



ALBAN EILIR

THE SPRING EQUINOX
CEREMONY OF
THE ORDER OF BARDS
OVATES & DRUIDS



ALBAN EILIR THE SPRING EQUINOX

21/22 MARCH – NORTHERN HEMISPHERE

21/22 SEPTEMBER – SOUTHERN
HEMISPHERE

Winter sometimes seems so long, that we could be forgiven for wondering whether Spring will ever return. But the Goddess of Spring is merely sleeping through the darkness of Winter, and while she stirs at Imbolc, she is truly awake by the time of the Spring Equinox.

The forces of light are equally balanced with the forces of darkness at this time, but light is on the increase - and will reach its apogee at the Summer Solstice three months later.

The four festivals of the two solstices and the two equinoxes are solar - being markings of the times of longest and shortest days with the solstices, and of times of equality between day and night with the equinoxes. The four 'fire festivals' that occur between the solar festivals are lunar, and so we see in the Druidic calendar a balanced flow between lunar and solar celebrations.

The symbolic plant of the Equinox in Druidry is the trefoil or shamrock, which is also customarily worn on St.Patrick's Day, 17th March - almost at the time of the Spring Equinox. The usual explanation for the use of the shamrock is that St Patrick once used its three-leaved shape to illustrate the doctrine of the Trinity, but in fact shamrock is probably the national emblem of Ireland because of its earlier Druidic associations, and it is seen by some authorities as a survival of the *trigmetra*, a Christianised wheel or sun symbol.

The three-fold green leaves of Spring in the Druid ceremony and in the Irish buttonhole on St.Patrick's day bring us back, then, not only to the Sun God and the doctrine of the Trinity (which some say evolved from Druidry), but to the teaching of the Awen, and to the concept of the Triple Goddess - for Artemis, the Triple Moon Goddess of the Greeks, fed her hinds on trefoil.

In Druidry, Spring is considered so important, that three festivals are dedicated to this season: Imbolc, marking the first stirrings of Spring, Alban Eilir marking its more obvious beginning, and Beltane marking the time of its fullness, before it develops into the very different quality of Summer. The following quotation by Nuinn, elaborates on this theme:

‘Spring with the Druid movement is at least a triple celebration. One could indeed take it back even to the Winter Solstice, with the rebirth of light. However, beginning with Imbolc or Brighid as the first of a trio, we have the First Plough, the washing of the face of the earth and eight lights because this is a distinctly mother goddess occasion (Purification of the Blessed Virgin Mary and Candlemas in Christianity). So we have the use of earth, water and light.

The second festa is the Spring Equinox, Alban Eilir. Here, in the open air again, if we celebrate at Parliament Hill, we have the use of the Stone of Free Speech (earth), the fire of spring (the censor) and the sword of aither or spirit: and transformed water (wine) is given by the Spring Lady, as well as the atom-seeds for growth.’

Alban Eilir, at the point of balance between Imbolc and Beltane, is at the point of balance too between day and night, and it is a perfect time to open to the quality of balance in our own lives.

THE RITE OF SPRING

Alban Eilir, the Spring Equinox, arrives around March 21st. The sun is growing in strength and now the daylight is at last equal to the hours of darkness. Although it is very likely that the Druids of old celebrated this time of year, no definite traces of an ancient Celtic celebration have survived, most likely because the Church festival of Easter took its place. Yet this is named after an Anglo-Saxon goddess of spring, Eostre, whose sacred animal was the hare - the original Easter bunny. Many believe that the determined efforts of the early church to institute a separate date for Easter point to a popular pagan rite of spring, long since forgotten. And in folk custom and belief, we can still discern signs that people were celebrating the rebirth of the earth as much as the resurrection of Christ at this time. For at this time we cannot help but be affected by the rising current of the life force as it courses through the veins of Earth and all her creatures.

