

Section 4 _ : Other Druids' Liturgies

It may seem a bit odd putting ADF material into this RDNA publication, but I think it will show and illustrate some of the ways that ADF is indeed a mixture of continuation and also innovation in liturgical terms. As ADF entered the 90s, the influence of Isaac waned, new leaders advanced in the ranks and devised new liturgical elements without the nostalgia that Isaac clearly kept towards RDNA fragments; as is shown in Keltria. Cauldron and OMS definitely took more materials.

ADF Liturgy Outline 1983.

By Isaac Bonewits

Preliminary Ritual Activity

- (A) Briefing
- (B) Individual Meditations & Prayers
- (C) Lighting the Sacred Fire(s)
- (D) Pouring the Sacred Waters
- (E) Consecrating the Sacred Pole/Tree
- (F) Consecrating the Altar & Tools

1st Phase: Starting the Rite & Establishing the Group Mind

Clear-cut Beginning:

Consecration of Time

- (1) Musical Signal
- (2) Opening Prayer

Consecration of Space
& of Participants

- (3) The Processional/Sigil Marking
- (4) Purification(s) of Participants
- (5) Optional: Purification(s) of Site
- (6) Honoring the Earth Mother

Centering, Grounding,
Linking & Merging

- (7) The Grove Meditation
- (8) Unity Chant/Song
- (9) Stating Ritual Purpose & Historical Precedent
- (10) Naming Deity(ies) of the Occasion & Reasons for Choice

2nd Phase: Recreating the Cosmos & Preliminary Power Raising

Creating the Vertical Axis

- (11) Planting the Cosmic Tree / Honoring the Sacred Pole

- (12) Evoking the Gatekeeper / Defining the Ritual Center
- (13) Evoking the Fire & Water Deities & Linking to Center

Gaining Assistance and
Preventing Interference

- (14) Invoking the Bardic Deity(ies) or Spirit(s)
- (15) Acknowledgement of the Outsiders
- (16) Filling Out the Cosmic Picture by Invoking....
Ex.: Triad Invoc. of Nature Spirits, Ancestors, Deities in Three Worlds
Ex.: Invoc. of Helpful Beings of each World/Realm
Ex.: Invoc. of Helpful Beings by Province/Function
- (17) The Settling & Focusing

3rd Phase: Major Sending of Power to Deity(ies) of the Occasion

- (18) Descriptive Invocation of Deity(ies) of the Occasion

Primary Power Raising

- (19) Praise Offerings, Dance, Libations, etc.
- (20) The Sacrifice
- (21) Seeking the Omen of Return

4th Phase: Receiving and Using the Returned Power

Preparation for the Return

- (22) Meditation upon Personal and Group Needs
- (23) Induction of Receptivity
- (24) Consecration Agreement

Reception of Power from Deity(ies) of the Occasion

- (25) Consecration and Sharing
- (26) Acceptance of Individual Blessings
- (27) Reinforcement of Group Bonding
- (28) Optional: Spell Casting/Rite of Passage

5th Phase: Unwinding and Ending the Ceremony

Unwinding the Energy Patterns Created

- (29) Thanking of Entities Invited in Reverse Order
- (30) Thanking the Gatekeeper & Closing the Gates
- (31) Affirmation of Past/Future Continuity & Success
- (32) Unmerging, Unlinking, Regrounding & Recentering: Meditation
- (33) Draining off Excess Power: The Restoration

Clearcut Ending: Deconsecration of Time & Space

- (34) Final Benediction
- (35) Announcement of End
- (36) Dissolving the Sigil
- (37) Musical Signal

Step by Step Through an ADF Druid Worship Ceremony

By Isaac Bonewits
© Isaac Bonewits

Originally published in *Druid's Progress* #4 c.1987

Preliminary Notes

I hope that the previous essays on liturgical design and preparation have made it clear that decisions about the structure of a ceremony are not just a matter of arbitrarily picking and choosing things to do that seem "nice", "fun" or "traditional", nor of slavishly copying a script that someone else wrote a long time ago. The "Outline for Druid Worship Rituals", published in DP#2, was carefully constructed according to the principles we've been examining. It should, with the modifications mentioned in this essay, be usable without major changes for a few more years of further liturgical experimentation.

But even the best(?) liturgical design will not guarantee an effective and satisfying religious experience unless the people performing it actually understand what they are doing, and why they are doing it. So the purpose of this essay is to give you some of the details about actual ceremonial performance that the version published in DP#2 did not have room for. I'm not going to repeat all of the rubrics, nor the text of the prayers (except for translation corrections). So you'll need a copy of that issue in order to get the most out of this. In the pages that follow, we'll go through that script, following the (modified) outline step-by-step, and taking into account comments, critiques, changes and variations that have occurred during the years it's been used.

Once you've digested the materials in this and the preceding essays, you should be able to come up with new scripts based on the outline, which will be repeated in its current form at the end of this essay. You can then publish these in your zines. We are especially going to need (a) scripts based on all of our different Indo-European ethnic focuses, and (b) scripts for rites of passage and spell castings which can fit into the ceremony as currently structured. And of course, we're going to need scores(!) of new songs and chants from our bards, so send those in too.

Let me emphasize this as blatantly as possible: I don't want to have to create the entire liturgy all by myself. I'm willing to figure out the basic liturgical designs necessary to accomplish various goals, but the artistic expression of those designs must be a community effort if what we are doing is ever to fulfill its potential. Don't worry about whether your new script is "as good as" mine, or constitutes immortal poesy, just work on making it better than the last one you did. As time goes by, we will all steal good lines from each other's scripts,

translate them into the languages we're each using, and explore the possibilities inherent in each design.

Before we begin this step through, let's review the five-part structure. (1) Starting the ritual and establishing the groupmind; (2) Opening the Gates Between the Worlds and beginning the power flow; (3) The major sending of power to the deities of the occasion; (4) Receiving and using the returned power from the deities of the occasion; and finally (5) Unwinding and ending the ceremony.

First Phase. Starting the Rite & Establishing the Groupmind

The Clear cut Beginning: the Consecration of Time

Every ritual, whether religious or not, should have a clearly designated beginning. This can be signaled by a bell ringing, by the clergy showing up in full regalia, by candles being lit, or in some other fashion. What's important is that the participants in the rite receive the cue that says to their subconscious minds, "the ceremony is starting, it's time to be magical/spiritual/psychic."

In this rite, the opening phrase in a non-English language provides this vital cue: *ta muid anseo leis na deithe a adhradh*. "We are here to honor the Gods." The English translation immediately follows, and after this the English version of each phrase or prayer gets done first. Yes, I know that's the opposite of the way the script has them, but experience has shown that this pattern works better for congregations who are not familiar with the nonEnglish language involved.

(Linguistic note: the second phrase in the published script is better translated as "O Gods, whose power gives life to everything which is alive, be you here with us rather than "give to us your presence" as published. Obviously, the quality of the Irish/English translations still needs work.)

In any event, the first phrase is to announce to the subconscious and conscious minds of the human participants, and the second phrase is to announce to the Gods, that the ceremony is now starting. When loud instruments are available, a single blast of sound before the opening words are spoken helps, especially if there's a large congregation on hand. Right after the opening phrases are finished, the instruments can start up again with real music.

The Consecration of Space

Having begun the consecration of time, you need to immediately consecrate a bit of space. In a place that is normally used for religious activities, all you need to do is to walk into the temple or grove with a proper intent, and the sacred nature of the place will become activated. In a location that is normally mundane (or at least not normally viewed as sacred), you will need to mark the physical perimeter of the area you plan to use. This can be done loosely by processing around the area, or (if you are short on maneuvering room) by having everyone sit or stand in a circle (or other shape) and hold hands while singing a song about sacred space (such as "Circles", for example).

The physical perimeter of your ritual area can also be set up tightly by physically marking the edges of the area, followed by ritually consecrating those edges. The choice of a loose or tight boundary depends upon the type of magical/religious activity you intend to do. More specifically, it depends upon how critical it is that certain energies be kept in or out of the working area, either temporarily or permanently.

A number of people have been astonished that this Druid ceremony pays no attention whatever to the Wiccan tradition of "invoking the Four Quarters." In fact, although some folks have insisted on inserting Quarter invocations into it, and this doesn't actually hurt the energy flow, most of the time we don't bother. Here is why:

As near as I can figure, Quarter invocations probably weren't necessary for Paleopagan Druid ceremonies, since (a) everybody probably already knew which direction was which, so the orientation factor was covered, and (b) sacred groves were already sacred, so calling on spirits from the Four Quarters to "make" them sacred would have been redundant. I've seen little evidence that the Indo-Europeans paid much attention to the Four Quarters, and they certainly did not use the Judeo-Christian Cabalistic arrangement of four-elements-plus-one (Earth, Water, Air, Fire, plus Spirit). Instead they seem to have used three-worlds-plus-one (Land, Water, Sky, plus Fire). So rather than an equal armed cross with the fifth "element" of Spirit in the middle as their symbolic map of the cosmos, they would perhaps have used a triangle or a three legged spiral (triskalion) with Fire in the center. But then, for their Fire was the "fourth world" of Spirit.

There's also the fact that the "Guardians of the Quarters" or "Lords of the Watchtowers" in Neopagan polytheology are very vaguely defined. Every group, and often every member within such a group, who "invokes" (actually, invites) Them seems to have a different idea of who or what They are, and what (if anything) They are supposed to do upon arriving. Actually, the "Watchtowers" are another concept lifted by Gardner, I believe from the Masons, and those who aren't Masonic initiates can never be too sure of what they, or their Guardians, really are. For the rest of us, it's a matter of invoke a fuzzy spirit, you get a fuzzy answer!

Wiccan circles are an outgrowth of Goetic circles, but with the barriers meant to keep energy in, as well as to keep it out. They are very appropriate for private small group rituals, where intense magical work is going to be done by people expecting outside interference. On the other hand, Paleopagan Druid groves were, naturally, open to the air (though fenced on the ground), and were meant to attract energy, or at least the attention of spirits, ancestors and the Gods. There was no need to try and keep out energy, since no "demon" or other evil spirit would dare to invade a sacred grove. Did they have a need to keep energy in? I don't know. Keeping energy in may only be necessary for rituals involving the buildup to a single peak of power. My experience with the ADF ceremony is that the psychic/magical/spiritual energy can be successfully "breathed" in and out of the grove, throughout the entire ritual, without worrying about barriers at all. The pattern seems to turn into a vortex/whirlwind shape, with energies going up and down, in and out, simultaneously.

On a practical basis, having a loose "open" ritual area means that late-comers to the ceremony can join those already present, instead of having to wait outside and passively observe. This latter effect happened during an ADF Fall Equinox rite in Kansas City. A group of local Pagans arrived late, did not realize that a traditional closed Wiccan circle had not been cast, and so assumed that they had to watch from the

sidelines, which they very quietly and respectfully did. I was so focused on the rite, and on my prayers to Taranis to hold off an impending thunderstorm, that I didn't even notice them standing there in the dark until the ceremony was nine-tenths over. Here was another situation where it would have been good to have someone whose job it was to bring latecomers into the group. (The rain started as we were heading back to the cars.) On a polytheological basis, this distinction between tightly defined, closed magical boundaries that should never be crossed during the ritual (the Goetic/Wiccan style), and loosely defined, open boundaries that can be crossed without mishap (the style used in ADF rites), is one of the major differences between an exclusionary psychic/magical/spiritual system and an inclusionary one. Either approach can be appropriate for different groups at different times, but it's important that a choice be made one way or the other on each occasion, since this is one case where compromises usually fail.

In terms of defining the sacred space on the ground, one processional pattern that we have done successfully works like that described in the script -- the forming of a giant Druid sigil shape: Q). Other patterns could be experimented with, such as a triangle (with banners of the Three Worlds at the corners), or an egg-shape (if you are working with the symbolism of a "cosmic egg"), etc. What would be important here is that everybody gets into motion, and that they all define on the ground a shape that has meaning to them. However, if you're going to use a noncircular shape, you should mark it out physically on the ground beforehand, and be sure to mention it in the pre-ritual briefing.

