

Invitation from Con and Niamh Connor
Candlefield, Trien, Castlerea, Co.Roscommon

We, Niamh and Con, feel a responsibility to take positive action to restore our shared and unique Celtic Gaelic culture. We invite you to join us in full involvement in a shared Celtic Path. We see this restoration happening by recreating bonds of trust between like-minded households. We have made our public proclamation as Indigenous Celtic Gaels* and we breathe life force into this claim by living an indigenous way of life. We wish to organise ourselves as Indigenous Celtic Gaels in a manner that honours our ancestors and provides us all with a safe and abundant livelihood for our families today.

The Irish State is corrupt and a perpetrator of serious harm to the land and to people of the land. We believe the strongest action we can take right now is to support each other in becoming independent of that completely corrupt State. We are not setting up a new political party within a corrupt state, nor are we directly opposing the State or attempting to create a solution for the entire population, we are organising ourselves to live our lives as Sovereign Indigenous Celtic Gaels of Éire.

We believe that by sharing our energy we multiply the shared benefits. We have designed a framework which we feel honours our ancestors and facilitates us to restore our livelihoods with respect for each other and our living connections to the Land, Sea and Sky of this beautiful country. We are now seeking to create a network of alliances organised as a Tuath Mór. A Tuath is grouping of organised sovereign people living a traditional way of life on the land and a Tuath Mór is a grand alliance between these people – the closest English term being a Celtic Nation.

Throughout our written documentation we have used political terms such as indigenous and native, supreme being and religion and we have referenced international human rights declarations. We have been learning from other native peoples who have treaties with the occupying Imperial States on their Indigenous Territories. We know we have an inherent right to self identify as indigenous and to declare ourselves individually and collectively as belonging to this Land. This naturally leads on to exercising our inherent right to self govern. This 'right' emanates from our prior occupation on this Land and from our belief that we have a spiritual agreement with Nature which places a responsibility upon us to live a culturally appropriate livelihood.

Our interactions with the State have not been to ask for indigenous status or to be 'granted' the right to self government, but simply to have our pre-existing rights recognized within the state's administrative mechanisms. This does not give any indigenous man or woman superior rights to that of a citizen of the State of Ireland, nor does it give anyone a 'get out of jail free card' but it does compel the State of Ireland to engage with us as Indigenous People under the terms and agreements of international treaties.

We are in a transitional phase and are very aware of the violence that the State is capable of. We do not wish to put ourselves, friends or families in the line of direct fire. We wish to network and co-create fertile ground for happy people to grow and live a good rewarding life. We believe the strongest protection we can give each other is an abundant source of quality living food, fuel, shelter and networks of communication with strong bonds of trust and mutual respect. We do not need outside permission to organise ourselves in this way but we do see benefits in seeking the support of other indigenous nations around the world.

We have prepared and now share below an outline of our intention on how we wish to proceed and share it with you now as a foundation document. We wish to know if you are interested in making an alliance with our household to form the 'Mother Clann' within our proposed framework of alliances known as Tuath Mór na nGael. We ask you, for now, to keep this proposal confidential within your own Teaghlach (household).

If you are interested in discussing this proposed alliance with us within the general framework as presented in the below document we wish to invite you to an information session with the aim of progressing this potential alliance.

The first information session took place on Saturday the 10th of July from 2pm to 5pm and a mother Clann named Clann Crom agus Corra was formed. If you wish to join us for an information session including an opportunity to join, please email us at info@celticdruiddtemple.com and include your full name, address and telephone number.

It is our intention to then share a copy of this framework with other indigenous nations with whom we are in contact with. We will ask each nation or group of indigenous people to consider supporting and making an alliance of friendship with Tuath Mór na Gael.

Le Grá, Solas agus Gáire, (with Love, Light and Laughter)

Con agus Niamh

*document included

** more than one member from each household attending the information session is great
– we simply need to know ‘numbers’ in advance.

Dúchais na nGael
Living Heritage of the Gael

We, the members of Tuath Mór na nGael, are Celtic Gaelic people of this island territory known as Éire. We honour Nature as Supreme Being and recognise each individual man, woman and child as integral to Nature and sovereign in their own right. We claim and exercise our hereditary rights to practice our cultural traditions on our homeland, Éire.

