley was only enterable after puberty in the NRDNA). The creation of New Orders rebegan in the 1990s with Michael Scharding, who created the Order of Puck in 1994, the Order of Suzuki in 1996, and the Order of Bambi in 1996. Many of these rites are in Section Three of the Liturgies. It is noteworthy that three of them have Patrons of non-Celtic origin (Puck, Suzuki & Bambi).

The Special Orders

Order	Name	Patron of	Symbol of Office	Origins
Oberon	Oberon	Bards	Dark Blue ribbon	Britain
Merrddyn	Merrddyn	Magic	A Wand or staff	Wales
Diancecht	Diancecht	Healing	Green stole/ Red wavy	Ireland
(Airmed)	(a subset)	Doctors	gold border ribbon	Ireland
(Miach)	(a subset)	Counselors	silver border ribbon	Ireland
Lugh	Lugh	Crafts	(none)	Everywhere
Angus	Angus	Children	Orange ribbon	Ireland
Puck	Puck	Mischief	Hockey Puck on ribbon	England
Suzuki	Suzuki	Meditation	cord w/ paper pendants	Japan
Bambi	Bambi	Outdooring	Brown with white spots	USA



Vestments

“In accordance with Druid practice, certain vestments may be worn by Second Order and higher Druids during a meeting. Also, however, in accordance with *Reformed* Druid practice, it should be stressed that vestments are only *permitted*, not required.” (David Frangquist) While the custom of dressing up for rituals has generally fallen out of practice at Carleton, occasionally it is revived. Other Groves in the Reform have generally adopted some individual customs of dressing, as is their right, most still choosing to use the traditional bedsheets.

Several systems of vesting have been suggested over the years. With the exception of some of the Higher Orders, these usually break down into matters of robes and ribbons. Usually Second Order Druids, or higher, by dint of their enthusiasm, usually wear white robes (kind of like the ancient Druids). We strictly caution those people who live in the Southern US that they should not wear hoods, as this may be misconstrued by the locals and we recommend a non-white color robe for those regions. Unfortunately, according to Larson, the Klan has also adopted the use of colored robes

The Third Order Druids usually wear white robes with their red or white ribbons of office around their neck, depending on if it's the Summer Half of the Year (wear Red) or the Winter Half of the Year (wear white). If a grove has other officers (such as a bard) they, of course, can be designated to wear distinctive symbols or ribbons.

If you have a really gung-ho and rich grove you can, of course, choose to have seasonal robes for your Arch-Druid and/or grove members. Some of Isaac's & Frangquist's suggestions are listed here: Throughout the season of Geimredh, the robe is black with white facing. During Earrach, the robe is black with white and red facings. At the point of the Beltane service at which the sacrifice is accepted, a change to or addition of a red robe is made. Through out Samradh, the color is red or green. At Summer Solstice and Lughnasadh, the robe is green. The Samhain service begins in green, until the sacrifice is rejected, at which point a black robe is put on and over it a white facing or robe. As for the other High Days, at Winter Solstice he suggests a solid white robe and at Oimelc black with a white facing or overgrown, to which red may be added during the service. No suggestions are made for spring equinox or fall equinox. For those of you who are poor, or who think this whole thing is silly, he suggest a simple black robe with white facings for the Winter Half of the Year and red facings for the Summer Half of the Year

The use of plain white robes, with variously colored ribbons, is really much simpler and cheaper. The following traditions seem to have developed: The ribbons are usually at least two yards in length, (purchased, if at all possible, at the Ben Franklin Dime Store in Northfield Minn.) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See Records of the Council of Dalon ap Landu for rule governing ribbons-of-office. There is a great deal of room here for invention, if you should so choose.

Among the Hassidic Druids, now disbanded, two other pieces of vestment were worn. The first was a special skullcap, usually of a knitted or crocheted of variegated green yarn, called an acorn-cap; while the second was a green and white prayershawl called a *tellit*, which (unlike the acorn-cap) is usually worn only at services or daily prayers.

If a Druid is interacting with Wiccans, one should be careful that one's Druidic ribbons or robes of office do not impinge with the system being used by the Wiccans.

Black Robes

Every once in a while, one will hear of a custom that “only Patriarchs may wear a black robe” and that if a Patriarch does so he may not wear at the same time the symbol of any Order other than the one he is the Patriarch of. All this is “in honor of the first Patriarch” and is an insider joke concerned with the fact that David Fisher, Founder of the RDNA and the Patriarch of Grannos, wore a black

cassock and eventually became an Anglican Priest. In point of fact, hardly anyone (including the Patriarchs) ever wears a black robe at Druid services.

Also note: this fun about black robes has nothing to do with either a postulated historical phenomenon called “Black Druidism” (supposedly a system of “Black Magic” - a racist term that- used by Evil Renegade Druids, way back when) nor a modern cult called “The Druidic Craft of the Wise” (whose leaders wore black robes and practiced some rather unsavory techniques of psychic manipulation). The reason there is no connection with either of these two concepts is twofold: none of the Founders ever heard of them, and no reputable scholar ever has either. For more details on these two concepts, see Other Druids.

The Waters

The Waters-of-Life are served during the Samradh and Foghamhar (Beltain on May 1st up until, but not including Samhain on Nov. 1st). The Waters-of-Sleep are used during Geimredh and Earrach (Samhain on Nov. 1st upto, but not including Beltane on May 1st).

“The Waters-Of-Life are *na huisci beatha* in Irish Gaelic (*uisge beatha* in Scots Gaelic), or what is known in English as “Whiskey”. Waters of Life therefore consist of the whiskey chosen by the Third Order Druid, mixed with water to the strength desired. There is a tradition of 3 parts water to 1 part Scotch during the Summer Half of the Year, with inverted ratios on feasts. They may either be premixed, or mixed during the service. In either case, they should be brought to the service in an appropriate container, not the original bottle. In the beginning, Scotch was used (Black & White being the standard brand at Carleton); others prefer Irish or Manx or Jim Bean. Any alcoholic beverage may be used in a pinch

“The Waters-of-Sleep”, on the other hand, are just plain water, preferably not tap. Larson notes that if you don't rinse out your Waters container, then the Waters at Samhain will still have a slight tinge of whiskey flavor. Several Groves use special Waters for the Major High Days and recommend this practice. For Samhain ordinary spring water; for Oimelc, sheep, goat or cow milk fresh and chilled (note- canned goat milk is abominable); for Beltane, the Waters-of-Life are mixed as strongly as is generally tolerated (most Druids drink it unpolluted); and for Lughnasadh, hard cider, applejack or mead.

On the Serving of the Waters

The Server does not drink from the chalice each time it is received back from one of the partaking members of the circle. To do so would be to court disaster, especially with a large congregation at Beltane.

If two chalices are being circulated (one regular, one nonalcoholic), it may sometimes be advisable to have the Preceptor assist the Server by carrying one of the chalices around the circle, perhaps in the opposite direction. Larson suggests against this method, and only recommends *deiseal*, clockwise passing.

On Teetotalers

Your Grove may have one or more members who for reasons of health may not be able to tolerate drinking even the slightest sip of the weakest alcoholic beverages (for example, some diabetics, recovered alcoholics, people who have inherited or acquired allergies, etc.); it is unfair to deprive them of full participation because of this. Among the Schismatic Druids, it has become a habit to bring, to every Summer Service where such people are expected, strong herbal teas that are fully as intoxicating as some forms of alcoholic beverages. for example, a mixture of equal parts of peppermint and linden boiled for ten minutes, then strained and chilled makes an excellent and lively drink. Or there are other herbs that can be used in the production of “magic tea” for services and ordinations (a blessing in the name of Braciaca while preparing is quite appropriate).

At rituals where two chalices are to be used, one alcoholic and one not, the presiding Druid follows the same procedure as in the Ordination of Second Order Druids; consecrating both chalices at the same time.

Other Uses of the Waters

In addition to being used during the Summer Half of the Year, the waters-of-life are also used for the Consecration of an Altar (if you use one), the Ordination of a Second or Third Order Druid, and at some wedding, healing and funeral services. Whenever possible, these events should be arranged to occur during the Season of Life; however, in an emergency, a Third Order Druid may consecrate the waters-of-life at any time of year (but should wear a red ribbon of office while doing so).

The Chalice

The traditional chalice in the Early Days for official Druid services was a red glass one. Originally, this was an octagonal, glass, hollow-stemmed, restaurant drinking glass (of the style called "Georgian"), purchased from the Ben Franklin Dime Store in Northfield, Minnesota. Since the authentic dye for the making of real ruby-glass is now expensive, authentic chalices are hard to find and many Druids use any thick, heavy, inexpensive red glass chalice they can get. Yellow chalices of the style are easy to obtain and are often used as secondary chalices for consecrating Second Order Druids and/or for passing special nonalcoholic Waters during the Winter Half of the Year. Green chalices are one of the special symbols of the Fourth Order and are used in healing rituals. Various Druids use other colors of chalices for other purposes. Wood or pottery chalices are often carried by traveling missionaries, as being less likely to break in transit. The major thing to remember is that chalices should be inexpensive, sturdy, new if at all possible, and of natural materials.

The Altar

Altars have generally fallen out of custom at Carleton, but many Groves still use them. Anything may be used as an altar, including large rocks, tree stumps, record racks, etc. If an altar is not available, sacrifices may be placed directly on the ground or in a fire. Most Druids agree that the nicest arrangement is to have a stone altar in such a way as to allow the fire to be made inside the altar (see *Latter Chronicles*, Chapter 7, verse 1). Naturally, the altar should be built, placed, or found in a grove of trees (oaks or sequoias), on a hilltop, on the beach, on an island, or in a similar place of natural beauty. Parking lots are poor choices.