If this is a night Procession with torches, the torches should be put someplace safe at the end of it: either in the center bonfire, in a ring around the middle, or (if there are a lot of torches) in a ring far outside the edges of the congregation. Remember what was said in the preceding essays about the necessity of appointing a Fire Warden for supervision. His/her word should be final.

Although Processions get everybody moving in unison, and thus are the beginning of getting a groupmind together, they can also scatter the energy a bit, unless they've been well rehearsed, and the chants being done during them are simple and effective. For example, consider "We All Come from the Goddess" and "Hoof and Horn". These popular Neopagan chants go to more-or-less the same tune (along with a dozen others), and can be alternated or interwoven in a wide variety of ways. Lines or couplets or entire verses can be passed back and forth between male and female voices, parts can be inserted between spoken phrases by the clergy or bards, etc. Here's the version we used at the 1986 P.S.G. ritual:

We all come from the Goddess
And to Her we have returned;
As our ancestors Worshipped Her
Air, land and sea.
Hoof and horn, hoof and horn,
All that dies shall be reborn.
Corn and grain, corn and grain,
All that falls shall rise again.

Those of you familiar with the Goddess chant will notice that the words have been changed somewhat. This was done (1) to avoid summoning rain, which the usual line about "like a drop of rain flowing to the ocean" usually does; (2) to emphasize that we have returned in our present lives, rather than "shall" return someday at our deaths; (3) to insert a punning reference to reincarnation ("As our ancestors") for those who believe in such; (4) to place a reference to the Three Worlds at the very beginning of the rite (a model that continues throughout); and (5) to put an "eee" sound at the end

of the chant, which would wrap around to the beginning "We" sound (thus making it a cyclical round instead of a linear poem). It's amazing how many polytheological implications you can get out of some very simple changes. (By the by, the original version of the chant began with "All things come from the Goddess", not the actual "We all come from the Goddess" that most folks are now familiar with.)

Many other songs and chants can be used for Processionals. I've used dozens over the years, and will share some of them with you in future issues. So don't fossilize the ones printed above (or in the rest of this essay). Instead, write your own, and send them in for the rest of us to enjoy.

As mentioned earlier in this essay, if you are working in a small indoor area, you may not have the room to process -- especially if you have chairs or pillows set up in a circle or horse-shoe (oriented on a fireplace) shape. In this situation, it's a good idea to sing some sort of song, or chant a chant, with words that focus on the concepts of ritual space. Gwen Zack Moore's classic "Circles" song is good for this, though we could use some new ones that are more polytheistic and less Generic Wicca. You could also use the "I Circle Around" Amerindian chant here, doing it nine times.

One way of settling down the energy at the end of the Consecration of Space is to do a simple plainchant, and this is the function of the "O Earth-Mother" chant published in the script. This chant goes back twenty years to the old Reformed Druids of North America. The singing style is the Irish *sean os* ("old style"), with much ornamentation and abrupt stops. Other chants can and will be used, but this one (a) is Earth oriented, and therefore begins the grounding process, (b) has triads and references to sacred trees, and therefore sounds Druidic, and (c) has been used effectively in RDNA rites for twenty years. It works, and I'm nostalgically fond of it. For those of you who can't find your copy of DP#2, here it is again:

O Earth Mother!

We praise Thee:

that seed springeth,
that flower openeth,
that grass waveth.

We praise Thee:

for winds that whisper
through the shining birch,
through the lively pine,
through the mighty oak.

We praise Thee, for all things,

O Earth Mother, who givest Life!

Naturally, other plainchants could be written for this section, and I encourage you to do so. The idea is to have something striking, yet dignified.

Centering, Grounding and Merging:

The Tree Meditation

"Centering" is a term used in Neopagan ritual technique to refer to each person finding the center within him/herself. If you close your eyes and say to yourself, "Where am I in this body, anyway?", some of you will find your center behind your eyes, some of you in your heart area, some of you in your belly, or elsewhere. There is no right or wrong place to have your center in (at least not for the purposes of this ceremony) from a polytheological aspect. However, from a movement awareness aspect, you might be better off to move your center of awareness to the solar plexus region, tuck your pelvis under, and otherwise stand or sit in a fully relaxed manner, in order to open your body up for the maximum internal flow of psychic

energy (comments from martial artists, yoga students or dancers on this would be appreciated).

"Grounding", on the other foot, is one of those quasi-technical terms that Neopagans commonly use for two very different ideas. The first one is that of making a physical and psychic connection to the ground, both as a source of physical and psychological stability, and as a spiritual source of energy (the Earth-Mother). The second way in which the term "grounding" is used is as an electromagnetic metaphor for draining off "excess" psychic energy into the ground (or occasionally into one's ceremonial tools). At this point in the ADF worship ceremony, it is the first sense that is primary.

The next step is to merge into a "groupmind." For those of you unfamiliar with this term, think of it as getting everyone present to be "on the same wavelength", experiencing the same emotions and seeing the same visual and mental images. This is usually done through individual centering and grounding, followed by a reminder to the congregation of what they have in common (ancestry, beliefs, relations to the divine, etc.), and some sort of meditation, song or other activity designed to promote a sense of unity and to begin the circulation of coordinated psychic energy by the group.

In the ADF rite, this is all accomplished by the "Tree Meditation." This can be done as a spoken guided meditation by one of the presiding clergy, as mentioned in the script, or can be sung or chanted by one of the bards. See Karl Steinmayer's zine in this issue for the text and music to an excellent sung version of it. The Tree Meditation was deliberately designed (a) to accomplish the centering, grounding, and unifying steps just mentioned; (5) to use dynamic organic images in keeping with a Pagan worldview, rattle than static inorganic ones, and (c) to use the overall image of a tree, and thus to induce a Druidic feeling into the participants early on in the rite.

Let's go through this part of the liturgy in detail, because this is the first really critical stage of the ritual. We begin with individual centering. Each person in the group, including the presiding clergy and the bards, focuses their attention on finding their personal center, as described above. This can be seen as finding your "seed" of individual power and awareness.

Then it's time to put down "roots." You can visualize and/or feel psychic roots growing out of the bottoms of your feet (those of you who know how to "drop a cord" from the bottom of your spine should do this as well). You ground yourself to the actual dirt/sand/rocks that you happen to be standing upon, feeling the connection between yourself and the planet. If you are indoors, extend your awareness through the floor and directly downwards as far as necessary, until you connect with the Earth. If you are several stories up in the air, you may need to link yourself to the building first, then feel its connections to the Earth. If you are in an airplane or space station, you may need to skip grounding entirely.....

Think about all those dead ancestors of yours, buried in the earth, as well as your predecessors (the folks who have done these sorts of ceremonies in the past, whether as clergy or congregation). Make the psychic link to them, feel yourself as a part of something very ancient. Then return your mind to the recent past, thinking calmly (like a tree would) about any important events that have occurred to you in the days or weeks previous. Contemplate the highs and lows with equal dispassion, and think briefly of the lessons each had for you. Then feel yourself absorbing nourishment from all these sources: the rock of the Earth-Mother and all Her holy biosphere, the rich psychic soil of your ancestors and predecessors, the spiritual compost of the lessons you have

recently learned. Feel this nourishment flowing into you like sap rising up a tree.

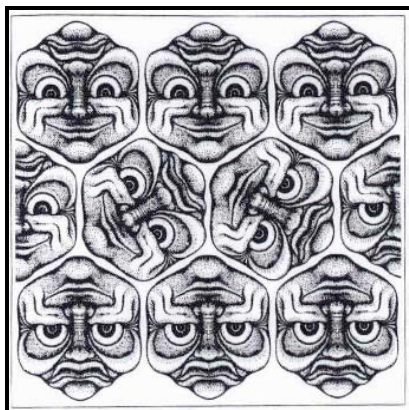
As this sap rises up your legs and into your trunk(!), lift your arms as if they were branches. Feel your entire being glowing and growing, visualize branches sprouting out from you in all directions, reaching out to the limits of your aura. Feel the breeze blowing through your branches, let your mind become very clear and settled (your leaves will rustle in the wind, but your center should remain calm).

You are now in touch with all Three Worlds: the Land beneath your roots, the Water running through your trunk, the Sky caressing your branches. Now let your leaves begin to absorb the Fiery light from above (whether sun, moon or stars) and the hidden Fire within the Earth below. This Fire will circulate throughout your entire being, making your body, mind and soul glow with its creative power. You have become a human tree.

So now is the time to create the grove, by extending your roots and branches until they meet and intermingle with those of the others participating in the ceremony. Realize(!) that you are all rooted in the same Land, drinking the same Water, beneath the same Sky, and receiving the same Fire. With that realization, feel yourself becoming one with the others, merging into a single being -- the grove, something that is far more than the sum of its parts.

Now is the time in most religions where an affirmation of group beliefs would be done. With Neopagans, however, creedal statements are difficult to write in a way that genuinely includes everyone. Small groups should experiment with trying to write such statements for themselves, but for most of us (especially with large-sized ceremonies), songs work far better than prose, and have the additional advantage of beginning an almost automatic circulation of energy around the grove. Such songs should have easy melodies and memorable choruses, so that literally everyone can join in, and be serious rather than humorous. If you can come up with polytheistic (rather than duo-) themes and Druidic images, so much the better. But for pacing purposes, you'll want to keep it down to three or four verses plus choruses.

Speaking of pacing, the entire Tree Meditation section should take five to ten minutes, depending upon the time necessary for the slower members of the group to trance out. It won't hurt for the more experienced ones to spend extra time being trees, but the less experienced folks need to be brought thoroughly into the groupmind. Yet spending more than ten minutes may (with some groups) offend and/or start to bore the majority of the congregation.



Specification of the Ritual

Focus and Deities

Once the groupmind has been created, it is reminded of the deity or deities that it is supposed to be concentrating on for that occasion, what the purpose of that occasion's ritual actually is, and of why the deities chosen are appropriate. This gives everyone the intellectual, artistic and spiritual themes they need to be concentrating upon. Unfortunately, with a small group, this part is easy to forget, since "everybody already knows" all this. But all you need is one newcomer or unexpected guest who doesn't already know, and he or she can generate a lot of confusion. So try not to forget this vital internal reminder.

Second Phase: Opening the Gates

& Preliminary Power Raising

Invoking the Gate Keeper

Having gotten the groupmind ready, it's necessary to next "tune" the groupmind's psychic powers to whatever "wavelength" the ancestors, spirits, and/or Gods will be communicating on. This is often symbolized in Pagan ceremonies as "Opening the Gates Between the Worlds", and is usually accomplished by invoking (although that may not be quite the correct term here) a particular deity who is considered a "Gate Keeper", and Who is the easiest of all deities to contact, since He/She is always halfway into this world already. The Gate Keeper is then requested to open the Gates, which She/He will usually do with little fuss. This deity was Ogma in the published version of the script, but we have also experimented with Manannon, based on suggestions from various members that the latter might be more appropriate.

(Another linguistic note: Molann muid thu mar gheall ar do chumhacht should really be translated as "We praise you for the brightness of your power".) Brightness/light/fire were considered primary attributes of divinity among the Indo-Europeans.)

The prayer of invocation is followed by a chant. So far, we've used two versions each of two different chants, in varying ways. The tunes for both chants are traditional Irish. The first one goes like this:

Siuil linn a Oghma...
("shool-leen ah oh...mah")
...Walk with us Ogma.
Siuil linn a Mhanannon...
("shool-leen ah wah-na-non")
...Walk with us Manannon.

The pattern is sung either three or nine times. It's also been used successfully as a Processional chant. The second chant goes like this:

We invoke thee Ogma,
Opener of every Gate. (repeat)
You shall reach us,
You shall teach us,
and reveal our fate! (repeat)

The three-syllable name "Manannon" can be substituted for the words "thee Ogma" in the first line. Each line is done twice, and the whole pattern is sung either three or nine times. (This habit of repeating things in threes and nines not only fits aesthetically with the Indo-European patterns, but also makes

it easier for people to know when to when to stop, something that script writers frequently forget about.)