Tuath Mór na nGael is an alliance of Celtic Gaelic Tuath determined to live by our Celtic Gaelic culture of traditions, customs and heritage. Each Tuath is an alliance of 3 or more Clanns and each Clann is an alliance of 3 or more Teaghlaigh (households). Each Teaglach (household) is comprised of adult members who self-identify as Celtic Gaels.

We honour our ancestors by restoring 1) the bonds of trust between our households, 2) our traditional livelihoods, 3) the mixed woodlands and thriving inland / coastal waters, 4) the indigenous language, arts, crafts and meitheal of our unique Celtic Gaelic culture.

This document outlines the structures within Tuath Mór na nGael. Tuath Mór na nGael is an initiative of Celtic Druid Temple and this document is best read in conjunction with Celtic Druid Temple's **Indigenous Religion of Éire Policy Statement** shared at the link and also attached to the end of this document.

Na Gael - Duine, Teaghlach, Clann, Tuath agus Tuath Mór

Duine - Individual Self Identification

If just one of the following determinants is a 'yes' for you – then you can self-identify as an Indigenous Celtic Gaelic Man or Woman and become a member of Tuath Mór na nGael. This is a true identity even if you do not currently live in Ireland but wish to live here and to have your descendants live here as your ancestors did.

1. Do you have Irish Celtic Gaelic ancestors?
2. Do you live on or wish to live on the land of your ancestors?
3. Do you seek to live by the Celtic Calendar?
4. Do you want to learn / speak or support the restoration of Gaeilge?
5. Do you wish to provide food for your family directly from the Land, Sea and Sky of Éire?

6. Do you wish to preserve, develop and transmit our connection to our Land, Sea and Sky of Éire?
7. Do you wish to restore our Celtic identity, cultural patterns, social institutions and lawful ways?
8. Do you wish to restore the abundance of Ireland as a Celtic Forest Nation?

If you would like to actively contribute as a Duine (individual) towards Tuath Mór na nGael there are a number of options available to you depending on whether you live in Ireland or abroad.

As a Celtic Gael living in Ireland

1. Join [online](#) and book attendance at an [Info Session](#)
2. Join and participate in our [Meitheal Activities](#)
3. Establish a Teaglach seeking to join a local [Teaglach Alliance](#)

As a Celtic Gael Living Abroad

1. Join [online](#)
2. Seek to participate in our [Meitheal Activities](#) on your vacation
3. Seek associate membership with an established Teaglach in Éire

Teaghlach (Gaelic Household) is a household of Daoine (individuals) living in Éire and is comprised of people who self-identify as Celtic Gaels and are determined to live according to our Celtic Gaelic customs, traditions and heritage.

Members of each Teaglach should:

1. Self-identify as a Celtic Gaelic Duine
2. Have or aspire to have a livelihood connected with Nature
3. Be actively involved with and connected to Nature
4. Recognise Nature as Supreme Being
5. Be willing to adapt, evolve and transmit our cultural heritage to future generations
6. Be open to forming bonds of trust with other Teaghlach to create a Clann
7. Participate in Meitheal (shared work)

For this start up stage - new Teaghlach (households) are best suited to rural locations with access to land and direct association and involvement with the Mother Clann; Clann

Crom agus Corra. It is when Teaghlaigh agree to form a Clann that they leave the Mother Clann however there is no time limit of direct association and involvement with the Mother Clann.

It is wise to make alliances with other Teaghlaigh and to create a Clann. If a household does not fulfil the criteria to be recognised as a Teaglach within Tuath Mór na nGael or it is not available to form an alliance with another household it is still possible for that household to receive support and guidance from its nearest Clann and or Clann Crom agus Corra.