For example, a parish priest in 13th century Scotland was brought up before the bishop for having celebrated Easter week ‘according to the rites of Priapus.’ Apparently he had gathered together the young women of the town and encouraged them to dance around an unambiguously phallic standing stone, singing all the while. In Victorian times in the Welsh Border country, every Easter Monday the men carried a chair around the houses decorated with greenery, flowers and ribbons. Each woman in the household sat on this chair and was lifted high into the air. Sometimes her feet were sprinkled with water from a bunch of flowers and the person responsible claimed a kiss as a reward. (Dew was a symbol of sex and fertility in ancient times). This ceremony of “Lifting” was said to celebrate the Resurrection, but it may have been an echo of earlier rites to the goddess of spring. Likewise, eating hot cross buns on Good Friday may not have originally had anything to do with the Crucifixion. In classical Rome, cakes marked with an equal-armed cross, perhaps to represent the four lunar quarters, were buried at the nearest crossroads as sacrificial offerings to the moon goddess Diana. March 25th is Lady Day, dedicated to Mary, and it is well known that Marian feasts may once have been dedicated to a pagan goddess.

In the south of Wales, an old Shrovetide custom appears to have its roots in an ancient rite of the Spring Equinox. Two teams, composed of all the young men in the village, would assemble in the village square for a football match that they played over the length and breadth of the community, and which often lasted the entire day. Each team tried to kick the ball – an inflated bull’s bladder covered with leather - past one or the other end of the town. Studies of indigenous cultures indicate that ball games have a solar significance: perhaps the Welsh custom had its roots in an ancient ritual where the ball represented the sun, and its passage across a goal line symbolized the sun’s passage across the boundary between light and darkness. Easter eggs, too, are ancient symbols of springtime. In some areas, children decorated hard-boiled eggs for the traditional egg rolling game, or “trundling,” where they set the eggs rolling down a hill. Some have seen a relic of sun worship in this custom, where the eggs represent the sun on its course through the heavens.

In most parts of the British Isles and Ireland, the lengthening days meant changes in daily lives. Until quite recently in Wales, this time marked the end of the months known as *amser gwylad*, the indoor winter period that began at the Autumn Equinox. In some areas, the changeover was ritually observed when a maidservant ceremonially handed to her mistress the large candle that had lit the house during the winter months. In its place, a wooden candle was set upon the dining table in its place. From now on, the household would go to bed at nightfall, and rise with the sun.

In many areas, the warmer weather meant that it was time to plough and sow. Up until modern times in Ireland, families assembled in one of the fields for the ritual ‘turning the sod,’ accompanied by prayers. Now the ploughing could begin, preferably on the lucky day of Friday, or, best of all, on Good Friday. The ploughman led his horses in a sunwise direction, to invoke the sun’s blessing on his work. When he yoked and unyoked his team, he made sure their heads faced south. The sower began his work with the solemn words, “In the name of God,” and his first job was to give the horses a handful of seed from his bag and throw a clod of earth upon their rumps. Mixed in with the seeds were ashes from the hearth-fire, or better still, ashes from the midsummer bonfire, for the protection and luck of sacred fire.

On the borders of Wales, families used to go out into the fields on Easter Sunday to call on the Corn Spirit for a good harvest. They picnicked on a meal of plum cake and cider, then solemnly poured a libation on the earth and buried a piece of the cake, while saying prayers for the farmer and for a good crop. After the feast, they joined hands and danced across the field. A West Country Spring blessing captures this spirit:

4

Good luck to the hoof and horn
Good luck to the flock and fleece
Good luck to the growers of corn
With blessings of plenty and peace!



LIVING THE WHEEL OF THE YEAR

The Spring Equinox represents a time of celebration and joy in anticipation of the Spring and Summer that is to come. In this sense, it is a time for planning and expectancy. It is also a time of Promise – in anticipation of the fulfilment of that promise which will occur with the harvest in the Autumn. When you celebrate this festival, at the central point in the ceremony you could spend a while meditating on the Spring and Summer that lie ahead, and on your goals and expectations for this time. Or in meditation you may find a unique, individual way to celebrate the Spring Equinox which is exactly right for you at this time.

If you're not planning a ceremony as such, or in addition to your celebration, here are some suggestions for things you can do to acknowledge and attune to the energy of the time

ASSOCIATIONS TO ALBAN EILIR PLANTING, PROMISE, BALANCE, TREFOIL/SHAMROCK, AIR. YELLOW.

Plant some seeds – in the garden, in a window box or plant pot.

Make a commitment to care for these plants as they grow.

Go to the library or bookshop and find a book in a totally new area that seems really fascinating and that you will really read.

Do something for 12 hours, e.g. wear a garment, listen to a composer.

Open the window.

After the birth of a child, plant a fruit tree for them.