When the Gates are Opened, exactly where are they? Generally, I've noticed that they seem to manifest in the center of the circle, over the fire or altar, and anywhere from six to ten feet up. Different groups will visualize and perceive them differently, and this is something that should be discussed during your planning sessions.

One way to remind people of this (at least if you're outdoors or in a large area), and to focus their psychic energy towards the task of invoking the Gate Keeper, is to do some sort of choreography involving physical movement by a few clergy or bards (or even banner holders) circling around the Gates' intended location during the chanting. These Gates function as the ritual Center of the grove, regardless of their space-time coordinates. I'll have more on this later, but in the meantime I can't recommend too highly Mircea Eliade's writings on the mystical/magical importance of the Center.

Invoking the Matron/Patron of Bards

Although it is not mentioned in the script published in DP#2, this is now followed immediately by an invocation of a deity in charge of bards, since bardic activity is our primary means of raising and tuning power. This deity should be of the opposite gender from the Gate Keeper, in order to maintain balance in the ceremony. So far, this has usually been Bridget in the ADF rites. This invocation (which deserves the term fully, since we are attempting to pull Her energies into ourselves) will begin the first trickle of energy from the Other Side, which is used to inspire the bards and the congregation to generate more energy. Here's the song, called "A Hymn to Bridget", that I've been using for the last couple of years (the transliteration is on the right):

A Bhríd, ar goroi, an-gheal (ah vree, ar gree, ahn-yawl von-Bheanrion; reen)

Lo de thoil e beannachta (low da dolly bah-nacht-tah sinn. sheen)

Is sinn bhur leanai, is tu ar (iss sheen vur lanni, iss too ar mamai mom-wee)

Bi ag isteacht duinn mar sin. (be ah gay-stot dween mar shin)

Is tu an coire, anois inar (iss too ahn hweer-ah, ah-neesh doire; in-ar deer-ah)

A Bhean-domhan tinfim (ah van-dowan tin-feem or-rin) orainn.

A thine ghra, a thine (ah hinna hrah, a hinna byah) bheatha;

Lo de thoil e ag teacht Bhríd (low da doily ah tockt vree duinn! dween)

O Bridget, our heart,
O brightest Queen;
Cast your blessings unto us.
We are your children,
You are our mother;
So hearken unto us.
You are the cauldron, now in our grove;
Earth-Mother inspire us.
O fire of love, O fire of life;
Please Bridget, come to us!
A Bhríd, ar goroi, an-gheal Bheanrion....

Obviously, this is used to invoke Bridget as the Matron Goddess of Bards. The words are by myself and Shenain Bell, and the music is Irish traditional ("Roving Galway Boy"). Currently the first verse is repeated after the English verse. The English translation-verse needs work, and it would be nice to have several more verses in Irish or English.

We've also used a chant called "Lady Lift Us Up", which has a jazzy sort of tune, and which (when done nine times) does a very good of exalting the participants. It goes like this:

Lady ... lift us up.

Up ... where ... we belong.

Lady lift us up where we belong!

And higher and higher!

The Triad Invocations

In the ADF rites, the next step is the "Triad Invocations", which are designed to invoke entities associated with each of the Three Worlds. Each invocation, consecration, and passing of (or asperging with) the Waters of Life brings more power to the groupmind and makes the subsequent invocations more powerful. In effect, since we are tapping into a very sleepy and distant part of the collective unconscious, we are "lifting ourselves by our own bootstraps" through a back and forth exchange of energy through the Gates. Other religions accomplish the same effects in different ways. All of them spend time and effort to get the groupmind (a) generating lots of energy and (b) focused on the needs of the occasion.

If you have set up three altars around your site, you can do one of these invocations at each of them. The first at the Land altar, the second at the Water altar, the third at the Sky altar. Naturally, the fourth and final invocation (see Phase Four) would be done at the central altar.

I have recently come to the conclusion that the nature spirits should be invoked first, and the ancestors/predecessors second, even though this is the opposite of the way the published script has them. Originally I associated the ancestors with the World or the Land because of the common Indo-European tradition that the dead lived beneath the ground, in a mirror universe, where they walked "upside-down" to our perspective. The justification for associating the spirits with the World of the Waters was not quite so clear. The Waters are often seen as the Gateway to the Other Side, where the spirits exist, but the Gods and the ancestors exist there too.

Eventually it occurred to me that the nature spirits are, first and foremost, the spirits of the Land, and that their primary impact is on the producer caste -- the hunters and the farmers (fishers, on the other fin...). To keep the tripartite Indo-European motif throughout the ritual, the first of the Triad Invocations should be of those entities who affect fertility, and the second be for those associated with death, such as dead people. There may even be occasions when warrior spirits may be appropriate to Invoke then instead of, or in addition to the ancestors/predecessors. (I'm not sure that I really understand the connections between war/death and the World of the Waters.)

However, I think that the most important principle here is to have the liturgy maintain the sequence of (1) fertility, (2) mortality, (3) divinity, and (4) transcendence.

So we now begin with invoking the nature spirits, both those of the ancient times and those in the locality where the ritual is taking place. The spirits being invoked here are those of the trees and the grasses, of the deer and foxes, the birds and the fishes. Even if you now live in the middle of a large city, you can make the psychic/spiritual link to the continent-wide forests that once covered Europe, as well as the woods, prairies

and swamps that once covered North America. This is the part of the ritual where you may want to think of Native American nature spirits who were once worshipped in your area.

In this part of the ceremony we are asking them to give us the comfort, knowledge and blessings that we will need to accomplish our goals for the rest of the ceremony, as well as in our private lives and group activities to come. The purpose of the consecration is to make the Waters a bridge between them and ourselves, so that as we partake (through drinking or asperging) each of us has a clearer and stronger connection to them -- one that will last long after the ceremony has ended.

As mentioned in the rubrics, the energy flow during the invocation is directed from the center of the grove downwards and outwards, in a radiating cone. In the moments after the words are finished, the nature spirits reply by reversing the energy flow into the grove and thence into the Waters (thus consecrating them). The clairvoyantly inclined will "see" an arc of energy going from the center into the containers of Waters. Even after the Waters begin to be passed around, the energy flow continues to climb up the cone into the center. As the Waters go around the grove, the arc of energy from the center will touch each person. Eventually, everyone present will have a direct psychic link to the nature spirits through the center.

In order to keep everyone focused during the passing of the Waters, it's important to have some sort of chant or song, preferably one that reflects the flavor of energy being absorbed. Here's one (written by Sable) that we've used very successfully (it should be done at least nine times, and continued until everyone has partaken):

Fur and feather and scale and skin,

Different without but the same within.

Many of body but one of soul,

Through all creatures are the Gods made whole.

Next comes the invocation of our ancestors and predecessors. The vast majority of folks interested in Druidism have at least some European ancestry; even those who haven't feel a strong psychic and/or psychological link to the Ancient Druids/Godis/Flamans, etc. Here the energy flow is directed from the center outwards into the world around us, psychically connecting us to the ever-present spirits of those who have gone before. This energy pattern may be perceived as a horizontal disc floating around the center, or as the space between two shallow cones radiating from the center. (Stand with your arms pointing out horizontally from your shoulders. Lift them 15 degrees and slowly turn around in a full circle. Drop them to 15 degrees below horizontal, and turn around again. The area between your upper and lower arm positions is the sort of shape I'm talking about.)

As with the preceding invocation, the return response of energy comes from the center and arcs towards the containers of Waters, from whence it passes around the grove as the members partake. These energies are added to those of the nature spirits, which continue to radiate into the grove.

Here's a chant that we've used for this passing of the Waters. It should be done at least nine times, and continued until everyone has partaken.

It's the blood of the Ancients

That runs through our veins.

And the forms change,

But the Circle of Life remains.

The last of the Triad Invocations is of the Gods "in general". Most congregations will probably have a particular pantheon of divinities that they feel closest to, such as the Celtic Gods, the Norse, the Slavic, the Greek, etc. Or a given

ceremony may be focused around a particular ethnic group, so its divinities would thus be the appropriate ones. In any event, the purpose of this invocation is to open ourselves to the powers of the Gods as 12 collectivity. The power flow from each divinity will not be as strong as the energy to be received later from the specific God and Goddess of the occasion, but neither will it be as tightly focused. Thus if a weather working is to be done later, with a weather God and Goddess as the ones for the occasion, a person who needs healing or prosperity may receive at this point of the rite some appropriate strengthening from a healing Goddess or God of wealth. Everyone in the grove will, at the very least, find themselves exalted spiritually to the point where they will find it easier to absorb the powers of the specific God and Goddess to be invoked later at the high point of the ceremony.

The geometric pattern of the energy flow for this third invocation is the opposite of the first one -- a cone of energy going from the center and radiating upwards, then reversing its direction as the Waters become consecrated. Again, an arc of energy will come from the center into the containers of Waters, and follow it around the grove as each person partakes.

Naturally, another chant or song is used for the third passing of the Waters. Here is one that we've used in the past (as before, nine repetitions minimum are recommended):

Mother I Feel You, under my feet.

Mother I hear Your heart beat! (repeat)

Father I see You where the eagle flies.

Spirit gonna take me higher & higher! (repeat)

This is OK, since it tends to establish the symbolic link between the earth and sky, but does have the drawback of being focused on only two divinities. Another, more polytheistic one we've used is my own "Will Ye Now Come Back Again?" song, which has a simple chorus for people to join in on and a tune almost all Celtophiles will recognize instantly ("Bonnie Charlie's Now Awa").

By the time the Waters have gone around the grove three times, the participants will not only be thoroughly charged up with psychic/magical/spiritual power from each of the Three Worlds, their groupmind will be a thousand times stronger than it was at the beginning (if each of the Triad Invocations strengthens it by a factor of ten...). Those drinking even tiny sips of whiskey or mead will be loosened up, but probably not drunk (and for some reason hangovers are very rare from these rites!). The total energy pattern for the grove will be one of energy flowing in and out of the grove, from below, around and above. The center of the grove, being the intersection point, should be glowing so brightly at this point that even folks who aren't normally clairvoyant may be able to "see" it. The Gates Between the Worlds will be wide open and waiting...

Third Phase: The Major Sending of Power to the Deities of the Occasion

This is the stage at which most ceremonies will have some form or another of "sacrifice". There's no room here to go into a general theory of sacrifice, so suffice it to say that the purpose of a sacrifice is to "feed" the Gods with as much psychic energy as possible, in order to trigger a return response of divine power. Anything that will generate psychic energy can be (and has been, throughout history) used for this purpose. This includes chanting, singing, dancing, drama, storytelling, sex, drugs, the slaughter of animals, etc. The overwhelming majority of Paleopagan religions, including the predecessors of the Judeo-Christian-Islamic traditions, have

practiced human, animal and/or plant sacrifices, because any living thing will release psychic energy when killed.

However, blood sacrifices are messy, difficult for modern folks to do (unless they were raised on a farm) without excess pain to the animal, and are generally unnecessary. Additionally, most Neopagans (especially the vegetarians and animal rights activists) consider them morally repugnant (and far too reminiscent of Satanism), so including a blood sacrifice in a modern ceremony is far more likely to offend your congregation than it is to uplift them.

I can currently foresee only two circumstances under which I would consider a blood sacrifice to be acceptable in connection with any ADF ceremony: (1) when the presiding clergyperson has decided that a genuine emergency exists, of a life and death nature, that requires the degree of intensity that blood provokes, and is willing to cut him or herself to provide it, or (2) when a young woman has decided to release her virginity as part of a coming-of-age ritual -- something that is most likely to be a dyadic rite with no other witnesses anyway. In both of these rare situations, the informed and uncoerced consent of the person losing blood is required, and not enough should be shed to endanger their health. Sacrificing any animal (or human!!!) in any Neopagan Druid ceremony is absolutely forbidden. After all, that's one of the reasons why we're Neopagan instead of Paleo-

Depending on the season, people may bring fresh cut flowers or recently harvested fruits and vegetables to be used as sacrifices, but most of the time our rituals, like those of the Reformed Druids before us, use small branches cut from trees. These do not contain enough psychic energy to be very effective sacrifices by themselves, but they make an excellent Focus of attention for sending the energies raised by singing, music and other artistic offerings by the congregation. These energies constitute the real sacrifice in our ceremonies.