The Sacrifice

The various movements of the Reform (and most modern Druid movements) only permit plant sacrifices and strictly forbid blood/animal/human sacrifices (regardless of a possible historical precedent). The plant is personally cut by the Third Order Druid or by the Preceptor. Any non-poisonous plant will do, though twigs from a tree branch or oak leaves are the most traditional. During the winter, evergreen and coniferous branches are a nice touch. One should never cut enough to damage the tree (unless one is clearing land and the large sacrifice is part of a funeral for the tree). Don't forget to ask permission first, thank it afterwards and say a prayer for healing over the cut. Many Groves will get a special sickle for the sole purpose of cutting sacrifices. In the SDNA and the HDNA, only members of the Third Order used to wear a sickle (although a Second Order Druid, who was Preceptor, would carry one while cutting the sacrifice, if so directed).

Fires:

Vigils and the ceremonies for the High Days are usually held around bonfires (the bigger, the better!). On special occasions, there are of-

ten torchlit processions. Note: Local conditions and fire regulations (especially in California) may rule out fires. Let your love for the Earth-Mother decide. The Carleton Grove, since at least the 80s, has made it a policy only to use local deadfall wood or to swipe it from woodpiles made by the Grounds department. Cutting down live trees for fire wood is frowned upon at Carleton and amongst Druids in general.

Times of Services

Ordinary weekly services (now defunct) were usually held on Saturday or Sunday afternoons. Services for the High Days can be held on the evening and night of the High Day's "Eve" or during the middle of the day or night of the festival itself. Whatever works. Bonfires & torches look more dramatic at night, but it's easier to read one's prayerbook in the daytime.

The Summer Blessing

Soon after the celebration of Beltane, the Arch-Druid makes a circuit of the Grove's surroundings on foot, awakening, blessing and consecrating them. Any members of the Grove who wish may accompany the Arch-Druid.

Standard Liturgical Blessing

Many letters and rituals end with these words: "Peace! Peace! Peace!". Some shout them towards the three corners of area.

Letter Writing Styles

Certain correspondance styles have entered usage among Reformed Druids. When writing to the Council one will sometimes top the letter with "REFORMED DRUIDS OF NORTH AMERICA COUNCIL OF DALON AP LANDU" followed by the date, both in Druid Calendar and Julian. A Druid will often address each other as "Dear (First Name)," or "Dear Brother/Sister/Sibling-in-the-Mother". If they belong to a higher or special order they may begin with "Dear Brother/Sister-in-(Name of Patron/Matron)".

When writing to the whole council, many authors will use very formal, sometimes arcane language and excessive wordiness. This is what I call "Writing like Frangquist", in honor of the Druid *Chronicles* format. A common way of closing off is saying "Yours-in-the-Mother," or "Yours-in- (higher order Patron)," for those so inclined. No one actually writes in numbered verses, that occurs when editors collect them.

Like nobility, many Reformed Druids have come to signing their documents with only their first name, followed by a Druid Sigil. Occasionally they will add whatever titles they feel are appropriate, such as current or past Archdruidcies, ODAL (short for Order of Dalon Ap Landu), Higher Orders or the name of the location they are writing from. Some of the bolder correspondants actually type their full name! (oooh!)

Closing of the Grove or Arboretum

Similarly, after the celebration of Samhain, the Arch-Druid makes a circuit of the Grove on foot, blessing and consecrating the Season of Sleep on it. Any members of the Grove who wish to go along, may accompany the Arch-Druid. Apparently this is only a Carleton tradition.

The Most Difficult Liturgical Practice

Empty your mind of every custom that you have read about, every term that you have defined, every script that you have memorized, because they belong to the past. Don't plan out ahead what you will say or do. Just BE at the site. Do what seems to come naturally, say what comes to your mind, and adjust to the situation. Be creative, without being complicated. See a little bit of liturgy in every action that you do on every day. Be sure to have your heart and soul in the right place because it will be a wild trip. Good luck.

DRUID TERMINOLOGY

Like every “religious” movement, the Reform has accumulated special meanings to ordinary words and coined new terms which may be baffling to the Reader. Treat this section as a type of Druid Dictionary. Other Druid movements are using similar terms, and we differentiate between us and them where it is appropriate.

Acorn Cap: An HDNA vestment, consisting of a knitted cap, that looks like an acorn.

ADF: see Ar nDraocht Fein

Airmed: One of the two sub-degrees of the Order of Diancecht. This Degree deals with herbal healers, medical workers, and body manipulators. See Liturgy.

Altar: An object upon which something of religious importance is put.

Angus: One of the special Orders, dedicated to children.

Ann Arbor Grove: A grove of the mid-70s overseen by the Sheltons.

Anti-Druid: A term used in the original Druid Chronicles (see Part One), referring to a person who interferes with Druid worship by destroying altars or by being a rude troublemaker.

Apocrypha: A collection of letters from various Druids. See Part Two. Accumulated rubbish.

Apostolic Succession: The lineage of every Third Order Druid back to David Fisher, who in all likelihood made it up.

Arch-Druid: The figurehead leader of a Grove tricked into doing all the work.

Archdruidcy: A period of time when a person is an Arch Druid.

Arch Grove: A mid-70s grove in St. Louis Missouri with Hassidic Druids.

ARDA: A Reformed Druid Anthology.

Ar nDraocht Fein: A new Druid organization that split off from NRDNA to pursue Indo-European Druidism, led by Isaac Bonewits.

Aspen Eve and Aspen Day: HDNA term. Sunset Sunday to Sunrise Monday and Sunrise Monday to Sunset Monday.

Awareness: the state of mind that is the goal of Reformed Druidism. See Book of Meditations in Part One

Bambi: A special order dedicated to outdoorspeople and animals.

Bard: a singer, usually with Celtic connections.

Bay Area: Any place in California near San Francisco Bay (Sometimes including Washington State) and Alaska.

Basic Tenets: The only two statements a Reformed Druid has to agree with. Found in the Book of Law 4-6.

Belenos: A higher order (sixth) of the Sun.

Beltane: Beginning of the Summer half of the year, near May 1st. Lots of Fun.

Berkeley Grove: A late 60's Grove in California that was one of the centers of RDNA culture and literature.

Birch Day: HDNA term. Sunrise Saturday to sunset Saturday

Birch Eve: HDNA term. Sunset Friday to Sunrise Saturday. and the beginning of their week.

Birch Grove: A late 80's Grove in New Hampshire.

Black Book: An informal hodgepodge of early Carleton liturgies.

Blue Book: An eclectic archival collection of early Carleton memos, rites and letters.

Bonewits: A prominent Reformed Druid. Founder of SDNA, HDNA & ADF. Called Isaac.

Boring Times: A NRDNA term for the dull period between the Death March in 1981 and the revival of Bay Area Druidism in 1990.

Braclaca: A higher order (fifth) dedicated to brewing and malt.

Burning Times: A term used by the Neo-Pagan community to refer to the historical period of the Witch Hunts when hundreds of

thousand of people were accused of practicing witchcraft so that the governments could steal their property and kill them.

By-Laws: Rules followed within an individual grove.

Calendar: Either the Carleton Calendar (beginning May 1st) or Berkeley's (beginning Nov. 1st) which lists the various holidays of Druidism.

Candlemass: Another name for Oimelc.

Carleton Grove: The birthplace of Reformed Druidism. Located in Northfield Minnesota. A small private liberal arts college of high academic caliber.

Catechism (of the Waters): the questions asked by the Priest to the Preceptor in the Orders of Worship beginning with “Of what does the Earthmother...”

Celt: An indigenous inhabitant of Ireland, Scotland, Isle of Man, Wales, Cornwall and Brittany. Historically the Celts also once inhabited France, Switzerland, Spain, Italy and Turkey.

Celtic languages: There are two branches of living Celtic languages the Goidelic (Irish, Scots Gaelic and Manx) and the Brythonic (Welsh, Breton and Cornish).

Celtic Night: An bimonthly activity at Berkeley to pass the winter blahs.

Chair: The head of the Council of Dalon ap Landu, held by the currently presiding Archdruid of Carleton Grove.

Chalice: The cup used in the Order of Worship. A Green Chalice is the symbol of the 4th Order.

Chicago Grove: An early 70s Grove in Illinois. Later was Humanistic DNA.

Chico Grove: A late 70s grove in California. Possibly a Protogrove.

Coalition Council of Dalon Ap Landu: A late 70's attempt to keep a legislative forum after the Carleton Grove collapsed. Lasted only a few years.

Codex of Form: An ill-fated attempt by Richard Shelton to clarify RDNA matters in 1969.

Constitution: A basic document of a grove's structure.

Council, The: short form of the Council of Dalon ap Landu.

Council of Dalon Ap Landu: The collective body of Third Order Druids who legislate primarily about matters of organizing the Third Order. Headed by the Chair.

Couth: Something that is agreeable to Hassidic Druids.

Cross-quarter Days: Solstices & Equinoxes. So named because they come mid-way between the four main festivals of Druidism.

Dalon ap Landu: A very obscure Welsh deity who is the Patron of the Third Order.

Danu: A higher order (tenth) dedicated to fertility. Never established.

DC(E): abbreviation for Druid Chronicles (Evolved)

Dcr: abbreviation for Druid Chronicle newsletter.

DC(R): abbreviation for the original Druid Chronicles (Reformed)

Dead Bay Scrolls: A history of the Hazelnut Grove from 1980 to 1993.

Dead Lake Scrolls: A history of the Carleton Grove from 1980 to 1993

Death March: An incident at the Berkeley grove in 1981 when the procession to the ritual took hours and people collapsed from boredom and fatigue. A pivotal moment in NRDNA history, because the troublesome last official election of the Berkeley Grove followed.

Diancecht: A special order dedicated to healing in the late 70s. Has subsets Airmed and Miach.

Dru: A member of the Hassidic Druids of North America

Druess: More than one Dru.

Druid: Any member of the Reform.