Dance or movement meditation: Dance to the rhythms of your breath. Give and receive with your arms. Dance with feathers, scarves, or long ribbons.



ALBAN EILIR SOLO CEREMONY

Prepare a bag or small pile of potting compost in the North; some seeds of a native plant that you like in the East (ideally a flowering plant); a cup or pitcher of water in the West (this can be the same as the bowl used for consecrating); an incense burner or your fire-bowl or a small fire in the South, with ashes in it. At the centre have a small earthenware plant pot and a candle or fire as well as your spiritual journal or a notebook and pen. Have candles lit in all the Quarters as well if you like. Have your spiritual journal or a notebook and pen ready at the centre.

THE OPENING

Enter your circle from the West. On entering, pause for several breaths, consciously leaving your daily concerns aside, allowing yourself to relax. Feel the earth beneath you and the sky above you, feel yourself grounded and centred. Sitting if necessary, perform the Light Body exercise. If you wish, you can now visualise your Sacred Grove. This is a good time to chant a few AWENS to 'warm up' your voice. It also helps you to feel connected, centred and relaxed.

Move sunwise to the East, pause and make a salutation, such as

O Spirit/Great Spirit/God(s)/Goddess(es) (choose a term you feel comfortable with), I ask for your blessings on this my ceremony of Alban Eilir. (pause, then turn to face inward) O Spirit of this circle, Spirit of this place, I ask for your blessings, guidance and inspiration on this my ceremony.

6 *Then complete the circuit and stand again in the West, facing inwards. Take a few moments to meditate on peace, and to feel peace within you. It may help to find an image that you associate with peace, which you can then use to help you awaken the feeling within yourself. Some examples are a quiet lake; a sphere of soft light; or a particular colour. If you are not very visual, you could try imagining a piece of music, or a musical note or chord, or simply the sound of the word 'peace' as you say it to yourself. Notice also how your body feels: let yourself breathe peace. If you like, you could say the Druid Prayer for Peace*

*Deep within the still centre of my being, may I find peace.
Silently within the quiet of the grove, may I share peace.
Gently within the greater circle of humankind,
May I radiate peace.*

*Then walk to the North, face outward, and say
May there be peace in the North.*

As you do, imagine peace flowing out to the North – picture it as it flows through your neighbours' homes and gardens, out across roads and forests, across towns and cities, all the way across the Earth.

Then turn and cross the circle to the South (skirting round the central fire or candle if you have one) and repeat. Then to the West, then across again to the East. Then step toward the centre and turn around in a full circle, saying

May there be peace throughout the whole world.

Now return to the West, facing centre, and, if you choose, say the Druid's Prayer:

*Grant, O Spirit/Great Spirit/God(s)/Goddess(es), thy protection,
and in protection, strength,
and in strength, understanding,
and in understanding, knowledge,
and in knowledge, the knowledge of justice,
and in the knowledge of justice, the love of it,
and in the love of it, the love of all existences,
and in the love of all existences,
the love of Spirit/Great Spirit/God(s)/Goddess(es) and all goodness.*

Chant more AWENS.

Then, moving around to start at the East, cast your circle as taught in Gwers Seven, trying to visualise it clearly as you do so. Perhaps you can hear it, or feel it, as well as see it. Notice that the circle creates a container: feel yourself to be contained. When you have completed the circle and are again standing in the East, face in to the centre and say:

This is sacred time. This is sacred space. I am fully present, here and now.

Now, if you have learnt how to do this, bless and consecrate your circle with Water and Fire, then stand at the East. (Leave out this stage if you have not yet learned how to do this). Then turn to face outwards, and raise one or both hands in salutation and say:

7

With the blessing of the hawk of dawn soaring in the clear pure air, I call upon the powers of the East.

See the clear blue sky above and ahead of you and feel the blessing of the dawn and of the hawk, and sense power flowing into your circle from this direction. Then turn and walk sunwise to the South, and facing outwards say

With the blessing of the great stag in the heat of the chase, and the inner fire of the sun, I call upon the powers of the South.

See warm southern lands before you in the noon-day sun – sense the blessing of the stag and feel power flowing into your circle from this direction. Then walk sunwise to the West, and facing outwards say

With the blessing of the salmon of wisdom who dwells within the sacred waters of the pool, I call upon the powers of the West.