This procedure begins when the presiding clergyperson says something on the order of, "Has anyone brought praise for the Lady and Lord of this feast?" or "Now let us praise the Lady and Lord of this feast!" The first cue is most appropriate with a small group, all or most of whom are planning to offer Praise. The second cue is better with medium sized or larger groups, where particular people have been selected ahead of time and a performance order decided upon.

Praise Offerings most often consist of songs and poems, preferably original, designed to have the maximum emotional impact. We have also had ritual drama performances and storytellings, as well as ritual dances.

Dances done as performances are usually not as effective by themselves as those done with the participation of most or all of the other people present. However, a badly done group dance is much worse than no dance at all, so if a proposed participatory dance has not been thoroughly rehearsed by all parties concerned, you are best off to have your grove's dancer(s) do it as a performance piece between two other carefully chosen verbal/audio pieces. Even better, you can have them do it at the same time that a song or chant is being done. Either method will prevent the damage that a poorly done group dance can do to your ceremony's focus and pacing, while still allowing for group participation.

Pacing is absolutely critical here, because this is the main "power raising" for your ceremony. The folks who plan to offer Praise should show their material to everyone during rehearsals, or at least to the presiding clergy beforehand, so that the best possible performance order be worked out ahead of time. Then people can be called upon to offer their Praises

in such an order as to generate the greatest possible amount of energy.

You can, of course, just pick a person to begin, and go around the grove deosil, hoping that the energy will grow and that the last person will be terrific. With small groups where everyone is offering something, this approach is fairly common. But as far as results are concerned, it's very unpredictable, and of ten the last Praise Offering is not as good as an earlier one was.

With this sort of a situation, or if some outside event has disrupted the steady buildup of emotional power, the presiding clergyperson may want to end this section by calling upon the best bard present to do a specific piece that she/he is known to be good at. Clear this with her/him beforehand, and make sure that they know what pieces they may be asked to do, so they won't spend precious time retuning their instrument, or trying to remember words they haven't sung recently. If the presiding clergyperson is a bard him/herself, then he/she can make this decision instantly, knowing (we hope) their own strengths and weaknesses, and perhaps doing the final Praise Offering him/herself.

Another option you have heard is to have ready a simple, powerful, and well-rehearsed chant to use as the final Praise Offering. Start it out softly, then gradually build up the volume and speed of both the voices and the music (especially drums). Decide on a cue (such as raising their arms high) for the presiding clergy to use to indicate that the last verse is coming up. This part gets tricky. You can't just stop the music abruptly at the end, since folks are likely to start yelling and screaming (especially at a large festival rite), and your carefully woven web of energies will go splattering in all directions. If the musicians and chant facilitators drop their volume on cue and slow down for the final verse (which they should), with no visible signal to the rest of the grove, then the other participants may not notice, but instead continue to increase the volume and the speed of their chanting until it all falls apart.

Try this: When the cue is given, have your chant facilitators step three paces towards the center, turn around with their arms held high, and gradually lower their arms as they lower and slow their voices (and the musicians lower and slow their music). The presiding clergyperson can be doing the same gesture near the main altar, slowly rotating in her/his place. The chant will end with everyone slowly whispering it, then stopping simultaneously. The chant facilitators can then return to their previous positions, and the energies in the grove will be at a strong and steady peak. (This technique will work even better if it's been used a few times earlier in the rite, or at previous ceremonies.)

It's important to remember that the primary purpose of all these Praise Offerings is to raise as much psychic/magical/spiritual power as possible, all of it focused around the deities of the occasion -- not to boost the egos of the performers (that can be a secondary or tertiary purpose). By the time the last Praise Offering is done, the grove should be charged up with as much energy as it is capable of generating.

The Prayer of Sacrifice

It is at this moment of supreme tension that the presiding clergyperson lifts up the sacrificial branch (and perhaps one of the flowers or fruits, etc.) towards the Center. She/he then touches the branch with a sickle or other blade (to symbolize death, mortality, harvesting, etc.), and intones the Sacrificial prayer. The one in the previously published script is a variation

on the Reformed Druid version, but the concepts involved are universal ones. With this prayer/incantation, she/he sends the power in the grove through the Gates Between the Worlds to the God and Goddess of the occasion. All present should feel their energies going through the branch and out the Other Side. After a moment of silence, the clergyperson puts the branch back on the altar.

The Seeing of the Omen

Now he/she asks the deities of the occasion if they have accepted the Sacrifice. The reply from Them may be through a sudden wind, bird calls or flights, the fire leaping up, etc. If possible, you should have a grove diviner present to read these auguries, or to cast the runes, or to otherwise do some on-the-spot divination. She or he should announce the results clearly, in such a fashion as to make it clear that this is a legitimate divinatory process (for example, by calling out the runes that appeared, naming the omen observed, etc.). If the Omen is positive, the ceremony continues in the usual fashion. If not, further Praise Offerings are necessary, in which case the clergyperson or bard should lead another song or chant. Then repeat the Sacrificial prayer and the divination.

If the results are still negative, try one more time. Make more Praise Offerings, repeat the Sacrifice, seek for the omen. A third answer of "No" indicates that the deities of the occasion, for Their own reasons, are not inclined to assist the grove in achieving the ceremony's goal. So this should be announced, the members of the grove should be advised to meditate upon these events, and the fourth phase of the ritual skipped. Instead, jump directly to the fifth phase of winding down the ritual.

But most of the time the Sacrifice will be accepted and the branch can be cast into the fire, alone with the aspergillums. Some folks object to the symbolism of burning flowers, so you may want to dispose of any sacrificed (and decorative) flowers in running water after the ritual is over. Fruits and veggies can be kept where they are, and consecrated (or just blessed) along with the Waters (see next section), then consumed as part of a ceremonial feast.

[Note: Current [ADF Liturgy](#), as of 1997, uses one round of praise offerings.]

Once your Sacrifice has been accepted, it's time to precede to the.....



Figure 1 Journeying to the Sidhe.

Fourth Phase: Receiving and Using the Returned Power

Preparation for the Return

This is what the whole process of a worship ritual is leading up to, so it's important that everyone be ready to receive and handle the divine power that is about to be returned to them through the Gates. This has (naturally) three steps: meditation upon personal needs, a repetition of the group's needs, and the induction of a state of receptivity.

The first step is relatively simple, since the presiding clergyperson will ask everyone present to meditate upon what they need from the Goddess and God of the occasion. In a primarily theurgical ceremony, this process will take somewhat longer than in a mostly thaumaturgical one, since receiving these blessings will be the main point (the goal) of the entire liturgy. So folks should be given a few minutes to think quietly, with no outside sounds other than those provided by Nature, or perhaps some serene harp or flute music.

In a predominately thaumaturgic ritual, the second step becomes more important than the first. It's here that the participants are reminded of the group's goal(s) and target(s), and of the need for unity to achieve them.

The third step is a matter of getting the participants into a state of maximum openness and receptivity, by reminding them of what is about to happen and why. This encourages them to drop whatever remaining psychic shields or psychological blocks they may have between themselves and the deities. This third step is meant to be accomplished by the old RDNA "Catechism of the Waters", which was put into the script more for reasons of nostalgia, than because it's really effective.

It should be possible to write a quiet, powerful song to accomplish all three steps, with verses to add or subtract to change the pacing and focus. This would probably work best in a verse-plus-chorus or litany format being led by one or two singers, and including long pauses for meditation.

So now we come to the fourth and final consecration of the ceremony. Just as the first three represented the Three Worlds of Land, Water and Sky, this one represents the Fourth World -- Fire. As the presiding clergyperson lifts the two main cups towards the Center, she/he enchants the words that ask the Goddess and God of the occasion to bless the liquids within them (and the other containers to be passed), to make them truly the Waters-of-Life.

As before, an arc of energy will leap from the Center/Gates and into each cup (or other container) being consecrated. The power will be stronger and clearer than before, and may appear as twin area of differently "colored" energies. As each participant sips from the Waters of her/his choice (this is the consecration where asperging is not normally an adequate substitute for drinking), and does the breathing exercise mentioned in the script, the God and Goddess will fill her/him with the maximum amount of power that she/he is capable of handling safely.

Thus each individual and the group as a whole receive what they need in the way of "healing, blessing, power, and inspiration". Bonding within the group as a whole will be reinforced, something that will last beyond the ceremony, whether it's bonding with the community at large, or with the

members of one's local grove. Some people will have visions or be healed of ailments, others will be filled with a holy joy or suddenly recognize a psychic link to a deity they never really knew before. The changes may be simple or complex, subtle or obvious. Every participant will have a unique experience, as well as sharing those of everyone else. "Communion" with the Goddess and the God, as well as with each other, will be achieved.

We've used the following chant (given us at PSG 86 by Nicholas Sea) successfully for the final passing of the Waters. It should be done softly, a minimum of three times. Generally it's continued until all have partaken.

Burn bright, flame within me,
Kindled of eternal fire.
Of the people I do be,
And the people part of me.
All one in many parts,
A single fire of flaming hearts!

Larry Cornet has collected this chant in a slightly different form, with the second line being "Kindle love's eternal fire." This has different polytheological implications, and folks may want to discuss which seems more appropriate at this point of the ceremony.

If food has been offered up as part of the sacrifice, the presiding clergy may choose to consecrate all or part of it along with the Waters. However, unless the food is bite sized and ready to eat, it may not be a good idea to pass it around with the Waters, since the distribution and consumption of food can easily destroy both concentration and pacing. Often it's better to do a lesser blessing (rather than a full consecration) on the food, and to consume it afterwards as part of a feast.

Optional Activity:

Spell Casting or Rite of Passage

Now is when the participants will be able to perform the most powerful spell castings and/or rites of passage. There's no room here to go into either category in detail, and the high points have mostly been covered in the preceding essays. I will, however, mention one bit of magical "tech" here: the use of the Center for casting spells, instead of the "cone of power" method.

The idea of "raising a cone of power" is that the participants are supposed to create, usually by dancing and chanting, a large, cone-shaped field of psychic energy. At a peak of energy buildup, the cone is supposed to "fire" a blast of energy towards the target, carrying the power and information content of the spell. Nice theory. Unfortunately, most of the time it doesn't work very well.

Leave aside the rude comments I've previously made about Neopagan ceremonial dancing, and the fact that most Neopagans don't physically mark the edges of their circle, and thus have no clear idea of where the base of the cone is supposed to be. Ignore the fact that no two cone raisers ever seem to agree about the size, shape (sharp or squat?), color, dimensionality (solid or hollow?), etc. of their cone. These are all symptoms of lack of planning and training in the community, and can eventually be overcome. We can even ignore the fact that the imagery is completely male. Let's look instead at a different cluster of factors, ones of physics and metaphysics.

When you fire off a spell in a straight line towards a distant target, you are essentially broadcasting a message. And

like any other message broadcast, through normal space and time, a spell is subject to deterioration of (a) its power level, (b) its directional vectors, and (c) its information content.

The further away your target is, the more power will be used up simply in getting there. So when it does arrive, it won't be strong enough to do much. If your target moves, or you didn't really know where it was in the first place, or some other energy field deflects your "beam", your spell will wind up missing the target completely. And if the distance is great, the sheer psychic static of our biosphere (let alone deliberate efforts by others) can disrupt the psychic structure of your spell, causing it to lose all or most of its information content, or to suffer major changes in meaning. Thus, even if it arrives "on target" with lots of power, it may well wind up doing little or nothing that you wanted done.