Druid Archives: short for the International Druid Archives at

Carleton College.

Druid Chronicler: NRNDA's national newsletter from 1977 to 1982. A supplement to DC(E)

Druid Chronicles (Reformed): The original five books by Frangquist containing history and customs. See Part One. Abbreviated as DC(R).

Druid Chronicles (Evolved): A collection of Reformed literature by the Berkeley Grove. Abbreviated as DC(E).

Druid Curse: a powerful curse accidentally formulated by the Founders, used four times, and then forever banned. Copies are unavailable. Some people quip that the modern Druid Curse is the inability to keep a grove from collapsing every few years.

Druid Sigil: A circle with two parallel vertical lines passing through it. Symbol of the Reform.

Druidess: A Druid who also happens to be female.

Druidic: adjective of being very much in keeping with Druidism.

Druidical: another adjective, like Druidic

Druish: being like a Hassidic Druid.

Druidism: The practice of Druids.

Druidry: The practice of Druids.

Earrach: one of four Druidic seasons. Spring. From Oimeic up to Beltaine.

Earth-Mother: another way of saying Nature.

Eisteddfod: An annual cultural festival in Wales in which Welsh Druid/Bards are seen.

Epistle: An official letter to another Druid, usually on weighty matters.

Equinox: A time of the year when the nights and days are of equal length.

Evergreen Grove: A mid 70's Grove in Washington State. Began the ZDNA.

First Order: The first step into Reformed Druid "hierarchy" achieved by partaking of the Waters and affirming the Basic Tenets.

Fisher: Founder of the RDNA and author of much of its hierarchy and form.

Foghamhar: one of four Druidic seasons. Fall. From Lughnasadh upto Samhain.

Founders: The people who established Druidism, usually consider to be Fisher, Cherniack and Nelson. Frangquist is usually also considered a Founder.

Frangquist: A prominent member of the early RDNA.

Fraternalism: Freemasonry, Rosicrucianism, or Greek Fraternities.

Gaelic: one of three variant Celtic languages spoken in Ireland (Irish), Scotland (Scot Gaidhlig) or the Isle of Man (Manx Gaelic).

Geimredh: one of four Druidic seasons. Winter. From Samhain upto Oimeic.

Grannos: A Higher Order (fourth) dedicated to healing springs and helping people.

Greenwood Grove: A late 70s grove in Washington State. ZDNA

Green Book: A collection of meditative readings in the early RDNA.

Grove: A collection of three or more Druids.

Hair Pull: A theological debating session held by the Hassidic Druids or SDNA.

Hassidic Druids of North America: A group of Jewish Druids in the Arch grove.

Hazelnut Grove: A late 70s grove in California. NRDNA

HDNA: Hasidic Druids of North America.

Henge of Keltria: An offshoot of ADF.

High Holy Days: The four biggie festivals; Samhain, Oimeic, Beltaine, Lughnasadh.

Higher Orders: The orders of Grannos, Braciaca, Belenos, Sirona, Taranis, Llyr and Danu. The last three were never filled. Used

to inspire further study.

Hill of Three Oaks: A place of importance to the Carleton Grove.

Hymn to the Earthmother: the song beginning "o Earth-mother, we praise thee for..." a common liturgical invocation.

IDA: International Druid Archives of the Carleton Druids.

Imbolc: Another name for Oimeic festival.

International Druid Archives: A collection of materials from Druid groups around the world.

Isaac: The common reference to Phillip Emmons Isaac Bonewits. A prominent Druid.

Joke: See Reformed Druidism.

Keltria: Short form of Henge of Keltria.

Koan: a Japanese meditative story with a hidden message of meaning.

Lacunae: holes, empty spaces

Lammas: Another name for Lughnasadh festival

Live Oak Grove: An early 80s NRDNA grove in California.

Llyr: A Higher Order (ninth) dedicated to Oceans. Never established.

Lughnasadh: A major Druid festival held near Aug 1st to celebrate harvest.

Magick: Mind over matter.

Maple Eve and Maple Day: HDNA term. Sunset Monday to Sunrise Tuesday and Sunrise Tuesday to Sunset Tuesday.

Matriarch: A woman in charge of a Higher Order or Special Order.

Merddyn: A Special Order dedicated to magic working.

Meso-Druidism: Fraternal and Rosicrucian forms of Druidic revival. The original RDNA may be considered to be in this category.

Meso-Pagan: Fraternal or Rosicrucian revivals of various pagan cultures.

Miach: One of the subdegrees of the Order of Diancecht. Dedicated to counselors.

Midsummer: the summer solstice

Midwinter: the winter solstice

Mishmash: A collection of materials of the Hassidic Druids.

Missionary Dilemma: Early problem of the 60s of how a missionary Third Order Druid could consecrate waters to ordain a first or second order Druid, without already having a first and second order Druid already in a new grove.

Monument Hill: Site of the first RDNA rituals at Carleton.

Mother Grove: A term that Isaac used for the HQ of the SDNA movement. This title was usually applied to any grove to which he was an ArchDruid.

Multi-verse: SDNA term. Every imaginable reality and universe.

Neo-Druidism: Druidic groups belonging or resembling the Neo-Pagan movement.

Neo-Paganism: A modern attempt to revive ancient paganism, but with modifications to suit present needs and laws.

New Reformed Druids of North America: A title used on two groups in the 70s. The first groups, composed of Carleton Arch-Druids, were interested in greater communications. The second groups were predominately interested in Neo-Paganism.

New Reformed Druids of South America: The hypothetical name of any future Druid group that would be formed in South America.

New York Grove #1: A mid 60s grove founded in New York. RDNA

New York Grove #2: A mid 70s grove founded in New York. RDNA

NRDNA: Abbreviation for New Reformed Druids of North America

Oak Eve and Oak Day: HDNA term. Sunset Sat to sunrise Sun and Sunrise Sun to Sunset Sun.

Oberon: A Special Order dedicated to bards.

OBOD: An abbreviation for a British Meso-Druid group called the Order of Bards, Ovates and Druids.

ODNA: Orthodox Druids of North America

Oimelc: A major festival of Druids near Feb. 1st, to mark the weakening of winter, stirrings of new life, and poetry. Also called Imbolc or Candlemass.

Olive Eve and Olive Day: HDNA term. Sunset Thursday to Sunrise Friday and Sunrise Friday to Sunset Saturday.

Order: A group of Druids dedicated to a purpose. A term used to indicate a ritual, as in Order of Worship or Order of Consecration.

Order of Worship: The generic ritual of the Reform, which comes in three major forms: Winter, Summer and Festivals.

Orthodox Druids of North America: A group of mid 70s Druids dedicated to ancient Irish Druidism.

Paleo-Druidism: Isaac's term for the ancient Druids of Europe.

Paleo-Pagan: The original pagans of a culture that haven't been monotheized.

Patriarch: A man in charge of a Higher Order or Special Order.

PCoAD: Provisional Council of ArchDruids.

Pine Eve and Pine Day: HDNA term. Sunset Wednesday to Sunrise Thursday and Sunrise Thursday to Sunset Thursday.

Preceptor: A Druid of at least 2nd Order, who plays an important role in taking care of Business matters and answering the Catechism of the Waters in the Order of Worship.

Priest: A member of the Third Order.

Priestess: A Third Order Druid who also happens to be female.

Protogrove: A 70s concept of the NRDNA, for starting groves that haven't acquired a Third Order Druid yet.

Provisional Council of ArchDruids: A collection of mid70s Druids who sought to establish greater communication between groves in the Reform.

Puck: A Special Order dedicated to Mischief and Tomfoolery.

RDNA: An abbreviation for Reformed Druids of North America.

Reform, The: A collective term to included all the branches of Reformed Druidism.

Reformed Druid: A member of any branch of the Reform, at least of the First Order.

Reformed Druids of North America: A term for the movement until 1976, when it came to indicate a branch of the Reform which did not see Neo-Paganism as its primary source of inspiration and stayed very anarchic. Abbreviated as RDNA.

Reformed Druidism: The pursuit of the Reform.

Ribbons: Common symbols of a Druid's membership in a Higher Order or Special Order.

Rowan Eve and Rowan Day: HDNA term. Sunset Tuesday to Sunrise Wednesday and Sunrise Wednesday to Sunset Wednesday.

Sacrifice: An offering given during the Order of Worship. Only vegetation, fungi and lichen are acceptable sacrifices within the Reform. Oak leaves are especially popular.

Samhain: A major Druid festival near Nov. 1st. Marks the end of the Summer half and beginning of Winter half. It focuses on death and endings and births and beginnings.

Samradh: one of the four seasons of the year. Summer. From Beltane upto Lughnasadh.

San Diego Grove: A late 70s Grove in California.

Schismatic Druids of North America: A mid 70s group that sought

members with an exclusive alliance to the Neo-Pagan movement.

SDNA: Schismatic Druids of North America.

Second Order: A later step in the Druid "hierarchy" for Druids who see Druidism as being an important part of their life. Preceptors must come from the Second Order or higher.

Server: A helper to the ArchDruid, who carries the cup in the Order of Worship. Must be of at least the First Order.

Sigil: The Druid Sigil of a circle with two vertical lines passing through it.

Sirona: A Higher Order (7th) dedicated to rivers and streams.

Solstice: A time when the days are the longest or shortest. A time for Druidic festival.

Southern Shores Grove: An early 70s Grove of the RDNA and NRDNA in California.

Special Orders: Essentially new Orders of Priesthood devised outside the structure of the 10 original Higher Orders. Special Orders often have a Patriarch or Matriarch.

Stanford Grove: An early 70s grove of the RDNA in California.

State of the Grove: A special letter sent out by Carleton Archdruids upon retirement. Copies should be sent to the Council as a whole. Reimbursement may be requested.

Summer: A Druidic period of time between May 1st and Nov. 1st, during which it is warm and the Waters of Life can be shared.