See the sun setting over the sea or a lake – sense the blessing of the salmon, and feel power flowing into your circle from this direction. Then walk sunwise to the North, and facing outwards say

With the blessing of the great bear of the starry heavens and the deep and fruitful earth, I call upon the powers of the North.

Gaze into a clear night sky – see the stars shining in the darkness, sense the blessings of the bear, and the Great Bear, and feel power flowing into your circle from this direction.

Then turn to face into the circle, and move your attention to the earth beneath you. Sense the energy of the earth flowing up into you, and the energy of the sky flowing down into you – meeting in the centre of your Being. Feeling connected to both Earth and Sky, say

May the harmony of my life and of this circle be complete.

THE RITE

Stand at the centre and say

Now, at this time of the Equinox, are day and night in perfect balance. I stand at the threshold of light and dark. Though I come to this gateway time after time, never come I to the same Gateway twice. Today I shall pass once more through this Gateway, that is ancient yet ever-new, and enter the bright half of the year.

8

Sit down at the centre, enter into a meditation on what you would like to seed in your life right now, what new beginnings you would like to make, and how you can best help your seeds to grow.

When you're ready, pick up the earthenware pot in your hands and hold it - what does it represent? It is round, receptive, empty - a vessel, a carrier, a container. Allow yourself to identify with it, feel yourself also as round, receptive and open. You may feel yourself to be like the pot you're holding, or you may imagine yourself as a pot of a different shape, size, colour, material, texture.

When you're ready, take the pot to the North, and fill it with the compost, saying

This earth will support me.

Then to the East, and place a seed in the soil, saying

This seed will inspire me.

Then to the South, sprinkle some ash on the soil, saying

This ash will nourish me.

Then to the West, pour some water on it, saying

This water will bless me.

Then face the centre, raise the pot to the sky and say

May the shining Sun be a father to me.

May the glowing Moon be a mother to me.

May the Lights of Heaven and Earth guide me on my journey.

If you wish, spend some time in meditation, then record your experiences of the ritual in your journal or notebook then perform

THE CLOSING

Stand at the East facing the centre, and say

It is the hour of recall. As the fire/light dies down, may it be relit in my heart. May my memory hold what the eye and ear have gained. *Now extinguish the central candle. Alternatively you can say:* As the radiance of this ceremony fades let it remain as a light in my heart. May my memory hold what the eye and ear have gained.

Chant AWENS. Then say

May the spirits of the Four Directions be thanked for their blessings.

Walk sunwise to the North, face outwards and with raised hand/s in salutation say

In the name of the great bear of the starry heavens and of the element of earth, I thank the powers of the North.

Then Walk counter-sunwise to the West, face outwards and with raised hand/s in salutation say

In the name of the salmon of wisdom and the element of water I thank the powers of the West.

Then Walk counter-sunwise to the South, face outwards and with raised hand/s in salutation say

In the name of the great stag and of the element of fire, I thank the powers of the South.

Then Walk counter-sunwise to the East, face outwards and with raised hand/s in salutation say

In the name of the hawk of dawn and of the element air, I thank the powers of the East.

Turn to face the centre again, and pause to feel that the energies of each direction have ceased to flow into the circle. Then say

May the harmony of the land be complete.

Then uncast the circle counter-sunwise, return to the East and say

May the blessings of the Goddess/God/Spirit/Great Spirit be always with me. I declare this ceremony of Alban Eilir is closed in the apparent world. May its inspiration continue within my being.

Then make whatever closing salutations you wish to the East, and exit sunwise.

P.S Don't forget to take your plant pot with you as you leave your sacred space, and look after it!



ALBAN EILIR GROUP CEREMONY

A meditation on the seed, and what each one would like to seed in their own lives now is ideal preparation for this ceremony.

ADDITIONAL ROLES – Mabon, Lady

PREPARE: The Mabon will need a bunch of trefoil (shamrock/clover) or similar three-leafed plant, and a bunch of flowers appropriate to this time in your region. The Lady will need seeds and wine. More seeds, and small pots of earth (one for each participant) to be placed at the centre in advance. Like the flowers, the seeds should be native to your region.

THE OPENING

Each person enters from the West and circles sunwise to salute the East before taking their place in the circle.

HERALD : By the power of star and stone,
By the power of the land within and without,
By all that is Fair and Free,
We welcome you to this rite of Alban Eilir
In the grove/seed group/family/etc. of...