How do you get around the problem of a spell deteriorating when it goes through normal space and time? You just go "around" normal space and time completely, by using the Center of your working area as a "shortcut". You see, every ritual Center is connected to every other ritual Center, since in one sense they are all the "same": each is the Center of the Multiverse. SO if you have previously created a sacred space around the target of your spell, or if you create one symbolically ("by remote control") at this point of the ceremony, you can establish (recognize, actually) a magical/psychic/spiritual connection between the ritual Centers of both places.

A spell that you cast into the Center of your grove will arrive instantly at the Center of the other location, without going through time or space as we know it. It will pop out of that other Center with full power and information content (directional vectors become irrelevant). It won't matter if your target is ten miles or ten thousand miles away (note to my great-great-grandchildren: or ten light years away).

I first discovered this technique by accident over fifteen years ago, when I was living in Berkeley and heard on the radio that the Canadian nesting grounds of the whooping cranes were about to be engulfed by a major forest fire. I had already noticed a 500 mile limit in my previous spell castings, and the distance involved was a couple of thousand miles, but I figured I had to do something. So I got out a map of Canada and drew a circle centered on the nesting grounds, then invoked Thor and did a rain spell. The circled map was in the middle of my altar, which was in the Center of my working area. I cast the spell into the map and hoped for the best. Much to my surprise and delight, a few hours later I heard on the news that a sudden rainstorm had "come out of nowhere" and stopped the forest fire a mile away from the nesting grounds.

For years I thought it was the use of a mandala/pentacle that had been the key, but eventually I figured out that the critical steps had been defining two ritual Centers and then merging them. So now I hardly ever do "cone raisings" if I want to affect a distant target, and I highly recommend this "Center-to-Center" technique as a replacement. And now, back to our ceremonial step-through, which is still in progress...

Remember when you do spell castings or rites of passage at this stage of the liturgy, that you'll have no need to generate more power, since everyone will already have as much Gods-given power in them as they can handle. Instead, use chants, talismans, and gestures (mantras, mandalas, and mudras) as devices to focus your visualization and timing. That way, everyone can release their divinely enhanced power into the Center at the same instant, towards a uniformly visualized target, with a unified intent, to achieve the agreed upon goal.

Now obviously with most rites of passage, or specific healings/blessings on people present in the grove, you are not going to be sending energies outside the boundaries of your current sacred space, but rather into the bodies/auras of folks right there. The ritual-within-the-ritual of child blessing, ordination, coming of age, healing, etc., should give everyone all the information they need to send or receive the energies. We'll talk more about this in future issues of DP. For now, let's go on to the...

Fifth Phase: Unwinding and Ending the Ceremony

Affirmation of Success: Following Through

Those of you who are familiar with golf, tennis, bowling, baseball, croquet or any other sport that involves casting or striking a small object away from you, will know about the importance of "follow thru". You don't just stop moving abruptly the instant the ball is struck or thrown, you continue the bodily motions you were engaged in at that instant. This insures that your motions will be smooth and continuous, rather than abrupt and jerky, and thus improves the accuracy of your casting/striking.

Oddly enough, this can be a very useful metaphor for casting a spell instead of an object. This is true even for purely theurgical workings in which you are, in essence, casting a spell upon yourself. The way you do a "follow-thru" in a ritual is by proclaiming that the blessings have been received, the spell is already working, etc. This "affirmation of success" alerts your subconscious to stop receiving and/or sending energies. Just as importantly, it tells your subconscious to let go of the target(s) psychically. Without this letting go, your subconscious is likely to continue "worrying at" the target(s), which usually has the effect of draining away the energies sent, often ruining the results. So you need to have your conscious mind say to your subconscious mind (and any spirits who might be listening?), "Hey! It worked!"

In the script this affirmation of success is represented by the phrases, "the Lady and the Lord (of the occasion) have blessed us" and "Every time we invoke Them, They become stronger and more alert to the needs of Their people." That's because the primary goal of this liturgy has usually been to strengthen and awaken the Old Gods, and the secondary goal has been to obtain blessings for the participants. The affirmation is interwoven (incorrectly) with the silent contemplation and the "Let us return to the realm of mortals" cues necessary for the Recovery process (see next section).



Recovery

After the follow through, it's necessary to bring people back in touch with the Earth plane level of reality, regardless of whether you have done a spell casting or rite of passage or neither. Otherwise folks will drift in their altered states indefinitely, and the energies absorbed and/or channeled will not be properly "digested". So at this point the presiding clergy should remind the participants to refocus their attention through the Three Worlds: thinking about what they've been doing, feeling the emotions that have been generated as a result, and sensing their physical connections to the "realm of mortals" again. This recovery process will continue through the rest of the ceremony, gradually returning everyone to their "normal" states of being (through we hope in an improved condition).

Thanking of Entities Invoked

This portion of the ceremony accomplishes three tasks: (a) it shows courtesy to the entities invoked and invited, (b) it further affirms the ceremony's success, and (c) it lets the Gods and the lesser entities, not to mention the people, know that you are winding things down and that They can leave if They wish. As a general rule, you do not "dismiss" Goddesses and Gods. If nothing else, it's rude.

Yes I know that some ancient Egyptian magicians were in the habit of bossing their deities around, as are some modern followers of Voodoo/Hoodoo. But I've always considered these to be corruptions from the earlier states of these religions, something that happens when the magicians involved no longer believe in the Gods as Gods.

In the fully developed Afro-American religions unlike Hoodoo and Voodoo (which have lost most of their religious character and become mostly grab-bags of magical techniques), the initiated clergy will sometimes have to urge a possessing deity to leave Her/His "horse" (the human being possessed). However, I believe that they do this through reminding the deity of the contractual agreements made at the time of the clergyperson's initiation. It's done with love, courtesy, and respect -- not with the typical arrogance of the Goetic magician (the source of Wiccan style "dismissals"). In general, I tend to think that the current Neopagan phrase of "Go if You must, stay if You will," reflects a much more appropriate attitude.

The entities are thanked in the reverse order of their invocation or invitation: first the God and Goddess of the occasion, then the deities as a group, the ancestors and predecessors, the Nature Spirits, the Matron/Patron of bards, and the Gatekeeper (even though it's not in the script). When the Gatekeeper has been thanked, this effectively closes the Gates, but it's still a good idea to overtly ask Him/Her to close them. That way, folks will know that they should stop having an "open line" to the Other Side.

Reversing the Tree Meditation

In keeping with the unwinding process, it's now necessary to go through four steps: (1) to "unmerge" the groupmind, though some psychic links will remain in potential; (2) to drain off any excess psychic/magical/spiritual energies that might be remaining; (3) to return the participants to a more mundane consciousness; and (4) to recenter each of them within themselves as unique individuals. In this liturgy, you accomplish all this by doing a reprise of the Tree

Meditation, which should be done by the person who led it at the beginning of the ceremony, in a similar delivery style.

Step 1 - Everyone is told to pull back their psychic branches and roots from being interwoven with each other's, and to become individual trees again.

Step 2 - Folks are instructed to release any remaining excess energy that they might have and which they don't need. They can send the excess through their roots into the ground (the other sense of "grounding" mentioned earlier), or else into the ceremonial vestments or tools they may be wearing.

Step 3 - All are guided in pulling back their roots and branches and "becoming humans" once more.

Step 4 - Everyone is told to refocus their attention on their personal centers.

The Libation

At this point, you should pour any remaining Waters onto the ground or into the fire. The traditional RDNA prayer is a nice one for this: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return unto Thee." (If you like, you can consider the fire to be masculine and say, "O our Father" instead.) If there is going to be a ceremonial feast afterwards, you may want to save a little of the consecrated Waters to mix into the punch bowl or ale cask, but you should not casually pass cups of consecrated Waters around, in order "not to waste" them. It's not wasting the Waters to return them to the Earth or the Fire, it's a sign of love, respect, gratitude, and courtesy, just as the various thankings are. Furthermore, it's a clear indication that you're not greedy, that you know when to stop taking and start giving.

Just as every ritual needs a clear-cut beginning, it also needs an equally definite ending. Your ritual space will need to be deconsecrated, unless you are lucky enough to have a temple building or sacred grove which you expect to be able to remain holy. Usually, however, deconsecration is necessary (a) to prevent outsiders from wandering through a still "charged" area and accidentally connecting up with the psychic links of the folks who have been worshipping there; (b) to prevent your people from worrying about fundamentalists or other hostile intruders committing sacrilegious acts there; and (c) to announce to the subconscious minds of the participants that they are "back" in the "real world" again.

You also need an overt cue to each person's subconscious that it's no longer "magic time". So announce that "this ceremony is over" verbally, then follow it up with snuffing out the candles, ringing a bell, or playing a special piece of music.

A good way to combine all this is through a Recessional (balancing out the Processional at the beginning). Make your announcement, then have everyone leave the area (thus destroying the temporary definition you had of sacred space by crossing its boundaries physically), while singing an appropriate song. Here's the Recessional hymn that we've been using since Summer Solstice of 1986:

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

This should be sung a minimum of three times. The words and music are by Sable, of the Minneapolis Grove. See her zine in this issue for the musical notation, and Susan Kirsch's zine (also in this issue) for a "sitting" variation of the words. Some people may prefer to use "sister" instead of, or simultaneously with, "brother".

Cleanup and Critiques

As soon as the liturgy is over, the presiding clergy and bards should go off somewhere to remove their ceremonial gear and perform any additional grounding and centering which they might need. In the meantime, their assistants can be packing up the ritual tools and supplies, putting out the fire, etc., while volunteers check the area to make sure that nothing has been left behind (especially litter -- Neopagans, like scouts, always leave a site cleaner than it was when they arrived!).

Comments about the liturgy should be limited at this time to positive ones. Individuals may want to share visions with each other, or to write down any insights sparked by their experiences during it, but a critical analysis should wait at least twenty four hours. This is to enable everyone to digest what has happened and to enable any workings done to "solidify" without "second-thoughts chasing after them on the astral."

A few days later, but no more than a couple of weeks at most, gather together as many as possible of the participants to discuss the ceremony in depth. This is the time to say things like: "That chant we wrote for the second consecration just didn't sound right." "George, you kept missing cues. Do we need different cues or were you having an off day?" "The harmonies on the Processional were terrible. We'd better practice them some more." "Susie, your Anglo Saxon pronunciation needs work." "The altars for the Three Worlds are too big, the dancers kept running into them." "The clergy didn't project their voices quite loud enough." "I had an insight about the wording of the consecration prayer, and I'd like to rewrite it." Etc.

It's very important to state the criticisms in a friendly way, with the emphasis on future improvements rather than assigning blame. Positive feedback about every aspect that went well should be included. People should share any psychic/magical/spiritual events that occurred to them during or after the ritual. In effect, you should be doing the same kind of fair-but-firm critique session that a theatrical troupe or symphony orchestra would have after a major performance. Who knows, perhaps we will even have genuine ritual critics writing reviews in the Neopagan press someday!

Detailed notes should be kept, to be used in future planning, preparation and performance. These notes can be copied and distributed to all the members of the group who might be interested, including the ADF Mother Grove!!



Figure 2 The ADF symbol, now in sapling size.