Clann is an independent alliance based on trust, respect and honest dignity between three or more Teaglaigh. A Clann alliance facilitates Teaghlaigh to interact with each other on an ongoing basis within pre agreed dates. Each Clann is independent and has an agreed process for defining their shared goals and associated actions. Each Clann also has an agreed decision making and problem solving process, to which leaders of other Clanns within the Tuath may be invited for guidance. Once an alliance is formed and it has been operational for 3 full solar years then a celebration can take place where the Clann declares its name and receives recognition from other Clanns. A gathering for celebration by the new Clann can be extended to all members of the local Tuath, at a minimum the heads of the other Clanns within the Tuath should be invited to the Naming Celebration.

There are many motivations for households to form Clanns, for example it may be to create a meitheal agreement and support each other to achieve better food, fuel or housing security, and/or to learn Gaeilge or to establish and maintain an enterprise. Every Clann has a three year renewal plan where the Clann leader and strategies are agreed. When three or more Clanns make an Alliance a Tuath is created.

Tuath is an alliance between three or more Clanns. The Tuath supports the Clanns and associated Teaghlaigh. Each Tuath combines both people and territory i.e. the Land and the People cannot be separated as the People's livelihood is dependent on the same area or territory. Every Tuath is sovereign in its own right. It is completely autonomous in its decision making and problem solving functions. It is comprised of representatives from each Clann and it holds the responsibility for accepting new Clanns into its Tuath, for coordinating celebrations and promoting problem solving and dispute resolution procedures. The Tuath also functions as a mechanism to communicate and trade with

other Tuath. Every Tuath has a three year renewal plan where Tuath leader and strategies are agreed. When three or more Tuath make alliances a Tuath Mór is created.

Tuath Mór (Celtic Nation)

The purpose of this alliance is to work together to collaboratively steward all our shared natural resources. The Tuath Mór is comprised of representatives from each of the Tuath. The Tuath Mór respects the living traditions of each separate Tuath and does not interfere with the workings of any Tuath or take any actions to diminish the sovereignty of any individual Tuath, Clann, Teaglach or Duine. Every Tuath Mór has a three year renewal plan where Tuath Mór leaders and strategies are agreed. At this time alliances with other Tuath Mór or Nations may also be discussed and agreed upon.

Culture of the Celtic Gael
Seanchas, Féineachas, agus Dúchas
Traditions, Customary Law, and Heritage

We are the creators and bearers of our own culture. Our culture is comprised of an evolving set of Seanchas, Dlíthe agus Dúchais (traditions, customary laws, and heritage) which are derived from our ability to adapt in response to our environment, historical and social events, and from our interactions with Nature.

Seanchas (traditions) are the signs and guideposts by which we navigate our way of life. A tradition is a way of doing something, not just thinking on an intellectual level, it is the actual way of doing something practical such as how we live day to day, what we eat, how we source our food, who we interact with and how we solve our problems with each other. These traditions are guided by Dlíthe agus Dúchais (customary law and heritage). Our Dlíthe are contained within Féineachas (The hereditary jurisprudence of the Free Gaels) and are the evolving principals and procedures by which we conduct ourselves. Our Dúchas claims our collective birth right to our spiritual and physical connection to this Land, Sea and Sky. Our traditional knowledge informs our practices and ideas concerning Nature and the universe. Our customs within Féineachas promote tailored restorative problem solving techniques for our communities. Our heritage promotes a collaborative stewardship approach to natural resource management.

Our traditions consists of unique forms of

- Woodland establishment and management
- Language
- Oral teaching traditions
- Arts including visual, literary and performance
- Rites of Passage
- Spiritual Wisdom traditions
- Knowledge and practices, concerning nature and the universe
- Craftsmanship
- Agricultural and Aqua-cultural Methods
- Landscape Management Methods
- Holistic Natural Medicine
- Genealogy Studies
- Sports
- Natural Building Techniques
- Martial Arts

Féineachas - Dlíthe Dúchais na nGael
(Hereditary Rights and Responsibilities of the Gael)

Féineachas as our customary law has existed since time immemorial. It exists as a lawful space outside of common law and is not dependent on common law recognition or non-recognition for its existence. Dlíthe is translated into English as Law but Dlíthe and Law have two different foundation philosophies and are therefore applied differently in practice. The process of Dlíthe within Féineachas is one of restoration and is reinforced by the cohesive working relationships of our society. Dúchas claims our hereditary rights and responsibilities in relation to the place where we live and where our ancestors lived. This hereditary right is not the same as ownership but is defined by our shared use of the land and our responsibility to protect and nurture the land and other people. As Celtic Gaelic people we continue to live our lives according to our own laws and traditions.