WEST: We have come from East and West, North and South to be here together today. *(All join hands)*

11

DRUID 2: Let us take three breaths

Together with the Earth beneath us....

Together with the Sky above us....

Together with the Sea around us...

NORTH: With the blessings of Earth, Sea and Sky may our ceremony begin!
(All release hands)

DRUID 1: (*Saluting East and facing outwards*) O Spirit/Great Spirit/God(s)/Goddess(es) (*Choose a term you feel comfortable with*) we greet you and honour you, and ask for your blessings! (*face inwards*) O Spirit of this place, O Spirit of this circle, we ask for your blessings, your guidance, and your inspiration on this our ceremony.

DRUID 2: Let us begin by giving peace to the quarters, for without peace can no work be.

(*Moving to salute each direction in turn, crossing the centre of the circle, then returning to place in the West*)

May there be Peace in the North.

May there be Peace in the South.

May there be Peace in the West.

May there be Peace in the East.

ALL: May there be peace throughout the whole world.

DRUID 1: Let us join in this prayer that unites all Druids:

ALL: Grant, O Spirit/Great Spirit/God(s)/Goddess(es), thy protection,
and in protection, strength,
and in strength, understanding,
and in understanding, knowledge,
and in knowledge, the knowledge of justice,
and in the knowledge of justice, the love of it,
and in the love of it, the love of all existences,
and in the love of all existences,
the love of Spirit/Great Spirit/God(s)/Goddess(es) and all goodness.

12 **ALL:** 3 AWENS

DRUID 1: Let all disturbing thoughts be laid aside. (*Casts circle sunwise, while Druid 2 says*)

DRUID 2: The circle of our horizon – of our lives and lands, of time and of the year, of seasons and of goodness, of birth and of growing, of dying and of rebirth....

The circle can either be cast with a wand, staff, sword or forefinger, or in the following way - particularly if children are present - SOUTH: Let us mark out this circle with symbols of the season. (*Children/adults sprinkle confetti or seeds, flowers, petals or leaves in circle sunwise around participants while Druid 2 speaks as above*).

DRUID 2: As this circle is cast, the enchantment of the apparent world subsides. We stand together in the eye of the sun/by the light of the stars, here and now, between past and future. The earth below us, the heavens above us, and the circle/stones/trees/sea around us. This is sacred time. This is sacred space.

DRUID 1: Now let us consecrate this circle with Water and with Fire.

WEST or WATER BEARER: May our circle be purified and blessed with the Element of Water. (*moves sunwise with water*)

SOUTH or FIRE BEARER: May our circle be purified and blessed with the Element of Fire. (*moves sunwise with candle/incense*)

DRUID 1: We gather as equals, in our physical form here upon the earth. Each presence is a blessing, and with every breath we take, we breathe light and life into this circle.

DRUID 2: Let the four directions be honoured, and let the gateways of the Quarters be opened, that power and radiance might enter our circle for the good of all beings.

EAST (*turning and facing outwards*): With the blessing of the hawk of dawn soaring in the clear pure air, we call upon the powers of the East.

SOUTH (*turning and facing outwards*): With the blessing of the great stag in the heat of the chase, and the inner fire of the sun, we call upon the powers of the South.

WEST (*turning and facing outwards*): With the blessing of the salmon of wisdom who dwells within the sacred waters of the pool, we call upon the powers of the West.

NORTH (*turning and facing outwards*): With the blessing of the great bear of the starry heavens and the deep and fruitful earth, we call upon the powers of the North.

All four then turn to face into the circle.

ALL: May the harmony of our circle be complete.

THE RITE

EAST: I proclaim the festival of Alban Eilir: the Light of the Earth, at the time of the Spring Equinox.

WEST: I proclaim the symmetry of day and night.

SOUTH: I proclaim the equipoise of summer and winter.

NORTH: I proclaim the time of natural balance.

EAST: Glory to the shining ones, the hosts of heaven.

WEST: Glory to the powers of the green earth and its waters.

SOUTH: Glory to the powers of Sun and Moon.

NORTH: Glory to the powers of the underworld and of the inner darkness.

HERALD: Now are day and night in perfect balance. We stand at the threshold of dark and light. Today each one of us shall pass through this doorway, as we enter the bright half of the year. Behold, the Mabon approaches as the harbinger of Spring.