An Update on the ADF Liturgical Outline

This is the version of the Outline for Druid Worship Ceremonies that I would like people to use for the next few years, and which I've been discussing throughout this essay. Please make sure that the new liturgical scripts you send in for sharing with the other members all follow this basic pattern:

First Phase: Starting the Rite & Establishing the Groupmind Clear-cut Beginning

Consecration of Time
Consecration of Space
Tree Meditation
 Centering
 Grounding
 Merging
Affirmation of Group Beliefs
Specification of Ritual Focus and Deities of the Occasion

Second Phase: Opening the Gates & Preliminary Power

Raising Invoking the Gate Keeper
Invoking the Matron/Patron of Bards
Triad Invocations, Consecrations and Sharings
 Nature Spirits
 Ancestors and Predecessors
 Gods as a Group

Third Phase: The Major Sending of Power to the Deities of the Occasion

Praise Offerings
Prayer of Sacrifice
Seeking of the Omen
(Possible Repetitions of Praise/Sacrifice/Omen Seeking)

Fourth Phase: Receiving and Using the Returned Power

Preparation for the Return
Meditation upon Personal Needs
Repetition of Group Needs
Induction of Receptivity
Final Consecration and Sharing
Reception of Individual Blessings
Reinforcement of Group Bonding
Optional Activity: Spell Casting or Rite of Passage

Fifth Phase. Unwinding and Ending the Ceremony

Affirmation of Success: Following Through Recovery
Thanking of Entities Invoked
Deities of the Occasion
Deities as a Group
Ancestors and Predecessors
Nature Spirits
Matron/Patron of Bards
Gatekeeper -- Closing the Gates
Reversing the Tree Meditation
 Unmerging Energies
 Draining of Excess Energies
 Pulling back of Branches and Roots
 Recentering
Libation
Clear-cut Ending
 Deconsecration of Space
 Deconsecration of Time

Conclusion: The importance of Joy

After reading sixty (very) odd pages on liturgical design, preparation, and performance, many of you may have decided that this is all a lot of grim, dull work. Nothing is (or should be) farther from the truth. Any harper will tell you that the joy of composition and performance comes after you have mastered the basics of your instrument, and learned your scales. A painter may spend years learning color mixing, anatomy, the laws of perspective, etc., yet if there were no joy in the learning and the practice, she/he would have stopped being a painter early on.

Creating, preparing, and performing a ceremony requires a series of artistic decisions and actions, no matter what other polytheological, psychological, magical, or technical factors may be involved. And for Neopagans, joy is an integral part of every art we practice. Regardless of whether your liturgy is one of thankfulness or of grief, of love or of rage, of celebration or of entreaty -- if it is to be a Neopagan liturgy, it must be filled with joy. This may be the quiet, serene joy that strengthens, - as in times of fear and sorrow, or the noisy, boisterous joy of friends sharing pleasure, or the wild and dangerous joy of the tigress defending her young. Balder or Bacchus or Kali. If our liturgies are truly to transform both ourselves and our world, there must be joy! So make sure that you and the people you are working with pay attention to having fun during the entire process. The average Neopagan Druid liturgy is no more complex than putting on a three-act play, or a Beethoven symphony, things that thousands of people every year manage to do in high school -- while having a great deal of fun at the same time. With sufficient determination, practice, imagination, love and joy in our hearts, we can create ritual experiences that will have long-term positive effects on ourselves and the entire world. And remember...

The Gods are watching us, so let's give Them a good show!

A Druid Worship Ceremony

Meán Samradh, '87

Ár nDraíocht Féin (A.D.F.)

By Isaac Bonewits

This is an abbreviated script, without most of the physical or ceremonial instructions included. Participants will need to read past issues of The Druids' Progress for those, and attend the ritual planning and rehearsals beforehand. This is the working script to be used at the sunrise summer solstice ritual at P.S.G. 87, and is not meant for re-publication.

Phase One: Starting the Rite & Establishing the Group Mind

The people are called to order and formed into two parallel lines some short distance away from the ritual site. The presiding clergy ("D1" and "D2") stand at the head of the lines.

D1: Tá muid anseo leis na Déithe a adhradh.

D2: We are here to honor the Gods.

D1: A Dhéithe, an Airde, a Thabharthóiri ar Bheatha — éistigi agus freagairt orainn!

D2: O Gods, High Ones, Givers of Life — hear and answer us!

Procession

Along this route: _____

Procession Song/Chant:

Choose: _____

Settling Chant: "O Earth-Mother" or _____

Tree Meditation

Done by _____

Specification of Ritual Focus and Deities of Occasion (Belenos & Aine)

Done by _____

Phase Two: Opening the Gates & Preliminary Power Raising

Invocation of the Gate Keeper

D2: O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us. We walk in your footsteps, we walk your roads. Reveal to us your teaching, reveal to us the way to walk in safety. We praise you for the brightness of your power. Walk with us, Ogma!

D1: A Oghma, a Thiarna na nGeataí, a Thiarna an Fheasa, oscail na geataí dúinn. Tá muid ag siúl i do lorg, tá muid ag siúl ar do bhealach. Scaoil dúinn do theagasc, taispeain dúinn cén chaol a siúil faidh muid slán. Molann muid thu mar gheall ar do chumhacht. Siúil linn, a Oghma!

Ogma Chant/Song: "Siúl linn a Oghma" or "We invoke thee Ogma" or _____

Invocation of the Matron of Bards

Song: "Hymn to Bridget" or "Lady Lift us up" or _____

The Triad Invocations:

Invocation of the Nature Spirits

D2: O spirits of the old times and of this place, our companions, our teachers, hallow these waters. Share with us the renewal of the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all Behold the waters of life!

D1: A sprideanna na seanaimsire, agus na háite seo, a chomhghuaillithe, a mhúinteoirí, beannaí na h-uisci seo dúinn. Roinnigí orainn athbheochan na Talún. Roinnigí orainn suaimhneas, eolas, agus beannacht. Labhraí linn inár gcoí, le go mbeadh muid in aon bhall libhse Seo iad uiscí na beatha!

Asperging Song/Chant: "Fur & Feathers" or _____

Invocation of the Ancestors/Predecessors

D2: O people of the old times, our ancestors, our kindred, hallow these waters. Share with us the bond of life upon the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all Behold the waters of life!

D1: A sheana, a shinseara, a mhuintir, beannaí na h-uisci seo dúinn. Roinnigí orainn ceangal na beatha ar Talamh. Roinnigí orainn suaimhneas, eolas, agus beannacht. Labhraí linn inár gcoí, le go mbeadh muid in aon bhall libhse Seo iad uiscí na beatha!

Asperging Song/Chant: "Blood of the Ancients" or _____

Invocation of the Gods as a Whole

D2: O Gods of the old times, our mothers, our fathers, hallow these waters. Share with us your power to regenerate the Earth. Share with us comfort, knowledge, and blessing. Speak to our hearts, that we may become one with you all Behold the waters of life!

D1: A Dhéithe na seanaimsiri, a mháithreacha, a aithreacha, beannaí na h-uisci seo dúinn. Roinnigí orainn bhur gcumhacht le go nginfeadh muid an Domhan. Roinnigí orainn suaimhneas, eolas, agus beannacht. Labhraí linn

inár gcroí, le go mbeadh muid in aon bhall libhse Seo iad uiscí na beatha!

Asperging Song/Chant: "Mother I Feel You " or _____

Phase Three: Major Sending of Power to Belenos & Aine

Praise Offerings

D2: Now let us offer our praise to Belenos and Aine, the Lord and Lady of this feast.

_____ done by _____
_____ done by _____
_____ done by _____

The Sacrifice

D2: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the winds. Hear now, o Belenos, o Aine, we pray thee, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, giving to us of your peace and life.

D1: Téann ár moladh suas chugat ar sciatháin iolar; beirtear ár nglórtha suas chugat ar ghuailne na gaoithe. Éistigí anois, a Bhelenos, an Aine, más é bhur dtoil é, agus sinn ag ofráil na h-íobairte seo ar son na beatha. Glacaigí léi, más é bhur dtoil é, agus glanaigí ár gcroithe, ag roinnt arainn do chuid síochána 'is do bheatha.

The Omen

D2: Have you accepted our sacrifice of life and human effort?

D1 Give unto us an omen!

Divination

Done by _____

Possible repetition of Praise Offerings and Omen Seeking, if necessary:

_____ done by _____

_____ done by _____

_____ done by _____

When the Sacrifice has been accepted.....

D1: Rejoice! The Lord and Lady have accepted our sacrifices!

Phase Four: Receiving & Using the Returned Power

Meditation on Personal Needs, done by _____

Repetition of Group Needs, done by _____

Induction of Receptivity, done by _____

Final Consecration & Sharing:

D2: O Belenos, o Aine, hear and answer us! Hallow these waters! We your children have praised you, and now we ask from you healing, blessing, power, and inspiration Behold the waters of life!

D1: A Bhelenos, an Aine, éistigí agus freagairt orainn! Beannaigí na h-uiscí seo dúinn. Muide do chlann a mhol thu, agus anois iarrann muid ort leigheas, beannachtaí, chumhacht, agus tinfeadh Seo iad uiscí na beatha!

Passing Song/Chant : "Burn Bright" or _____

It's possible, but not very likely, that a magical working or rite of passage may be done at this point. Far more likely is...

Meditation

On Reception of Blessings and Reinforcement of Group Bonding,

Done by: _____

Phase Five: Unwinding & Ending the Ceremony

Affirmation of Success:

D2: Belenos and Aine have Blessed us!

D1: Tá beannacht na Belenos agus an Aine orainn!

D2: Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts, let us return to the realm of mortals, to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we have invited here today:

Thanking of Entities Invoked

D2: O Lord and Lady,

D1: A Bhelenos, an Aine —

D2: We thank you!

D1: Go raibh maith agaibh!

All: Go raibh maith agaibh!

D2: O Gods and Goddesses of the old times,

D1: A Dhéithe na seanaimsiri —

All: Go raibh maith agaibh!

D2: O people of the old times, our ancestors, our kindred,

D1: A sheana, a shinseara, a mhuntir —

All: Go raibh maith agaibh!

D2: O spirits of the old times, and of this place,

D1: A sprideanna na seanaimsire, agus na háite seo —

All: Go raibh maith agaibh!

- D2: O Bridget, Fire of Life and Fire of Love, Mother of Bards and Goddess of Inspiration, we thank you.
 D1: A Bhríd, a Thine Bheatha agus a Thine Ghrá, a Mháthair na Bardaí agus Bheandia na Thinfeadh, go raith maith agat!

Closing of the Gates

- D2: O Ogma, Lord of the Gates, Lord of Knowledge, we thank you. Now let the Gates Between the Worlds be closed!
 D1: A Oghma, a Thairna na nGeataí, a Thairna an Fheasa, go raith maith agat. Anois bíodh na geataí idir na saolta a druidte!

Reversing of the Tree Meditation

By _____

Libation

- D1: To thee we return this portion of thy bounty, o our Mother, even as we must someday return unto thee.

Final Benediction

- D2: Let us go out into the world, secure in the knowledge that our sacrifices have pleased the Gods and Goddesses, and that we go forth upon the Earth under their protection.
 D1: Teigheadh muid amach faoin domhan, agus muid lan-chinnt, gur thug ár n-iobartí taitneamh do na Déithe, gur fhreagair siad ár n-urnaí, agus go bhfuil muid ag dul amach faoin Domhan faoina geoimírce.
 D2: We have finished this ceremony!
 D1: Tá an searmanas críochnaíthe againn!
 D2: So be it.
 D1: Bíodh sé.
 All: Bíodh sé!

Recessional

Song/Chant: "Walk with Wisdom" or _____



Figure 3 The Dapper Druid

A Full ADF Liturgy

By Ian Corrigan, c. 1991?

0: The Sacred Grove is arranged as described. The celebrants hallow the Grove; the Fire is lit, the Well is filled, the Tree is blessed.

Procession

With singing, arrive and circle the hallows deosil. The Druids complete the sigil, then give the opening prayers.

Opening Prayers

A: Earth Mother: All kneel and kiss the earth. The Chief speaks as the Sacrificer makes an offering of grain, bread or flour:

O beloved mother of all
 From whose starry womb the green earth springs
 You who are the bearer of all life
 We pray you bless and uphold this rite.
 All: Mother of all accept our offering!

B: Awen: The Bard invokes, saying:

Power of inspiration that attends us
 Voice of the fire of wisdom,
 voice of the well of inspiration
 Come into our hearts' shrine
 O! Into our hearts' shrine
 Let us ken of every good or ill,
 Guide our rite in the way of truth
 I call you to place the clear heart in us
 O power of inspiration in this holy place
 O power of inspiration at this holy time
 So be it!

Grove Attunement

The Druids lead a meditation intended to attune the company to the Earth and Sky powers and to join the company in spirit. This might conclude with an intoning or a proper chant or hymn.