Suzuki: A special order dedicated to meditation and mature training in Martial arts.

Taranis: A Higher Order (eighth) dedicated to Thunder. Never established.

Tellit: A prayer shawl worn by Hasidic Druids of North America.

Te-Mara: Commentary upon the Mish-mash, derived from Hair Pull sessions by HDNA.

Third Order: The Order of Priesthood in the Reform. A member of the Third Order.

Track: ADF term. There are 13 different tracks of study in the ADF seminary program, ranked in level of difficulty from 1 (easy) to 5 (Phd).

UAOD: An abbreviation for United Ancient Order of Druids.

United Ancient Order of Druids: A worldwide fraternity of men.

Uncouth: Something that is disagreeable to Hassidic Druids.

Vigil: The overnight period of meditation taken by a Third Order candidate, while preparing for entry into the Third Order.

Waters-of-Life: A liturgical drink used in the Summer to mark Siblinghood between Druids.

Waters-of-Sleep: A liturgical drink used in the Winter to mark Siblinghood between Druids.

Whang: A non-alcoholic form of Waters of Life, using Tang and Water.

Wheel of the Year: The cycle of the eight festivals of Druidism.

Wicca: The religion of the Wiccans

Wiccan: A believer in Wicca or used as an adjective. Read "Drawing Down the Moon".

Winter: The Druidic period of time between Nov. 1st and May 1st, during which it is cold and the Waters of Sleep can be shared and no ordinations take place.

Witch: A believer in Wicca.

Witchcraft: The activity of a Witch.

Yule: another term for the winter solstice celebration.

ZDNA: Zen Druids of North America.

Zen Druids of North America: The Evergreen and Greenwood Groves of Washington state.

Standard Liturgical Abbreviations

When quoting Druidic literature, it may be appropriate to establish a standard code for referring to various works. Please don't use the abbreviations in general literature, because no one will know what you are talking about. *Use them only in academic papers, and only with an accompanying table at the beginning of the essay.* Standard bible notation is used in the Reform. An example, to refer to verse ten of Chapter three of Book of Customs, you would write Cust. 3:10.

Here are my recommended abbreviations:

Answers: The Book of Ultimate Answers
ARDA : A Reformed Druid Anthology
B.C.R. : The Book of Cattle Raids (DLS)
B.J.B. : The Book on John Burr ridge (DLS)
B.L.: The Book of Lacunae (Apocrypha)
B.L.T. : The Book of the Laundry Think-tank (DBS)
B.A.J.K. : The Books of the African Jedi Knight
B.O.B. : The Book of Bards
B.O.B.T. : The Book of the Boring Times (DBS)
B.O.M.B. : The Book of Mr. Boring (DBS)
B.O.C. : The Book of Changes (Apocrypha)
B.O.F. : The Book of Fire (DLS)
B.O.G. : The Book of Games (DBS)
B.O.O. : The Book of Opposition (DLS)
Books: The Book of Books (DLS)
B.O.S. : The Book of Samhain (DBS)
B.O.St. : The Book of Stones (DLS)
B.O.T. : The Book of the Thirtieth Anniversary (DBS)
B.O.Y. : The Book of Years (DLS)
B.P. : The Book of Paul (DLS)
B.P.S. : The Book of Post Scripts (DLS)
B.V. : The Book of Vigils (DLS)
Con. : Considdur the Alternatives
Coalition. : The Coalition Council of Dalon Ap Landu's records
Cus. : Book of Customs in DC(R)
Cup : A Cup Filled to the Brim with Druidism (Apocrypha)
D.B.S. : The Dead Bay Scrolls
D.E.T. : Das Edda Todvolkfortgeschritten (DBS)
D.L.S. : The Dead Lake Scrolls
DC(E) : The Druid Chronicles (Evolved)
DC(R) : The Druid Chronicles (Revolved)
Dream: The Book of the Gream Dream (DLS)
D.T.F. : The Discourse of Thomas the Fool (Apocrypha)
E.C. : The Early Chronicles in DC(R)
E.D.C. : Epistle of David the Chronicler (Apocrypha)
E.E. : The Epistle of Ellen (Apocrypha)
E.M. : The Epistle of the Myopians (Apocrypha)
E.M.S. : The Epistle of Mid Summer (Apocrypha)
E.N. : The Epistle of Norman (Apocrypha)
E.R. : The Epistle of Richard (Apocrypha)
E.Rn. : The Epistle of Renny (Apocrypha)
Faith : The Book of Faith (Apocrypha)
F.E.I. : The First Epistle of Isaac (Apocrypha)
F.E.R. : The First Epistle of Robert (Apocrypha)
G.B.1 : Green Book, volume one
G.B.2 : Green Book, volume two
G.B.3 : Green Book, volume three

G.R.T. : Gobbledegook and Red Tape (Apocrypha)
History. : General History of Reformed Druidism in America
I.D.A. : International Druid Archives
Law : Book of Law in DC(R)
L.C. : The Later Chronicles in DC(R)
L.M.B. : Letter to My Brothers (Apocrypha)
L.T. : Leabhar Toirbhealbhaigh (Apocrypha)
Med. : Book of Meditations in DC(R)
Mish. : The Mishmash of Hasidic Druidism
O.F.F. : Outline of the Foundation of Fundamentals (Apocrypha)
Poetry V1 : The Book of Poetry Volume 1
Poetry V2 : The Book of Poetry Volume 2
Poetry V3 : The Book of Poetry Volume 3
Record. : Record of the Council of Dalon Ap Landu
S.B. : Speaking of Beliefs (Apocrypha)
S.E.I. : The Second Epistle of Isaac (Apocrypha)
S.E.R. : The Second Epistle of Robert (Apocrypha)
T.E.R. : The Third Epistle of Robert (Apocrypha)
T.M. : The Te-Mara: Commentaries on the Mishmash
W.T.F. : Wisdom of Thomas the Fool (Apocrypha)

Abbreviations of Titles

AD or **Adr** Arch Druid or Arch Druidess
An. Angus
Ba. Bambi
Be. Belenos
Br. Braciaca
CoCoDAL Coalition Council DAL
CoDAL Council of DAL
DAL Dalon Ap Landu
DDT Doctor Druid Textology
Di. Diancecht
Gr. Grannos
Ob. Oberon
Pr. Preceptor
Si. Sirona
Su. Suzuki

The Druid Calendars

Over the years, two or more calendars have developed and been adopted by the different branches of the Reform. They boil down to two systems; one for Carleton & the RDNA and one for Berkeley & the New RDNA, SDNA & HDNA.

The difference, is that while both systems acknowledge Samhain (Nov. 1st) to be the normal beginning of the Celtic year, it is the Berkeley calendar which counts the years since the Foundation of the Reform to the Samhain that occurred before May 1st 1963, which is the first day an official RDNA ritual took place, thus beginning their year-count with Nov. 1st, 1962. The Carletonian year-count begins with May 1st, 1963. This ends up with two different year-counts being used to Druidically date documents, books and letters. Another difference is that the original RDNA didn't recognize the Equinoxes, giving them originally 6 High Days; although the current Carleton Druids do recognized them now. I will respectfully present each system separately, beginning with the Carleton Calendar.

The Carleton Dating System and Calendar

(and other timely matters)
Assembled for the
reader's delectation and
edification by
Dick Shelton, self-
appointed
Chronographer to the
Reform.

Instructions for Use:

1. Draw the Druid Sign on the ground. Enter it. Compose your thoughts. Marshal your cognitive faculties: dealing with the Druid Calendar is no mean undertaking!
2. The four Quarter Days are Samhain, Oimelc, Beltaine, and Lughnasadh. These are the first days of the four Quarters (respectively, Geimredh, Earrach, Samradh, and Foghamhar), and they correspond to November 1, February 1, May 1, and August 1. The Quarter Days, together with the Solstices (Mid-Summer and Mid-Winter), are the high feast days of Reformed Druidism
3. But the Druid Day begins at sundown on the previous day. Thus Samhain - Day 1 Geimredh = sundown Oct. 31 to sundown Nov. 1. (This is absolutely the only aspect of Reformed Druidism in which Druids are early.)
4. In the matter of leap years, the Reform follows the Gregorian Reform. (Who can resist a Reform?) Every year divisible by 4 is a leap year, except those years divisible by 100 are not leap years unless divisible by 400. (Thus 1976 and 2000 are leap years, while 1977 and 1900 are not.) The Druid leap year day is 90 Earrach (or Day 90 of Earrach) - Primarily because the Gregorian Day (Feb. 29th) falls during Earrach; so to make 1 Samradh fall on May 1 there isn't much choice!
5. To find a Druid date from a Gregorian one in the accompanying chart, find the Gregorian date on the bottom line of the appropriate box, and read off the Druid date from the top. To go the other way, reverse the process. During Earrach in leap years, use the middle line for Gregorian dates rather than the bottom line [*one can also use the chart in calculating & Deciphering Druid Dating*].
6. The following mnemonic may prove useful: "89 days hath Earrach; all the rest have 92."
7. The Druid dates for Mid-Summer and Mid-Winter [*and, of course, the Equinoxes*] vary, of course, depending on when they fall. Consult an almanac to find the *time* of the solstice [*or equinox*]- the Gregorian *date* is not enough, because the Druid

date will depend on whether the solstice falls before or after sundown: if before, the Druid date is the one the chart gives for the Gregorian date: if after, the Druid date is the next date on the chart. (Clear?)