We recognise Féineachas as an evolving process to collectively share the responsibility of protecting and maintaining our alliances with each other and to effectively steward all our natural resources. Féineachas guides decision making to reach agreements and problem solving. Féineachas ensures the needs of Nature are considered in all agreements and Féineachas recognises that all alliances are honoured and respected above individual grievances.

The mechanisms by which Féineachas operates share many similarities across the country but decisions are made locally and remain within the context of living breathing people. Regular local review of the mechanisms in place are essential and strategies are in place to ensure input from the younger generations.

Aénaige, Féilte agus Turas - Gatherings, Festivals and Pilgrimage

There are many different types of Aénaige, Féilte agus Turas - all are celebrations of our living heritage. They follow the timing of the Celtic Calendar and take place on sacred sites or at our new Bilé, special trees at our sacred gathering places. These gatherings, festivals and pilgrimages are connected with our ancestors throughout Éire and in many parts of the Celtic Homelands.

Aénaige - are gatherings that occur every three years. Teaglach, Clanns and Tuath are announced, leaders are declared.

Féilte - are gatherings which include celebrations of the solar, lunar and stellar year.

Turas - are individual and group pilgrimage which may seek involvement and accommodation with the local Clanns/Tuath.

Slí Bheatha agus Meitheal – Way of Life (livelihood) and shared work

Our Slí Bheatha comes from working directly with Nature to sustain ourselves. Éire has been known since time immemorial as a bountiful and beautiful Land. It has the capacity to feed, shelter and fuel many millions of people. It's abundant coastal waters are also our main channels of trade with other nations and it is this trade with other Nations which brings diversity into our own culture.

Our Slí Bheatha as Celtic Gaels is intrinsically linked to our cultural identity including our spiritual beliefs. We treat our natural resources such as woodlands, lakes, rivers, oceans and mountains as shared resources revolving around our collective need for economic stability. We maintain a deep respect for our cultural traditions and know that these woodlands, lakes, rivers, oceans and mountains are places where the Supreme Being of Nature is known and found.

We advocate for more than 'sustainability', we seek to create and ensure 'abundance' in a way that honours and benefits all of Nature by restoring the great mixed woodlands of Éire. We aim to support the restoration of our mixed woodlands with the development of family woodlands providing social, spiritual, environmental and economic benefits to all People. Meitheal (shared work) is utilised as it is through this process that relationships are developed and societal bonds are created and strengthened.

Teanga na Gaeilge - The Gaeilge Language

Gaeilge is a language of community, of connection to place and of resilience. There are many English speaking Celtic Gaels and there are many Celtic Gaels living in the Gaeltacht areas of Éire. There is a difference between the spoken Gaeilge of the Gaeltachts and standardised school taught Irish. Gaeilge remains fundamental to our cultural expression and it is necessary to recognise that violent and oppressive colonisation has resulted in a significant portion of the Celtic Gaelic community speaking English, with some possessing an innate fear of learning Gaeilge. It is necessary to recognise the cultural benefits of the people living within the Gaeltacht and the potential for the language to expand back out from there. This is the space which we must navigate together. Gaeilge remains a language which embodies many concepts of how we live in relation to each other and Nature. It cannot be abandoned. We encourage an educated use of the language i.e. to learn from native speakers descendant from the Gaeltacht (Irish speaking areas) and apply a filter to reject all forms of imperialism.

Important Notice

We believe that is important to state clearly that the Celtic Druid Temple is initiating and supporting this process but does not seek to be in charge of it or to control it. It is also important to state clearly that there is no requirement on Daoine, Teaghlaigh, Clann, Tuath nó Tuath Mór to be Druí (Druids) or to train as a Druid – but there is a requirement on membership that there be a willingness to work together to restore the indigenous ways of the Celtic Gael.