Fire, Well And Tree

Druids or members of the grove make offerings to the Sacred Center. Silver is offered to the well, saying:

Druid: O sacred waters that flow and swirl beneath all being
 accept our offering!
 Let us know the elder depths within ourselves the source of all,
 the well of elder wisdom
 Tobar naomh, ruih a steach mise!
 All respond: Sacred well, flow within us!

An offering of oil is made to the Fire, saying:

O sacred fire that consumes and transforms
 True and holy light of the shining ones
 Accept our offering! O sacrificed and sacrificer
 Let holy flame warm our spirits and our lives.
 Teinne naomh, Is a steach mise!
 All: Sacred fire, burn within us!
 The Bile is censed and sprinkled, saying:
 O sacred pillar, boundary of all worlds,
 Stand at the center of the sky,
 Stand at the center of the sea,

Stand at the center of the land on which we dwell.
Let us be deepened in your depths
Raised to your heights
Strengthened in your strength
Crann naomh, fas a steach mise!
All: Sacred tree, grow within us!

Purpose And Precedent

As proper to the work.

Purification

A: Outdwellers: An offering is made to the south of the Grove, saying:

Ancient dark ones, we make this offering to you.
You who dwell in the outer dark
You who stood against the Gods
You twisted and misshapen
You cold of heart and dim of mind
Take this offering and trouble not our working.
Likewise we acknowledge in ourselves
Weakness and perversity
Hatred and spite
Cowardice and ignorance
We contemplate these ills and enemies
And for this sacred time
We set them aside!

B: Fire and Water: Druids draw water from the Well and light a censer from the Fire. They quickly cense and asperse the company, while the company intones or chants.

Opening The Gates

The sacrificer makes an offering to Manannan, saying:

Druid: A Manannan, a thiarna na geatai duinn, ta muid ag siul ar do bealach.
O Manannan, Lord of the Gates, Lord of Wisdom, open the ways for us. We walk in your holy ways, we walk the Sacred Road. Share your magic with us, ward us as we walk in safety. Manannan mac Lir, accept our sacrifice!

An offering of oil is given to the Fire. The Druid then conjures the Gates, making an opening triskel on the Fire and Well, saying:

Druid: Now, lord of ways, join your magic with mine and let the fire open as a gate, let the well open as a gate, let the tree be the crossroads of all worlds. Open as a road to our voices and to the spirits. Let the gates be open!
All: Let the gates be open!

Kindred Offerings

The druids make proper offerings to each of the kindreds, standing at the fire.

Ancestors

Druid: The children of the earth call out to the mighty dead.
Hear us, our ancestors, our kindred.
Eistigi anois, a shinseara, a mhuintir
To all those whose bones lie in this land, whose hearts are tied to it, whose memory holds it; ancient tribes of this place, we offer you welcome.

To all of our grandmothers and grandfathers, our own beloved dead, blood-kin and heart-kin; ancient tribes of our blood, we offer you welcome.

To all those elder wise ones who guide their people, poets and seers, judges and magicians; wise women and men of ancient days, we offer you welcome. So, o mighty ones, we call to you as our kin, in the love of the all-mother, to join in our magic. Come to our fire, spirits; meet us at the boundary. Guide and ward us as we walk the elder ways.
Ancestors, accept our sacrifice!

A shinseara, glac an h-iobairt seo muid!

(an offering of food and/or drink is made onto the ground or into a shaft)

Nature Spirits

Druid: The children of earth call out to the spirits of this land.
Hear us, companions and teachers.

Eistigi anois, a sprideanna na haite seo.

To all our allies, kindreds of stone and stream, crystal and fertile soil, pools and every water; kins of the earth, we offer you welcome

To all our allies, kindreds of the growing green, herb and flower, shrub and mighty trees, root and stem and fruit.
Green kins, we offer you welcome.

To all our allies, kindreds of fur and feather and scale, all who walk or fly or swim or crawl, we offer you welcome.

So, o noble ones, we call to you as our allies, in the joy of life upon earth, to join in our magic. Come to our fire, spirits; meet us at the boundary. Guide and ward us as we walk the elder ways. land-spirits, accept our sacrifice!

A sprideanna na talamh, glac an h-iobairt seo muid.

(an offering of herbs, flowers and/or trinkets is scattered around the nemeton's edge or hung on the tree)

Deities

Druid: The children of earth call out to the shining ones. Hear us, eldest and brightest. eistgigi anois, a dheithe na seanamsiri.

To all the shining ones, first children of the mother, wisest and mightiest, loving and comforting; Gods and Goddesses, we offer you welcome.

To the Gods and Goddesses of this place, ancient and powerful, known to us or unknown; Gods of this place, we offer you welcome.

To all the deities of those here gathered, you whom we worship, you who bless our lives; o patrons and matrons, we offer you welcome.

So, o shining ones, we call to you as our elders, in reverence and love, to join in our magic. Come to our fire, shining ones; meet us at the boundary. guide and ward us as we walk the elder ways. deities, accept our sacrifice!

A dheithe, glac an h-iobairt seo muid.

(an offering of scented oil is poured on the fire)

After all the offerings have been made, the druids recenter the company and lead an attunement to all the spirits that have been called, and a proper chant or hymn is sung to the three kindreds.

Key Offerings

Druid speaks, saying: Failte! A dheithe, a seanara, a sprideanna! Welcome to the God/desses, the dead and the sidhe! To all of you who have gathered at our fire, we pray you join us in worshipping the patrons of this holy rite here in our sacred grove.

The druids now give the descriptive invocations of the patron powers of the rite. This is followed by any proper customs for the occasion, and by praise offerings. offerings are made, and a portion of each is held back for the final sacrifice.

Sacrifice and Omen

The druids prepare the final offerings and say:

Druid speaks: So we have given of our love and our wealth to the lord and lady. Now let our voices arise on the fire, let our voices sound in the well let our words pass the boundary to the otherworlds. o lord, o lady, we give you our love, our respect, our devotion as we pray you...

Bhantiarna agus tiarna, glac an h-iobairt seo muid!

All: Lady and Lord, accept our sacrifice!

All are led to send their energy through the gates to the powers, meditating on the deities and the nobles. Then druid speaks:

Druid speaks: Having prayed to the powers, let us open to them, asking what blessings they offer us in return.

Omen is taken as usual. The seer then interprets the omen, leading the company to contemplate the things they would ask of the powers, especially as suggested by the omen. Company recenters in preparation for the blessing.

The Blessing

A: The litany of the waters:

Druid: Ancient and mighty ones we have honored you. We pray you honor us in turn, for a gift calls for a gift. Hear your children...

All: Shining ones, give us the waters!

Druid: We thirst for the waters of wisdom, of bounty, of rebirth from the well of wisdom, from the spring of renewal, from the bosom of the Earth Mother. Hear us...

All: Shining ones, give us the waters!

Druid: We open our hearts to the great ones blessing. We stand in pride, honor and friendship with all the powers of the worlds. Hear and answer us now...

All: Shining ones, give us the waters!

B: Hallowing the waters:

Ale is poured into the horns and elevated. Druid speaks:

Druid: We draw blessing from the cauldron of blessing. We pour the ale of inspiration. Behold the holy cup of magic, the outpouring of blessing from the mighty ones. When we share the draught of the Gods we drink in wisdom, love and strength to do as we will in the worlds, in service to the shining ones.

Eisdigh anois a tiarna, a bhantiarna; beannaich na h-uisci seo duinn! Hear us o lord, o lady; hallow these waters! We, your children, rejoice in your gift. Bless our spirits and our lives with love, magic and bounty as we drink these sacred waters.

Seo iad uisci na beatha!

All: Behold the Waters of Life!

The horns are passed and all drink as a proper hymn is sung.

Work

As needed.

Closing

When all is done, the druids lead a resettling, then begin to close the grove, saying:

Druid: The mighty ones have blessed us. With joy in our hearts let us carry the magic from our sacred grove into our lives and work.

Each time we offer to the powers they be come stronger and more aware of our needs and our worship.

So now as we prepare to depart let us give thanks to those who have aided us.

O (patron powers), go raibh maith agaibh!

All: We thank you!

Druid: O Gods and Goddesses of elder days, go raibh maith agaibh!

All: We thank you!

Druid: O spirits of this land, go raibh maith agaibh!

All: We thank you!

Druid: O ancestors, our kindred, go raibh maith agaibh!

All: We thank you!

Druid: To all those powers that have aided us, we say again...Go raibh maith agaibh!

All: We thank you!

Druids renew the company's centering once more, signaling the return to common awareness and ease of access to the centered state. Then any unused offerings, return flow, incense, water etc. is given to the earth, saying:

Druid: Mother of all, to you we return all we leave unused. Uphold us now in the world as you have in our rite. Go raibh maith agaibh!

All: We thank you!

The druids go to the center, bearing the wand. They speak:

O gatekeeper, warder of the ways, for your presence and power, your guiding and guarding we say... Go raibh maith agaibh!

All: We thank you!

Druid makes the closing sign over the hallows with the wand, saying:

Druid: Now by the keeper of gates and by our magic we end what we began.

Now let the fire be flame

Let the well be water;

Let all be as it was before.

Let the gates be closed!

All: Let the gates be closed!

Druid: Go now, children of the earth, in peace and blessings. the rite is ended!

The bard leads a proper chant as the company processes out of the Grove.

Keltrian Druid Ritual

Walk-Through

By Pat Taylor & Tony Taylor

Extracted from the Henge of Keltria Book of Ritual
Granted to be used in ARDA 2

Outline

The following is the basic outline of a Keltrian seasonal rite:

1. Designating Parts
2. Individual Preparation
3. Site Preparation
4. Processional
5. Marking Sacred Space
6. Announcement
 - a. Unite Song (Optional)
7. Tree Meditation
8. Parting the Veil
9. Triad Invocations
 - a. Ancestors
 - b. Nature Spirits
 - c. Gods
10. Explanation of Rite
11. Calling the Principals
12. Lighting the Sacred Fire
13. Devotionals
14. Offerings
15. Divination –Message from the Gods
16. Grove’s Choice
17. Remembrances
18. Consecration of the Blessing
19. Passing the Blessing
20. Closing Announcement and Thanks.
21. Returning the Principals
22. Thanking the Triads
23. Closing the Veil
24. Reversal of Tree Meditation
25. Parting Message
26. Recessional.



Designating Parts

Prior to the ritual, the D1 and D2 should assemble the celebrants attending, designate parts, and give a brief description of what will occur. This benefits any visitors or first-time attendees. The D1 and D2 should use their knowledge, background, and experience of the celebrants to provide a good ritual experience for all. Keltrian Druid ritual is a participatory experience and most of the parts of the ritual should be shared among those attending. Depending on the size of your Grove and the experience level of your attendees, some rituals may require some people to perform multiple parts, other rituals may require that some parts be split between multiple people. For example, “marking the space” could be done by one person (who is also doing other parts) or it could be done by as many as eight individuals: Past, Present, Future, East, South, West, North, and Center.

Individual Preparation

It is important for the Grove members to enter ritual in a proper frame of mind, body, and spirit. Heavy meals should be avoided prior to ritual; they concentrate blood in the stomach, resulting in inattentiveness and sleepiness. A potluck after ritual is preferred, however, a light potluck several hours prior to the ritual is sometimes held. Alcohol drunk before the ritual in small amounts is usually acceptable, though no one should ever attend services inebriated.

You should be clean from the inside out. An herbal bath prior to ritual is helpful in easing muscle tension. Use herbs appropriate to the season to help tune your mind to the ritual purpose. Listening to mellow Celtic music, such as Celtic harp, reduces mental fatigue.

Celebrants who attend on a regular basis should obtain a robe or special clothing worn only for ritual. Ritual robes should not be worn over mundane clothing if they are to be effective in altering your mind-set. Underwear is acceptable, if desired. Robes should be clean and have been stowed with herbal sachets to enhance their magick. Keep them smelling fresh and “outdoorsy.”

You should always take at least ten minutes to meditate before ritual begins. An excellent place to meditate is at a small shrine to a personal patron or matron deity. At the base of a tree is another good place to do preparatory meditation. If you are not near a special place, visualize yourself at a special meditation spot. This meditation typically takes place after the D1 and D2 designate parts.