8. The Druid Week begins at 1:00 pm Saturday, or as soon thereafter as the Arch-Druid makes it to the service. (This was the traditional time of the regular weekly service at Carleton.) If there is a lot of snow on the ground, there are no Druid weeks.
9. The Druid Year begins at Samhain, much as the Druid Day begins at sundown. Samhain was such an important festival that the early Christian Church shrewdly invested November 1 with the power of not any one particular patron saint, but of "All Saints." In ancient time, Samhain did not in fact belong to either the old year or the new year; it was a day "outside of years" when supernatural forces ordinarily kept in check could come out to raise havoc, and could also be questioned for divinatory purposes. This gave rise both to Hallowe'en and to the expression "a year and a day" - the time required for a full year to pass.
10. But the Year of Worship (YOW) or Year of the Reform (YR) used by Reformed Druids for dating purposes begins at Beltaine. This gives us two "New Year Days", marking opposite ends of the year. Beltaine and Samhain have always been the two highest days of the year. (Man, through his temporal limitation, can hardly resist the urge to mark fundamentally continuous things with beginnings and endings. The Druid Sign itself imposes upon the endless cycle of eternity (or upon the orb of the world) two human, finite lines. In a very real sense, the two finite lines encompass the entire human condition.)
11. Reformed Druid Worship began on Beltaine 1963, and the early record in the Carleton Grove Archives clearly indicate that the founders considered "YOW I" to have run from Beltaine 1963 to Beltaine 1964. (There is a minor difficulty that EC 1:7-8 seems to imply that some services were actually held in the month before Beltaine 1963 - but who am I to gainsay the Founders?). Let the Gregorian Year= n . For days between and including Jan 1 and April 30th use $YOW=(n-1963)$. But for days between and including May 1 to Dec 31st use $YOW=(n-1962)$: February 29, 1976 = 29 Earrach XIII and July 4, 1976 = 65 Samradh XIV
12. There remains, finally, the notion of Druid Standard Time. Alas, there is nothing official about this, but it is universal among Druids: their sundials seem to run hours behind everybody else's (Cf. items 3 & 8 above.)

The Berkeley Dating System

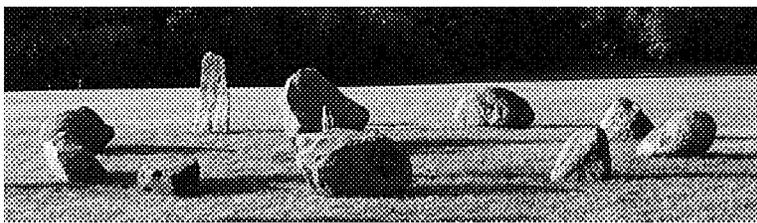
Years among the RDNA at Carleton are dated from the first official Reformed Druid service at Carleton in May 1963. Arch-Druid Robert Larson, who founded Berkeley in 1968 after leaving Carleton in 1965, chose to follow the Celtic custom and dated the First Year of the Reform to the Samhain (Nov. 1st) of the 1962. Thus among the NRDNA, the year beginning the day after Samhain 1962, is the First Year of the Reform, or "1 y.r." and the year running from the day after Samhain 1963 to the day before Samhain 1964 is really 2 y.r., etc. The year in which the *Druid Chronicles (Evolved)* were prepared, November 1975 through October 1976, was the Fourteenth Year of the Reform (14 y.r.).

Naturally the years run backwards as well. Fortunately, unlike the civil calendar, the Druid calendar has a Zero date (Samhain 1962) which belongs to neither the Years of the Reform (y.r.) nor the years Before the Reform (b.r.). Let n be the Gregorian year. When the day of the year is on or between Nov 1st Dec 31st use $Y.R.=(n-1961)$. When the day is on or between Jan 1st and Oct. 31st use $y.r.=(n-1962)$. A simple graph for converting from civil history to New Reformed Druid history appears below. In the list below, "S" stands for Samhain

<u>Starting on</u>	<u>Start of y.r.</u>
May 1, 1959	4 b.r.
May 1, 1960	3 b.r.
May 1, 1961	2 b.r.
May 1, 1962	1 b.r.
May 1, 1963	1 y.r.
May 1, 1964	2 y.r.
May 1, 1965	3 y.r.
May 1, 1966	4 y.r.
May 1, 1967	5 y.r.
May 1, 1968	6 y.r.
May 1, 1969	7 y.r.
May 1, 1970	8 y.r.
May 1, 1971	9 y.r.
May 1, 1972	10 y.r.
May 1, 1973	11 y.r.
May 1, 1974	12 y.r.
May 1, 1975	13 y.r.
May 1, 1976	14 y.r.
May 1, 1977	15 y.r.
May 1, 1978	16 y.r.
May 1, 1979	17 y.r.
May 1, 1980	18 y.r.
May 1, 1981	19 y.r.
May 1, 1982	20 y.r.
May 1, 1983	21 y.r.
May 1, 1984	22 y.r.
May 1, 1985	23 y.r.
May 1, 1986	24 y.r.
May 1, 1987	25 y.r.
May 1, 1988	26 y.r.
May 1, 1989	27 y.r.
May 1, 1990	28 y.r.
May 1, 1991	29 y.r.
May 1, 1992	30 y.r.
May 1, 1993	31 y.r.
May 1, 1994	32 y.r.
May 1, 1995	33 y.r.
May 1, 1996	34 y.r.
May 1, 1997	35 y.r.
May 1, 1998	36 y.r.
May 1, 1999	37 y.r.
May 1, 2000	38 y.r.
May 1, 2001	39 y.r.
May 1, 2002	40 y.r.
May 1, 2003	41 y.r.
May 1, 2004	42 y.r.
May 1, 2005	43 y.r.
May 1, 2006	44 y.r.
May 1, 2007	45 y.r.
May 1, 2008	46 y.r.
May 1, 2009	47 y.r.
May 1, 2010	48 y.r.
May 1, 2011	49 y.r.
May 1, 2012	50 y.r.
May 1, 2013	51 y.r.
May 1, 2014	52 y.r.
May 1, 2015	53 y.r.
May 1, 2016	54 y.r.
May 1, 2017	55 y.r.
May 1, 2018	56 y.r.
May 1, 2019	57 y.r.
May 1, 2020	58 y.r.

<u>Common Era</u>	<u>New RDNA Era</u>
Day Before S. 1959	4 b.r. ends
Day Before S. 1960	3 b.r. ends
Day Before S. 1961	2 b.r. ends
Day Before S. 1962	1 b.r. ends
Samhain 1962	Day Between
Day After S. 1962	1 y.r. begins
Day After S. 1963	2 y.r. begins
Day After S. 1964	3 y.r. begins
Day After S. 1965	4 y.r. begins
Day After S. 1966	5 y.r. begins
Day After S. 1967	6 y.r. begins
Day After S. 1968	7 y.r. begins
Day After S. 1969	8 y.r. begins
Day After S. 1970	9 y.r. begins
Day After S. 1971	10 y.r. begins
Day After S. 1972	11 y.r. begins
Day After S. 1973	12 y.r. begins
Day After S. 1974	13 y.r. begins
Day After S. 1975	14 y.r. begins
Day After S. 1976	15 y.r. begins
Day After S. 1977	16 y.r. begins
Day After S. 1978	17 y.r. begins
Day After S. 1979	18 y.r. begins
Day After S. 1980	19 y.r. begins
Day After S. 1981	20 y.r. begins
Day After S. 1982	21 y.r. begins
Day After S. 1983	22 y.r. begins
Day After S. 1984	23 y.r. begins
Day After S. 1985	24 y.r. begins
Day After S. 1986	25 y.r. begins
Day After S. 1987	26 y.r. begins
Day After S. 1988	27 y.r. begins
Day After S. 1989	28 y.r. begins
Day After S. 1990	29 y.r. begins
Day After S. 1991	30 y.r. begins

<u>Common Era</u>	<u>New RDNA Era</u>	Samradh	May	Samradh	July
Day After S. 1992	31 y.r.begins	Begins Now			
Day After S. 1993	32 y.r.begins	01	01	62	01
Day After S. 1994	33 y.r.begins	02	02	63	02
Day After S. 1995	34 y.r.begins	03	03	64	03
Day After S. 1996	35 y.r.begins	04	04	65	04
Day After S. 1997	36 y.r.begins	05	05	66	05
Day After S. 1998	37 y.r.begins	06	06	67	06
Day After S. 1999	38 y.r.begins	07	07	68	07
Day After S. 2000	39 y.r.begins	08	08	69	08
Day After S. 2001	40 y.r.begins	09	09	70	09
Day After S. 2002	41 y.r.begins	10	10	71	10
Day After S. 2003	42 y.r.begins	11	11	72	11
Day After S. 2004	43 y.r.begins	12	12	73	12
Day After S. 2005	44 y.r.begins	13	13	74	13
Day After S. 2006	45 y.r.begins	14	14	75	14
Day After S. 2007	46 y.r.begins	15	15	76	15
Day After S. 2008	47 y.r.begins	16	16	77	16
Day After S. 2009	48 y.r.begins	17	17	78	17
Day After S. 2010	49 y.r.begins	18	18	79	18
Day After S. 2011	50 y.r.begins	19	19	80	19
Day After S. 2012	51 y.r.begins	20	20	81	20
Day After S. 2013	52 y.r.begins	21	21	82	21
Day After S. 2014	53 y.r.begins	22	22	83	22
Day After S. 2015	54 y.r.begins	23	23	84	23
Day After S. 2016	55 y.r.begins	24	24	85	24
Day After S. 2017	56 y.r.begins	25	25	86	25
Day After S. 2018	57 y.r.begins	26	26	87	26
Day After S. 2019	58 y.r.begins	27	27	88	27
Day After S. 2020	59 y.r.begins	28	28	89	28
Day After S. 2021	60 y.r.begins	29	29	90	29
Day After S. 2022	61 y.r.begins	30	30	91	30
Day After S. 2023	62 y.r.begins	31	31	92	31
Day After S. 2024	63 y.r.begins	Samradh	June	Foghamhar	
Day After S. 2025	64 y.r.begins	32	01	Begins	A u -
		33	02	Now	gust
		34	03		01
		35	04		02
		36	05		03
		37	06		04
		38	07		05
		39	08		06
		40	09		07
		41	10		08
		42	11		09
		43	12		10
		44	13		11
		45	14		12
		46	15		13
		47	16		14
		48	17		15
		49	18		16
		50	19		17
		51	20		18
		52	21		19
		53	22		20
		54	23		21
		55	24		22
		56	25		23
		57	26		24
		58	27		25
		59	28		26
		60	29		27
		61	30		28
					29
					30
					31