23/06/2021 celticdruidtemple@gmail.com

Celtic Druid Temple, Indigenous Religion of Éire

Policy Statement



Introduction

We, the members of Celtic Druid Temple, being indigenous people of the Land known as Éire, proclaim and exercise our rights to self determination and self government, to practice, revitalize and evolve our cultural traditions and customs, to celebrate our ceremonies on ancestral sacred ground and to be secure in the enjoyment of our own means of subsistence and development, to engage freely in all our traditional and other economic activities, to preserve, honour and share our wisdom traditions, to maintain our right to choose traditional medicines and the natural holistic health practices of our Celtic Forest Nation of Éire.

We are Celtic Gaelic people of Ireland. We remain living on our ancestral homelands and seek to develop and continue our living cultural traditions and customs. We honour the Celtic Calendar with celebrations at our ancestral sacred temples and burial grounds. We live as people under the guiding principals of Meas, Meitheal and Mead. Meas encapsulates the concept of respect for self, others and Nature. Meitheal is the mechanism for working together through sharing the responsibilities of producing food, fuel and shelter. Mead is a celebratory drink made from honey and water and is our symbol of celebratory abundance. We live by these principles of self help, co operation and co creation with Nature to provide food, water, medicine, shelter and fuel for our families and community. We promote the use and learning of our native language Gaeilge. Our livelihoods depend on healthy natural woodlands, springs, waterways, sea and sky. Our sacred ancestral lands are of fundamental importance to our collective spiritual, physical and cultural survival as an indigenous people.

We are determined to preserve, develop and share with future generations the abundance of Nature from the Land, Sea and Sky. This includes access to our sacred herbs and vital medicinal plants, animals, birds, fish and minerals. We are preserving, developing and will share with future generations our Celtic Gaelic identity in accordance with our own cultural patterns, social institutions and body of Living Laws without external interference or discrimination.

Principles

1. Indigenous Status of Celtic Druid Temple
2. Self identifying as an Indigenous Celtic Gael
3. UN Permanent Forum definition of "indigenous peoples"
4. International Human Rights Law
5. Overall Intention to proclaim define and exercise our rights as members of Celtic Druid Temple

1. Indigenous Status of Celtic Druid Temple

The Celtic Druid Temple is an organised group of Celtic Gaelic People and Druí (Spiritual guide, teacher and ceremonial leader) honouring Nature as Supreme Being and are determined to practice, revitalize and evolve our cultural traditions and customs by celebrating our ceremonies on ancestral sacred ground in accordance with our Celtic calendar.

Structure and chronology

- 1993 Originally formed as the Heritage Awareness Group identifying indigenous sacred sites and providing educational seminars to the general public supported by local county councils and public libraries.
- 22nd of November 2012 Incorporated as Celtic Druid Temple Company no. 520451
- 30th of August 2017 Changed form to an unincorporated association named Celtic Druid Temple governed by a constitution.

Recognition

BUNREACTH NA hÉIREANN (Constitution of Ireland)

- Article 44 Secures our freedom to practice our religion.
2 1° Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

Department of Health

- The Department recognises Druidry as an indigenous religion
<https://www.hse.ie/eng/services/publications/socialinclusion/interculturalguide/traditional/>

Department of Finance

- On the 19th of May 2015 the Department recognised Celtic Druid Temple as an organisation established to promote the indigenous religion of Ireland with Nature as the Supreme Being and granted Celtic Druid Temple the following charity no. CHY20684

Dept of Social Protection

- On the 3rd of February 2016 Solemniser Status was granted by the Department to Celtic Druid Temple. The legally binding marriage registration certificate states that the marriage ceremony is performed "according to the Rites of Passage of the Indigenous Wisdom Tradition of Celtic Druid Temple"

Department of Justice

- On the 13th of June 2018 the Department recognised Celtic Druid Temple as an organisation established to promote the indigenous religion of Ireland and granted Celtic Druid Temple the following registered charity number RCN 20106003
- The Druí of Celtic Druid Temple have jury service exemption status and have exercised this exemption.
- An Garda Síochána have on four occasions provided protection for our public ceremonies

European Convention on Human Rights

Article 9(1) of the European Convention on Human Rights guarantees the rights of adherents to this policy document to full enjoyment of rights to thought, conscience and religion, including the ancient traditions of the Celtic Druid faith, and, more specifically, to our right of pilgrimage.