MABON: *having waited outside the circle in the East approaches DRUID 1 saying:* In this cluster of trefoil, I offer you the symbol of Alban Eilir.

DRUID 1: *receives trefoil and brings Mabon into circle :* We thank the Mabon for this gift, signifying the living power of the Three Bars of Light in the trefoil that springs up in the footprints of the Lady Ceridwen.

14 **MABON:** *approaches West saying:* I offer to this circle and for this celebration, these flowers, symbol of the spring that is here.

DRUID 2: *receives flowers:* We thank the Mabon for this gift, signifying the rising powers of light. (Pause) There is one who stands outside our circle. She is the Lady Ceridwen, and I ask her now to enter - that we may bid her welcome.

LADY: *having waited outside the circle in the west approaches DRUID 1 saying:* I come to bear the offering and augury of plenty to this circle. At this time of equal day and night, I bring the seeds and the wine of earth - seeds which have grown and wine that is ripe from the nether years. (*Handing seeds and wine to Druid 1*) They are gifts for you, the elders and guardians who have kept, and give, the seeds of knowledge, the wine of the wise.

DRUID 1: From the earth its promise, from the Lady her gracious gifts from upland and plain we thankfully take the seeds and wine. From that which is offered we build again the temple and song of the Alban Gate. *Sprinkles wine and sows seeds upon the earth.*

We will now meditate. In the centre burns the sacred fire/candle flame. Let us now in perfect love and perfect trust, centre ourselves in peace and in power within the Sacred Grove. (*Brief Meditation*)

EAST moves toward the centre of the circle. NORTH and SOUTH go to stand in the east and face each other to form a gateway. EAST calls the name of the first person next to eastern gate (on southern side), who walks sunwise around the outside of the circle to the east, and waits with eyes closed. NORTH, standing on the person's right and SOUTH, on his left, each place a hand on his shoulder. They join their other hands to form a barrier in front of him. NORTH and SOUTH whisper simultaneously in his ears.

SOUTH: Father, Sun, Spirit

NORTH: Mother, Moon, Body

Then, **EAST:** Wake and cross into the light.

As EAST calls this, NORTH and SOUTH raise the barrier of their arms to form an archway and the participant opens their eyes, passes through into the circle and regains their place. When each participant has passed through and returned to his place:

DRUID 1: As seeds are sown in earth so they are sown in our hearts, in our minds and in our lives.

Optional:

DRUID 2: Let each in turn step forward and speak of that which they wish now to seed in their own lives.

When all who wish have done so

EAST: *following behind North puts a seed into the soil of each participant saying:* I speak for the seed of Life now and forever. Be renewed!

DRUID 2: *sprinkles water on each container, saying:* I speak for the blessings of water, the power of love, now and forever. Be blessed!

LADY: *places her hands around the hands and pot of each, saying:* May the warmth and light of the growing days bring seed into fruit.

DRUID 1: At this time of equinox, we ask and give thanks for the blessing of Gearr, the sacred hare, (*or another animal or being associated with Spring in your region*) that we may welcome the promise of rebirth, the blessing of the Goddess, and the guidance of our intuition.

THE CLOSING

DRUID 2: It is the hour of recall. As the fire/light dies down let it be relit in our hearts. May our memories hold what the eye and ear have gained.

All hold hands.

ALL: (*3 times, pausing between each*)
We swear, by peace and love to stand,
Heart to heart and hand in hand.
Mark, O spirit, and hear us now,
Confirming this, our sacred vow.

All Chant CASCADING AWENS.

16 **DRUID 1:** May the spirits of the Four Directions be thanked for their blessings.

NORTH: In the name of the great bear of the starry heavens and of the element of earth, we thank the powers of the North.

WEST: In the name of the salmon of wisdom and the element of water we thank the powers of the West.

SOUTH: In the name of the great stag and of the element of fire, we thank the powers of the South.

EAST: In the name of the hawk of dawn and of the element air, we thank the powers of the East.

All Turn to face the centre again.

ALL: May the harmony of the land be complete.

Circle is uncast counter-sunwise.

DRUID 1: May the blessings of the Goddess/God/Spirit/Great Spirit be always with us. I declare this ceremony of Alban Eilir is closed in the apparent world. May its inspiration continue within our beings.



NOTES



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