"The Twelve," Carleton Arboretum, c. 1976

Foghamhar	September	Geimredh	November	Geimredh	January	Earrach	March
32	01	01	01	62	01	*29	01
33	02	02	02	63	02	30	02
34	03	03	03	64	03	31	03
35	04	04	04	65	04	32	04
36	05	05	05	66	05	33	05
37	06	06	06	67	06	34	06
38	07	07	07	68	07	35	07
39	08	08	08	69	08	36	08
40	09	09	09	70	09	37	09
41	10	10	10	71	10	38	10
42	11	11	11	72	11	39	11
43	12	12	12	73	12	40	12
44	13	13	13	74	13	41	13
45	14	14	14	75	14	42	14
46	15	15	15	76	15	43	15
47	16	16	16	77	16	44	16
48	17	17	17	78	17	45	17
49	18	18	18	79	18	46	18
50	19	19	19	80	19	47	19
51	20	20	20	81	20	48	20
52	21	21	21	82	21	49	21
53	22	22	22	83	22	50	22
54	23	23	23	84	23	51	23
55	24	24	24	85	24	52	24
56	25	25	25	86	25	53	25
57	26	26	26	87	26	54	26
58	27	27	27	88	27	55	27
59	28	28	28	89	28	56	28
60	29	29	29	90	29	57	29
61	30	30	30	91	30	58	30
				92	31	59	31

Foghamhar	October	Geimredh	December	Earrach Begins	February	Earrach	April
62	01	31	01	01	01	*60	01
63	02	32	02	02	02	61	02
64	03	33	03	03	03	62	03
65	04	34	04	04	04	63	04
66	05	35	05	05	05	64	05
67	06	36	06	06	06	65	06
68	07	37	07	07	07	66	07
69	08	38	08	08	08	67	08
70	09	39	09	09	09	68	09
71	10	40	10	10	10	69	10
72	11	41	11	11	11	70	11
73	12	42	12	12	12	71	12
74	13	43	13	13	13	72	13
75	14	44	14	14	14	73	14
76	15	45	15	15	15	74	15
77	16	46	16	16	16	75	16
78	17	47	17	17	17	76	17
79	18	48	18	18	18	77	18
80	19	49	19	19	19	78	19
81	20	50	20	20	20	79	20
82	21	51	21	21	21	80	21
83	22	52	22	22	22	81	22
84	23	53	23	23	23	82	23
85	24	54	24	24	24	83	24
86	25	55	25	25	25	84	25
87	26	56	26	26	26	85	26
88	27	57	27	27	27	86	27
89	28	58	28	28	s28	87	28
90	29	59	29	(29)	(29)	88	29
91	30	60	30			89	30
92	31	61	31				

Remember to add one to each number in this column during leap years.

The Berkeley Calendar

The Berkeley Calendar is noteworthy as being more concerned with the Celtic aspects, names, and deities associated with the festivals, than the Carleton contingent, which did not concern itself too much with Celticisms. It should be noted that neither system is necessary.

Druid Time

Reformed Druids of all Branches have a habit of running on Druid Standard Time (DST), also known as Pacific Sidhe Time, Central Sidhe Time, etc. DST is always from fifteen minutes to six hours later than standard civil time, depending upon the individual Druids involved. In summer, and it would seem, "energy crises," DST becomes Druid Daylight Time (DDT), also known as Eastern Druid Time, Mountain Druid time, etc. In DDT the sunset is put off for an hour. If you can't do this, you'll have to stick with DST.

The Druid Day begins at sundown of the previous standard calendar day (the Druid November 1st, for example, begins at sunset of the evening of October 31st). Among some of the more ritualistically oriented Druids, the total number of minutes between sunset and sunrise are divided into twelve equal "hours" and the same thing is done between the sunrise and sunset; making it easy to calculate High Noon and Mid-Night every day. Of course they have to recalculate them every day of the year (or get a Druid computer to do it for them), but some of them think it is worth the effort. Others disagree, especially those with electric watches.

Among the Hasidic Druids, sunset was defined as that moment at which one could first see three stars in the evening sky over one's oak grove or through the window of one's chess club. Refusing to look over the oak grove or blocking the window was considered uncouth.

The Druid Week:

The Druid week begins at sunset on Friday [as opposed to Saturday at Carleton -ed.] This makes sure of the joyful reception of the new week by the majority of the populace. Among the Hasidic and Schismatic Druids, a two day period of rest and relaxation, was called the "Weekend", also began at this time, with as big a feast as could be managed. Why they started the week with a celebration called *Week-end* is not clear.

The Hasidic Druids also had their own names for the days and evenings of the week (the "eve" being the night before each day, naturally) based upon an association of a tree with each day: Saturday - Birch, Sunday - Oak, Monday - Aspen, Tuesday - Maple, Wednesday - Rowan, Thursday - Pine and Friday - Olive. Thus the Weekend runs from the start of Birch-eve to the end of Oak-day.

The Druid Months

May, August, September, October and November are known by the names here presented in Modern Irish. The other names were invented by Adr. Robert Larson by analogy to the autumn months. Larson notes, in 1996, that his guesses were confirmed by Manx calendar. Manx does not use High days to denote months and uses Manx equivalents of Tús, Meán, and Deireadh (beginning, middle, end) with the appropriate season. Note that these months do not always start on the same day as their equivalent civil months.

<u>MONTH</u>	<u>DRUID NAME</u>	<u>MEANING</u>
November	<i>MÍ na Samhna</i>	month of Samhain
December	<i>Me-n Geimhridh</i>	middle of winter
January	<i>Deireadh Geimhridh</i>	end of winter
February	<i>MÍ na hOimeic</i>	month of Oimeic
March	<i>Me-n Earraigh</i>	middle of spring
April	<i>Deareadh Earraigh</i>	end of spring
May	<i>MÍ na Bealtaine</i>	month of Beltane
June	<i>Me-n Samhraidh</i>	middle of summer
July	<i>Deareadh Samhraidh</i>	end of summer
August	<i>MÍ na L'nasa</i>	month of Lughnasadh
September	<i>Me-n FŪmhair</i>	middle of fall
October	<i>Deireadh FŪmhair</i>	end of fall

Calculating and Deciphering Druid Dating Methods

Occasionally when you receive a letter from an older Druid, or perhaps you'll be browsing in archived letters of the past, and you'll see a strange garbled sentence, like:

Michael Scharding, Arch-Druid of Carleton
Day 64 of Geimredh, Year XXXI of the Reform

or

Richard Shelton, Arch-Druid of Ann Arbor
Samhradh 26, XXIII y.r

or

Robert Larson, Arch-Druid of Berkeley
37th of Earrach, XXI YOW

At first glance you will have no idea of *when* they were written, unless they also included the Gregorian date. All this special dating, as you can guess, is a Druidic form of showing off, but it is also a way to pause and remember how long we -as an organization- have been around.

There is a simple method for determining the Year or the Reform (y.r.) or Year of Worship (YOW), which is the same thing. One is to note where the person is writing from; are they of the Carleton Grove or from the NRDNA? This you'll learn by researching the Third Order list or by asking them. People from the Groves of Carleton, Chicago, Ann Arbor, Purdue, Stanford, New York #1 and New York #2 will probably use the Carleton Convention of Dating the Year, so call up that chart listed earlier. If the authors are definitely Neo-Pagans, or if they come from the Bay Area or West Coast, they are likely to be using the Berkeley Convention of Dating the Year. But first you must know the day of the year, before the y.r. can be ascertained in either system.

As for deciphering the date that comes before the Year of the Reform, a few pages earlier have a key to deciphering them. On that page are gathered 6 minor columns, three major columns to a page, each column has two vertical rows of numbers in them. Take for instance the first of the three examples above; Day 64 of Geimredh. Look back a few pages until you find a major column with the word Geimredh on its left side. Go up and down on the left side of that major column until you find the number 64. Then look on the right side of that major column. You'll find that Day 64 of Geimredh is the same as January 3rd. Since it was written by someone from Carleton, the year will be from the Carleton convention; and Year XXXI (using the formula for Carleton dates before Beltane) is 1994. The final date is January 3, 1994 of the common era.

Here are some more conversions to practice deciphering. Remember leap years.

Carleton Conversion Method

Dec 13, 1965=43 Geimredh, 3 y.r. Jan 20, 1975=81 Geimredh, 12 y.r. Aug 1st, 1988=1 Foghamhar, 26 y.r.
May 1, 1998=1 Samhradh, 36 y.r. Nov 1, 1964= 1 Geimredh, 1 y.r.
July 28, 1975= 89 Samhradh, 23 y.r.
Feb 3, 1971= 3 Earrach, 8 y.r. Oct 30, 1968= 91 Foghamhar, 6 y.r.
Mar 16, 1972=45 Earrach, 9 y.r.