All comments and questions welcomed – celticdruidtemple@gmail.com

2. Self identifying as an Indigenous Celtic Gael

If just one of the following determinants is a 'yes' for you – then you can self identify as an Indigenous Celtic Man or Woman and become a member of our Celtic Forest Nation of Éire. This is a true identity even if you do not currently live in Ireland but wish to live here and to have your descendants live here as your ancestors did.

- 1 Do you have Gaelic Celtic ancestors?
- 2 Do you live on or wish to live on the land of your ancestors?
- 3 Do you seek to live by the Celtic Calendar?
- 4 Do you want to learn / speak Gaeilge?
- 5 Do you wish to provide food for your family directly from the Land, Sea and Sky of Éire?
- 6 Do you wish to preserve, develop and transmit our connection to our Land, Sea and Sky of Éire?
- 7 Do you wish to restore our Celtic identity, cultural patterns, social institutions and lawful ways?
- 8 Do you wish to restore Ireland as a Celtic Forest Nation?

3. UN Permanent Forum on Indigenous Issues 'working' definition of “indigenous peoples”

- * Self-identification as indigenous peoples at the individual level and acceptance by the community as their member;
- * Historical continuity with pre-colonial and/or pre-settler societies;
- * Strong link to territories and surrounding natural resources;
- * Distinct social, economic or political systems;
- * Distinct language, culture and beliefs;
- * Form non-dominant groups of society; and
- * Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

Excerpt of a legal opinion by an international law expert who addresses indigenous issues. *“Members of the Celtic Druid Temple have the right to self-identification as indigenous; there is historical continuity of indigenous-ness from prior to British invasions; the Temple’s members are tied to territory and resources; indigenous Irish do possess distinct social, economic and political systems and distinct language, culture and beliefs; and it is clear that the Temple and its members are resolved to “maintain and reproduce ... ancestral environments and systems as distinct peoples and communities” (in a modern setting). At end, according to the Permanent Forum document, “the most fruitful approach is to identify, rather than define indigenous peoples.” The Temple is clearly asserting distinct rights.”*

4. International Human Rights Law

The Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly of the United Nations as General Assembly Resolution No. 61/295 (13 September 2007). Courts can apply the declaration in decisions and legislatures and other bodies can cite it to support positions to uphold and enforce specific provisions in the Declaration.

“The Declaration addresses both individual and collective rights; cultural rights and identity; rights to education, health, employment, language, and others. It outlaws discrimination against indigenous peoples and promotes their full and effective participation in all matters that concern them. It also ensures their right to remain distinct and to pursue their own priorities in economic, social and cultural development. The Declaration explicitly encourages harmonious and cooperative relations between States and indigenous peoples.”

Article 24 of the Declaration provides (in full):

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest standard of physical and mental health. States shall take necessary steps with a view to achieving progressively the full realization of this right.

Article 1 of the Declaration states the right of indigenous peoples, both individually and collectively, to enjoy all human rights as stated by the U.N. or otherwise.

Article 3 secures the right of self-determination, meaning the right to “freely determine” their political status and “freely” pursue and secure their own economic, social and cultural development.

Article 24 addresses the human right to health with this language:

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of the right.