Berkeley Conversion Method

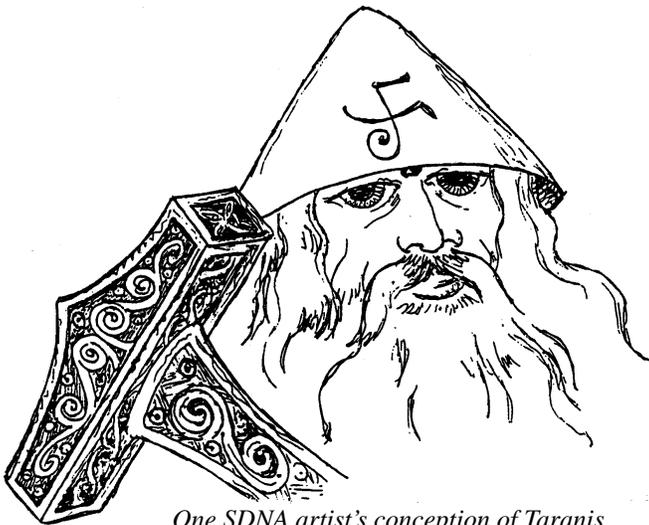
Jan 1, 1969= 62 Geimredh, 7 y.r. June 2, 1990= 33 Samradh, 28 y.r.
Nov 3rd, 1965=3 Geimredh, 4 y.r.
Dec 31, 1968= 61 Geimredh, 7 y.r. Oct 31, 1977=92 Foghamhar,
25 y.r. Nov 1,1977=1 Geimredh, 26 y.r.
Apr 20, 1979=79 Earrach, 17 y.r. Apr 20, 1980=80 Earrach, 18 y.r.
May 1, 1978= 1 Samradh, 16 y.r.

Here's a couple for you to decipher:

Carleton Conversions: 45 Earrach, 12 y.r. 45 Earrach, 13 y.r. 77 Foghamhar, 24 y.r. 39 Geimredh, 21 y.r.
12 Samhradh, 30 y.r. Jan 24th, 1964 July 10, 1978 Nov 1, 1966 Mar 3, 2000 Dec 31, 1988

Berkeley Conversions: 1 Geimredh, 36 y.r. 44 Samradh, 22 y.r. 56 Foghamhar, 24 y.r. 30 Earrach, 18 y.r.

Dec 29th, 1963 July 30, 1988 Nov 1, 1966 Jan 1, 1964 June 2, 1977



One SDNA artist's conception of Taranis

The Druid Seasons of the Year

This section written by Isaac Bonewits and Robert Larson for DC(E) contains lots of trivia about the origins of these ancient festivals. As such, this information could be useful for everyone in the Reform and can be useful.-MS

The Druid year is divided into four seasons, marked by the four Major High Days of *Samhain*, *Oimeic*, *Beltane* and *Lughnasadh* (see below).

Samhain begins the season of *Geimredh* (gee-ru), in Modern Irish an *Geimhreadh* (uN gee-ru); which is Winter, running from roughly the beginning of November till the end of January.

Oimeic begins the season of *Earrach* (u-RoCH), now an *tEarrach* (uN tu-RoCH); which is Spring, running roughly from the beginning of February till the end of April. Together, these two seasons constitute "the Winter Half of the Year", otherwise known as "the Season of Sleep".

Beltane begins the season of *Samradh* (S,u-Ru), now an *Samhradh* (un S,u-Ru); which is Summer, running from roughly the beginning of May till the end of July.

Lughnasadh begins the season of *Foghamhar* (FÛr), now an *Fomhar* (uN FÛR); which is fall or autumn, running from roughly the beginning of August till the end of October. Together, these two seasons constitute "the Summer Half of the Year" or "the Season of Life".

The Major and Minor High Days

There are four Major High Days (*Samhain*, *Oimeic*, *Beltane* & *Lughnasadh*) and four Minor High Days (Winter Solstice or "Midwinter", Spring Equinox, Summer Solstice or "Midsummer", and Fall Equinox) in the Druid year. While the Minor High Days are easy to obtain from any good astrological ephemeris or almanac, the methods for calculation of the Major High Days will vary from Grove to Grove and branch to branch of the Reform.

The most common practice for the calculation of *Samhain*, *Oimeic*, *Beltane* and *Lughnasadh* is to use the civil calendar days or eves of November 1st, February 1st, May 1st, and August 1st, respectively. Another way is to use the weekend closest to these dates. Still others use the sixth day after the new or full moon closest to each of these dates. Astrologically oriented Druids use the days upon which the Sun enters 15 degrees of each of the "Fixed Signs" of the Zodiac to wit: Eagle Point- 15 deg Scorpio, Man or Angel Point - 15 deg Aquarius, Ox Point - 15 deg Taurus and Lion Point - 15 deg Leo.

The calendar used by the Berkeley Grove of the NRDNA, as well as the SDNA and the HDNA, is that designed by Adr. Robert Larson. In this calendar the Major High Days are calculated as those days upon which the Sun hits 16 deg 18 min. inclination North or South of the Celestial Equator. This makes them come exactly half way between the Solstices and Equinoxes.

We will now, turn to some details about the Major and Minor High Days celebrated by New Reformed Druids.

Samhain (SÛ-un), known in Modern Irish as *L. Samhna* (Laa SÛu-Nu), in Welsh as *Nos Galen-graef* (that is the night of the Winter Calends), in Manx as *Laa Houney* (Hollantide Day), *Sauin* or *Souney*, is, of course, the eve of "All Saint's Day", All Hallow's Evening or Halloween. Among other things, it is the beginning of the Winter Half of the Year (the seasons of *Geimredh* & *Earrach*) and is known as "the Day Between Years." The day before *Samhain* is the last day of the old year and the day after *Samhain* is the first day of the new year (though for clarity's sake, most New Reformed Druids assign each *Samhain* to the year following it. Being a day "between years," it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination.

Samhain basically means "summer's end" and many important mythological events occurred on that day. It was on a *Samhain* that

the Nemedians captured the terrible Tower of Glass built by the evil Formorians; that the Tuatha De Danann later defeated the Formors once and for all; that Pwyll won his wife Rhiannon from Gwawl; and that many other events of a dramatic or prophetic nature occurred (see *Later Chronicles*, Chapter 5, Verses 11-14). Many of these events had to do with the temporary victory of the forces of the darkness over those of light, signaling the beginning of the cold and dark half of the year.

The Winter Solstice is a Minor High Day, usually occurring around December 21st or so of the civil calendar. Also known as Yule and Midwinter, this is a day sacred to Sun Gods, Thunder Gods and Fire Gods. Large fires were built up outdoors and a Yule Log lit indoors, in order to rekindle the dying Sun and help it to return brightly to the Northern skies. Burnt logs and ashes from Midwinter fires were kept as a talisman against lightning and house fires. It was also a custom in many parts of Paleopagan Europe to decorate *live* evergreen trees in honour of the Gods (cutting down a tree to bring indoors is a blasphemous desecration of the original concept). This is considered, along with Midsummer, the best day of the year to cut mistletoe.

Among some Paleopagans, a date on or near this (such as December 25th) was celebrated as the Birthday of the Sun God, frequently from the womb of a virgin or unmarried girl (who was sometimes also the Mother Goddess).

Oimelc (i-melc), is known in Modern Irish as *L. na FÉile Bríde* (Laa Nu fĕ-li bree-di), in Manx as *Laa'n Arragh* (Day of Spring), and as Imbolc, Candlemas and Lady Day in English. *L. na FÉile Bríde* means the day of the festival of "Saint Bridget." Brighid, Bride or Bridget is yet another Pagan deity turned by the Christians into a "saint," in order to co-opt Her worship. This goddess was a triple-aspected deity of Poetry/Divination (considered the same thing), Healing and Smithcraft, whose followers kept an eternal flame burning in Her honour.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called *L. hOimelc* (Laa Himelc). It is the festival of the lactation of the ewes. In Paleopagan days (and, indeed, until the recent past) the sheep was a very important animal, providing both food and clothing. The occasion of the birth of lambs (not to mention kids and calves) was a cause for rejoicing and a sign of life in the "dead" world of a Northern winter.

The name "Candlemas" is a Christian term for a holiday occurring February 1st or 2nd. This supposedly is in honour of a "Saint Blaise" and has no official connection with "Saint" Bridget and Her cult of fire, nor with the fact that this day was one of the four major fire festivals of Paleopagan cultures throughout Western and Northern Europe. Of course they don't mention a certain Slavic god named Vlais, Who was the Patron of cattle, wealth and war, and Who was worshipped with fire..... *L. hOimelc* begins the spring season of *Earrach*. It is also the day before St. Groundhog's Day.

The Spring Equinox, although sometimes known as the Festival of the Trees, is better known as the feast of (the Fertility Goddess) *Eostara*, or "Easter". It is a celebration of the returning of life to the Earth. Rabbits, eggs and children are sacred at this feast and Pagans in need of fertility talismans now colour hollow eggs and pass them through the ceremonial fires (quickly) to take home and hang over their beds and in their barns. A fascinating source of almost forgotten Paleopagan symbols can be found by examining carefully the fantastically decorated eggs produced by folk artists from Europe (especially Eastern Europe and Russia), Mexico and South America.

A Minor High Day, in usually takes place around March 21st or so. On the night before, some Hasidic Druids stayed up until dawn, reading meditations about trees, eating the fruits of various trees and singing hymns about trees. Among many Paleopagan cultures in

Southern Europe, the Spring Equinox was the date of the New Year (instead of Samhain, as it is among the Celts) and indeed, many Druids refer to this holiday as "the New Year for Trees". Adding a bit to the confusion is the fact that some Neopagan groups call *this* holiday "Lady Day".

Beltane (bauL-Ti-Ni, or bauL-Hi-Ni), known in Modern Irish as *L. Bealtaine* (Laa bauL-Hi-ni, or Laa baul-Ti-ni), in Welsh as *Galan-Mai* (calends of May), in Scottish Gaelic as *Baltiunn*, and in Manx as *Shenn da Boaddyn*, *La Boaldyn*, or *Laa'n Tourey* (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgistag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year (the seasons of *Samradh & Foghamhar*) and is a festival of unalloyed joy.

A very large number of important mythological events are connected with this day. It was on a *Beltane* that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a *Beltane* that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld) was lost by them and later (on another May Eve) was found by Teirnyon Twryf Vliant (and eventually restored to Them). On every first day of May "till the day of doom," Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events, again, as all over Europe, have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holiday? And can you guess why Adam Weishaupt chose Walpurgistag as the day to announce the founding of the Bavarian Illuminati, and why the date at which the forces of evil later tired to Imannetize the Eschaton?

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, by at least one Neo-Pagan group, as *Beltane!*), it shares mythical elements with both *Beltane* and *Lughnasadh*. Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Lugh Sun God (or between the evil one and the good one), Who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

In those areas *where it is safe to do so*, Neopagans frequently will light cartwheels of kindling and roll them down from the tops of high hills, in order to symbolize the falling of the Sun God.

Lughnasadh (Loo-Nu-Su) is known in Modern Irish as *L. L'nasa* (Laa Loo-Nu-Su), in Welsh as *Gwyl Awst* (August Feast), as *Lla Lluanys* or *Laa'n Ouyr* (Day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honour of his Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time (it's almost a duty!) by all enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old *slivovitz* (plum brandy) at this time, but it's their stomach lining!

This holiday is a day of mixed joy and woe (Irish wakes are an *old* tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of *Foghamhar* begins.

The Holidays of the Schismatic Druids of North America

The last big holiday of the year, the Fall Equinox (sometimes called Michaelmas and the Feast of the Hunters) is a Minor High Day occurring somewhere around September 21st or so. This is a Thanksgiving feast and signals the beginning of the Hunting Season (for deer and other large game) in many parts of Europe and North America. Thus, it is dedicated to the Hunting and Fishing Gods and the Gods of Plenty, in thankfulness for benefits received and hoped for. Outdoor picnics in the woods are a popular Druid tradition in those areas where the weather is still good at this time of year. Hunting magic may be minimized by those Groves living in areas where game is a little dear.

Other Important Days:

Various branches of the Reform may add more holidays and celebrations in honour of different gods and goddesses to the above list. Those for the Schismatic Druids of North America will be found in the SDNA Calendars.



One SDNA artist's conception of Braccacia

The following were some of the additional Holy Days and Feast, recommended for celebration by members of the Schismatic Druids of North America, the Hasidic Druids of North America and various affiliated and nonaffiliated Neopagan groups and individuals.

Although it is best to celebrate each holiday on the date(s) given, they are usually observed on whatever nearby date happens to be convenient. Notes on additional customs associated with the Major and Minor High Days will be found in the *Tally of the Years* and elsewhere in the *Druid Chronicles*.

November 10-11: Festival of Thanksgiving to the Gods of Harvest, Hunting, Fishing and Plenty. Have an absolutely gigantic feast. This festival is often postponed until the fourth Thursday of the month.

November 22: Feast of Oberon and the Divine Musicians. Have the biggest Bardic Revel you can manage. Do something nice for the Bards in the Grove.

November 30: Feast of the Gods of the Crossroads; dedicated to the deities Who guard the paths between the living and the dead, and between this world and all others. Time to consider your attitudes about Death, to study shamanism and to practice teleportation and apotation.

December 8-9: Festival of the Conception of the Earth-Mother. Meditate upon the immaculate conception of Life from the primeval seas, billions of years ago. Make a statue of the Mother out of clay or rock.

December 13: Feast of Belisama, Goddess of Light, Wisdom and at least one River in Britain. A young woman with a crown of candles in her hair should wake the members of your household, carrying a trayful of coffee and various munchies.

December 21-22: Festival of Taranis, God of Fire, Lightning & Thunder. Burn a Winter Solstice need-fire and have a feast (on goat meat if possible), retell stories of Taranis, Thor, Donner and other related Gods.

December 25-27: Festival of the Birth of the Sun. Gifts should be exchanged and many parties held.

December 28: Feast of the Divine Children. In honour of all the Gods of Youth, special events should be held for all the girls and boys in your Grove.

December 29-31: Winter Festival of Wine and Pleasure. It is obligatory to become intoxicated and sexually sated, so hold the biggest feast and orgy you can manage.

January 6: Feast of Sirona, the Goddess of Rivers. Rivers in your vicinity should be blessed by your local Arch-Druid and hymns of praise to various river deities sung. Go fishing.

January 24-26: Festival of Braciaca, God of Brewing, Intoxication and Altered States of Consciousness. It is obligatory to become intoxicated.

February 14-21: Festival of Love, dedicated to Danu and Cernunnos, as well as other deities of Fertility. It is obligatory to make love.

March 1: Feast of Merddyn, Patron of Wizards. Do something magical. Read an Arthurian legend.

March 3: Feast of Rhiannon, Goddess of Horses, Patron of Mothers and Queen of the Welsh Otherworld.

March 11: Feast of Angus Og, Warrior. Practice using your ritual weapons. Learn to sword fight.

March 17: Feast of the Druid Amhairghin. Celebrate Irish Paganism.

March 21-25: Spring Festival of Wine and Pleasure. Hold a feast

and orgy and invite all your friends. The 25th is also the Feast of Young Mothers, so do a good deed for the ones you know.

- April 1: Feast of the Spring Fool.** Do something silly just because it feels good. Or take the day off and go fishing. Or sit on a hill and herd clouds.
- April 5: Feast of Alexander Nevsky, Warrior.** Nevsky was a Slavic Viking who led a Pagan army into battle on April 5, 1242 c.e. against the Christian Teutonic Knights, luring them out onto the thin ice of Lake Chud (near Pskov). His victory over them marks one of the very few clear-cut victories of a Pagan people against the forces of Christian imperialism (even if the Russian Orthodox Church did later turn him into a "Saint"). This is a day on which to practice pride in being Pagan, and on which to contemplate our hope for total freedom someday.
- April 23: Feast of Oghma, the God Who Binds.** He is a mighty Warrior and the Inventor of Ogham Writing. Spend the day learning and practicing this alphabet. Or go out net fishing.
- May 1: Feast of the Illuminati.** Anniversary of the public founding of the Bavarian Illuminati. Investigate a conspiracy, or start one.
- May 18: Feast of Cernunnos, the Horned God of Lust and Hunting.** Celebrate British Paganism. Go hunting. If you can't go hunting, go lusting. On this day, a man should be granted any sexual desire he may express. [if it were only that easy. —Ed]
- May 24: Feast of the Dark Goddess.** Celebration of the Goddesses Babh, Morrighu, Macha and other Demon Killers. This is based on the Romany feast for their patron Goddess, the Black Kali from India. Meditate upon the beauty of an angry woman.
- May 25: Feast of the Two Ladies.** Celebration of the other two aspects of the Triple Goddess, those of the Virgin/Harlot and of the Mother (the third aspect being that of the Old Woman). Meditate upon your concepts of womanhood and why you have them.
- June 13: Feast of Epona, Goddess of Horses.** Go horseback riding and spend the day appreciating our equine friends. Buy a kid a horse book.
- June 18-22: Festival of the Bards.** Hold a big Bardic Revel, with as much singing and dancing as possible. It is also a traditional time for Puberty Rites, so adolescents who are ready and willing should be initiated.
- July 2: Feast of Expectant Mothers.** Meditate upon the mysteries of conception and pregnancy. Bring some pickle and ice-cream to a friend.
- July 22-24: Summer Festival of Wine and Pleasure.** Time to hold an outdoor feast and orgy.
- August 6: Feast of Lugh, the Shining One.** Meditate upon the power of the Sun Gods.
- August 15: Feast of Our Lady Queen of the Heavens.** Celebration of the Star/Moon/Mother Goddess. Take a High Priestess out to dinner and give her the best night you can.
- August 23-25: Festival of the Heroes.** Dedicated to all those brave Pagan warriors who fell before the invading Christian armies. Meditate upon the values of the honourable warrior.
- September 8: Feast of the Birth of the Mother.** Celebrating the birthday of the physical incarnation of the Goddess. Give a birthday celebration for every mother in your Grove.
- September 26: Feast of the Druid Taliesin.** Spend the day reading or telling his stories. Celebrate Welsh Paganism. Compose a poem.
- September 27-28: Festival of the Demon Slayers.** Now that the

days are really starting to get short, it is good to meditate upon the fact that not all Gods of Darkness are Evil. This festival is to honour both the Light Gods and the Dark Gods who slay Demons, Formors, Giants and other enemies of Life.

- October 1: Feast of Chwerthin, "the laughing one."** Tell jokes, make outrageous puns, pontificate at ridiculous length, while being as amorous as possible.
- October 2: Feast of the Guardian Spirits.** Give love, respect and honour to your own Guardians.
- October 7-9: Autumn Festival of Wine and Pleasure.** Hold a mid-harvest feast and get as intoxicated as you can manage. Then hold a good enough orgy to keep you warm through the next few months.
- October 12: Feast of the Autumn Fool.** Play practical jokes upon those who actually enjoy them. Talk pompously all day, make fun of ascetic occultists, make a Great Beast out of yourself.
- October 24: Feast of the Inhabitants of the Air.** Meditate upon and try to communicate with Nature Spirits. Attempt intimate relations on the Astral.
- November 2: Feast of the Ancestors.** Spend the day reading and thinking about your ancestors. Light a candle or two for them. Invite them to the Samhain feasting to take place next week.

You, of course, are welcome to create your own holidays.

Conclusion to Part Four

As you can tell, most of the material in this section is considered irrelevant trivia to most of the Reformed Druids. I hope that you have found it amusing, because I laugh out loud everytime I read certain sections. The mere idea that any Reformed Druid (such as myself) could actually be bothered with such a complicated mess of materials, forces me into hysterical laughter.

None of the material in this section should be considered unalterable dogma, it merely a collection of customs and terms that have been used over the last 33 years. There is no reason why most of them cannot be replaced with new ideas.

Yours in the Mother,
Michael