Excerpt of a legal opinion by an international law expert who addresses indigenous issues. *“There is no specific language in the Declaration that addresses the right to refuse specific health measures or procedures, including vaccination. However the language about “their” health practices assumes a right to define what those might be, and the language “highest standard of physical and mental health” assumes that any given “standard” is the “highest” or most appropriate. Inappropriate standards include procedures or practices that are harmful or repulsive to a given indigenous group. I note that the Celtic Druid Temple is in fact engaging in an ongoing debate over the appropriateness of vaccination, and the right to reject it, and there is a right to speak to that — and be acknowledged in positions. I think that one of the most important points for the Celtic Druid Temple’s word is that the obligation is on the state (i.e. government) to deal with complaints of violations of human rights without requiring any person or group to “prove” their right. It is a matter of asserting a given right, e.g. the right to refuse vaccination, and compelling the state to engage. The right to refuse vaccination is a difficult subject, however, there is a right to articulate that right in general terms and compel the state to address it.”*

5. Overall Intention to proclaim define and exercise our rights as members of Celtic Druid Temple

Celtic Druid Temple is officially recognised as the indigenous religion of Éire. Celtic Druid Temple presents a modern expression of the indigenous spiritual tradition of this island. Every man woman and child can choose to openly practice the indigenous spiritual traditions of this island. We can now openly show reverence to Nature as the Supreme Being and acknowledge the Spirit of our Celtic Ancestors without fear of censure. The dignity and inherent divinity of every man woman and child can be honoured and nurtured to its fullest expression.

We are in contact with indigenous peoples / groups in Europe, Russia, Australia, North America, South America and throughout the island of Ireland. It is our intention to share this statement with these groups seeking a declaration of acknowledgement and support from them with a view to developing relationships with and acknowledgement from other indigenous groups around the world that respect Nature. The first paragraph from the top of this page is on the back of the new CDT membership identity card. This replaces the Celtic Gaelic Oath that was shown on the back of the CDT identity card. The Oath will continue to be used and will appear on our Almanac, CDT website and in our social media as graphics/script.

Celtic Gaelic Oath

Respecting Nature as Supreme Being -

We honour the idea of
Gods and Goddesses
as the Source of all creation,

We celebrate the
Gaelic Pagan Festivals on
the cycles of the Sun and Moon,

We acknowledge the inherent
lifeforce in all things.

This proposed change is considered as very important. Our membership identity card has photographic ID and declares our status as a state recognised religion when we show - "RCN 20106003" this means 'Registered Charity Number' – **a charity for the advancement of religion** – but this is not immediately clear to first time readers. A modification to the front of the ID card includes - "Indigenous Religion of Éire". To obtain an ID card, a real address is required with a recent photo of head and shoulders.

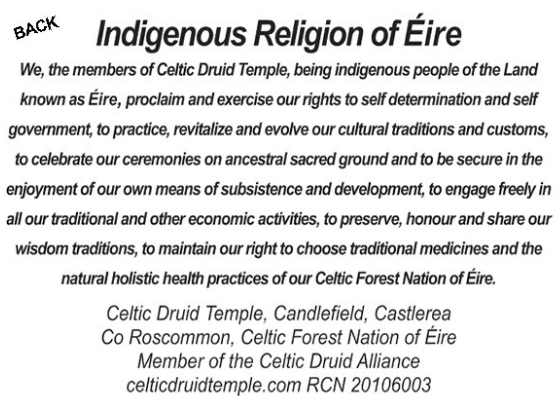
See <https://www.celticdruidtemple.com/membershipcards.html>

Members that choose to carry and use this card will have the ability to refer to a complete description / information page (i.e. this document) on our website of their rights as members of an indigenous religious group. This includes the "right to choose traditional medicines and natural holistic health practices" and can be used to politely and respectfully decline any vaccination or drug containing human foetal tissue, mercury or any other known or unidentified toxin/s. Members have the right to ask for a full list of ingredients in any medications / vaccinations. Because we hold Nature as Supreme Being we reject all unnatural or abnormal medications and we choose a healthy lifestyle with

fresh air, living water and organic food as the means to creating and supporting a healthy immune system in tune with the natural order. The Celtic Druid Temple reaffirms its position that Nature is the Supreme Being and our members may decline all or any unnatural medications on religious grounds.

This policy statement of the mission and intent of the Celtic Druid Temple sets out some of the rights that are inherent in the beliefs of an ancient discipline that is the way of life for the Celtic Druid tradition.

Non-members of the Celtic Druid Temple who hold Nature as Supreme Being may also choose to decline all or any unnatural medications on religious grounds as explained here but without a Celtic Druid Temple Identity Card.



24th August 2020