There will be times when relations between you and someone else will not be at their best. You must be able to leave any feelings of hurt or animosity outside the sacred space. If you are unable to separate yourself from negative feelings, then for the good of the Grove, excuse yourself from the ritual.

Site Preparation

It is the Grove Tender’s responsibility to ensure that the space is ready for ritual. Outdoors, this includes clearing the site of any branches, rocks, or other encumbrances. The fire pit should be properly laid with a bed of sacred wood (preferably), constructed in a “teepee” fashion over a triangular base. In order to assist the fire starting and staying lit, we recommend using “fire starters.” You can purchase these at camping supply retailers. To create your own fire starters, mix shredded wax and small wood chip, about 40-60 by volume, and form into a block. When lighting the fire during the ritual, light the fire starters and your fire should be able to stay lit and grow easily.

The altar is prepared by placing tools in their proper locations. Mead and water are poured into the chalices and should be covered with patens. The Grove Tender may wish to physically tune into the site energies to determine if there is a need to dispel any technological influences. The space should be restored to a natural energy state. If machinery has been in the area recently, especially chain saws, brush cutters, or ATVs, the tree spirits nearby may be nervous and need claming and reassurance. Just before the ritual start, either D1 or D2 joins the Grove Tender and verifies that all is ready for the ritual. Typically the altar candles and the charcoal block for the incense are lit, then the Grove Tender rings the gong three times, signaling the beginning of the processional.

For indoor rituals, the Grove Tender should likewise prepare the space. A candle or a cauldron with Sterno may

represent the central fire. Clocks should be either removed or covered so that celebrants will not be able to watch them. The addition of greenery or other natural materials can help establish a well-prepared site.

The Processional

Before the ritual begins, the participants assemble and walk to the ritual site. The processional may be silent, it may be punctuated with the beat of percussion instrument, or it may vibrate with song. Processional songs can range from the dirge-like tones of Gregorian chants to effervescent, joyful cadences. The type of processional song a Grove uses will be determined by the season of the year and personal preference. The D1 may choose to lead the processional with the D2 bringing up the rear. In this way the D1 can direct the others within the space. The Grove Tender anoints the D1 on the brow with the appropriate sacred oil for the seasonal or other rite. The Grove Tender marks the forehead of each celebrant with the ancient tri-line pattern (T) while saying,

May you be blessed in Mind, Body, and Spirit.

The Grove tender anoints the rest of the processional as they enter single file. After the D2 has been anointed, he or she takes the oil and anoints the Grove Tender in the same fashion. The D2 and Grove Tender are last to enter the space. The D1 approaches the altar, and the D2 then leaves the assemblage to stand at his or her side. Once there, both face the altar and offer a salute to those it represents by tracing the Keltrian Druid Sigil in the air. D1 and D2 then turn and face the assemblage.

Consecrating the Space

The designated person approaches the altar and receives the bell branch. Then he or she goes to the Southwestern side of the ritual space and says:

Out of Tir Andomain, I call the Bards, the Seers and the Druids of the past to hear these bells and join with us in this, our sacred rite.

Rings the Bell Branch three times.

Traveling sunwise, he or she goes to the northern perimeter of the circle and says,

Out of Mide, in the days of [Your grove's name], I call the Seers, the Druids, and the Bards of today to hear these bells and join with us in this, our sacred rite.

Rings the Bell Branch three times.

Continues traveling sunwise to the South East and says,

Out of Magh Mor, I call upon the Druids, the Bards, and the Seers of the future to hear these bells and join with us in this, our sacred rite.

Rings the Bell Branch three times.

Continues traveling sunwise to complete the circle, passing inside of the place where the circle began in the Southwest.

Next either the same person or another person takes the Bell Branch and continues walking to the eastern portion of the circle, passing inside of the place where the Present was called (continuing the spiral motion), just before reaching the East says,

I walk to the East...

Stopping in the East and facing the East, the person says,

I stand in the Light of the mythical city of Finias. The East, from which the Sword of Nuada came. I call upon the East to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

He or she moves sunwise around the circle, continuing the spiral, passing inside of the place where the Future was called,

I walk to the South..

Arriving at the South and says,

I stand in the Light of the mythical city of Gorias. Gorias, from which the Spear of Lugh did come. I call upon the South to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

He or she continues the spiral,

I walk to the West...

Arriving at the West and says,

I stand in the Shadow of the mythical city of Murias. Murias, from which the Cauldron of the Dagda came. I call upon the West to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

He or she continues onward.

I walk to the North...

Arriving at the North and says,

I stand in the Shadow of the mythical city of Falias. Falias, from which the Lia Fail did come. I call upon the North to join with us and enter into the Otherworldly Tree.

Rings the Bell Branch three times.

Upon completion, he or she walks around the circle once again, spiraling in to finally reach the center of the circle entering from the North and says,

I walk to the center; I stand at Uisneach – The center of time and space. Here I plant the Otherworldly Tree. All time is now. All places are here. We are at the center of time and space.

Rings the Bell Branch three times.

Then places the Bell Branch in the center of the circle (next to the fire area or candle as appropriate).

So be it!

Announcement of Rite

The primary clergy person (D1) tells the celebrants why they have come. For instance; “We are here to celebrate Beltaine, feast of the greening, and to honor the patrons thereof.”

The announcement is a short, simple statement of why the Druids have come together for worship.



Unity Song (Optional)

At this point, the Bard leads all in a song of Grove identity. Our Grove uses the song, "People of the Oak" (see appendix 5).

We are the People of the Oak
Gathered at the sacred well.
Joined here the Old Ones to invoke
So to weave our magick spell.

We are the children of the wood
Standing in the faerie ring.
Here, where the mighty ones have stood
Praises to the Gods we bring.

Tree Meditation

This meditation, using the symbology of a growing tree, allows all in the space to relax, ground and center, and establish a group mind. It is also the vehicle through which we recharge our energies for magickal working. The Tree Meditation can be led by anyone with the skill and desire to do so. A sample Tree Meditation is provided in Appendix 1.

Parting the Veil

The designated Seer approaches the altar and receives the seashell or other object appropriate for Parting the Veil. While facing the center, the Seer uses the shell to invoke Manannan, the Guardian of the Gate to the Astral, to "Part the Veil" or "Open the Gate" so that those of the spirit may pass freely to the ritual space. A simple invocation to Manannan might go like this:

O' Manannan, Lord of the Headlands, Son of the Sea, Patron of Merchants and Sailors, guardian of the Veil between our world and Magh Mor, I, [magickal name] call to you. You, who commands Wavesweeper; Manannan of the red beard, I beseech you let the mists between the worlds dissolve that the Old Ones may commune with us. So be it!

Seer replaces shell on altar.

All sing a chant to Manannan (See Appendix 5). We use the following:

O' Son of Sea to you we pray – Manannan Mac Lir
To part the Veil so that we may – Call the Wise Ones here
Open now the watery Veil – To the spirits' domain
In your coracle may they sail – to our hearts again.

The Triad Invocations

Ancestors

Carrier One approaches the altar and facing the center, receives the cauldron or bowl of water from D1. Holding the cauldron, he or she invokes the spirits of the Ancestors into the water in the bowl;

Ancestors, Old ones, Mothers and fathers of our people, I [Magickal Name] reach across the Veil with my words and call to you. You who have anchored our faith, you of times long ago, I call you with the water. I call you with water that is the might oceans, with water that is the gentle rains. I call you with the water of this sacred vessel, and bid you enter into this water that we,

your children, may be blessed by our communion with you. So be it.

The carrier announces;

With this water, I give you the blessings of the ancestors.

The carrier proceeds sunwise, starting with D1, anointing each person on the brow with a few drops of the water while all sing a chant to the Ancestors. Our grove uses the following chant;

From far across this mortal plane,
Mothers and Fathers of Old.
We pray that ye return again,
Mothers and Fathers of Old.
To share with us the mysteries
And secrets long untold,
Of the ancient ways we seek to reclaim,
Mothers and Fathers of Old.

The carrier finishes with D2, who takes the cauldron and blesses the carrier. The D2 returns the cauldron to the altar.

Nature Spirits

Carrier Two approaches the altar, receives the cauldron of earth from D1, and invokes the Nature Spirits into the cauldron. Here is a sample invocation to the Nature Spirits:

I, [Magickal Name] call you, Nature Spirits: spirit of the bear and of the deer, spirit of the fox and of the hawk. I call the spirits of vegetation: spirit of the oak and of the mistletoe, spirit of the wildflowers and the grasses of the field. I call, too, the mountains and the caves. I call the hidden ones: sprites and faeries, gnomes and dwarves. All spirits of this time, of the present, rooted on this earth with us, I call you to your element of earth, and bid you enter into this vessel of earth, that we, your brothers and sisters, may be blessed by our communion with you. So be it.

The carrier announces:

With this earth, I give you the blessings of the Nature Spirits.

The carrier then proceeds to anoint the Grove in the same fashion as Carrier One, while all sing a song to the Nature Spirits. Our Grove uses the "Fur and Feather" chant.

Fur and feather and scale and skin,
Different without, but the same within.
Man of body, but one of soul,
Through all creatures are the Gods made whole.

Gods

Carrier Three approaches the altar, receives the cauldron of incense from D1, and invokes the Gods.

O' Gods, the preservers, the timekeepers: I, [Magickal Name], send my voice across the waves to you. I beckon you from the ancient Sidhes and stone circles. Hear my words! I call you, Tuatha de Danaan, tribe of our Mother, Danu. Come, ride the air to this sacred place and become one with the air of this cauldron, that we, your tribe, may be blessed by our communion with you. So be it.

The carrier announces:

With the sky, I give you the blessings of the Gods.

The carrier then proceeds sunwise, using a feather or his or her hand to waft the incense smoke toward each person's brow while all sing a chant to the Gods. Us use "Be With Us."

Be with us anew

Sacred Gods of ancient lore,

As we have been with you

And will be with you once more.

Explanation of Rite

The explanation describes why we celebrate the feast and what these times mean to us. It is handled as a dialogue between D1 and D2. The D1 asks questions and the D2 answers. In this way, the participants are educated in the meaning and purpose of the rite. The following explanation comes from an Imbolc rite. The questions are standard. The answers can be simple or elegant. The manner of response is up to the discretion of the secondary clergy.

D1: Wherefore have we come to the Grove upon this day (night)?

D2: We come to celebrate Imbolc, feast of the waxing light and time of the stirring.

D1: And why do we celebrate?

D2: As the light increases, our Mother, the Earth, stirs from her sleep, portending the dawn of a new summer.

D1: And whom do we honor upon this new feast?

D2: We honor Brigid, Bringer of the Light; we honor Aonghus Og, God of Youth and Love.

D1: Why have we chosen these Deities to honor on this occasion?

D2: We honor Brigid for the light that warms the Earth; we honor Aonghus Og for the love that warms the heart.

D1: And what does this time mean to the Druids?

D2: The seeds of your yearly goals, sown at Samhain, stir within the sod. Soon they will sprout, so that our plans can manifest into action.

D1: Then let us call the Patron and Matron (Or "Matron and Patron" depending upon which deity the D1 and D2 will be calling) of this feast.

Calling the Principals

At this point in the ritual, the Patron and Matron, who are the primary Deities honored at the rite, are called to separate from the pantheon and assume their places of honor within the altar candles. Each clergy person calls one of the principals. The D2 faces the altar, takes the altar candle closest to him/her, and hold it up and invokes the deity into the candle. A sample invocation follows:

O' Brigid, daughter of the Dagda, Goddess of Fire, of Poetry, of the Forge. O' ye bringer of the light, I, [Magickal Name], call you forth from those gathered here and bid you to join the fire of your spirit with this flame, that your countenance may shine upon us during this, your rite. So be it.

The D1 then invokes the remaining Principal in a similar fashion.

Lighting the Sacred Fire

D1 and D2 take their respective candles and approach the fire pit, which has already been prepared. The D1 and D2 stand on either side of the pit and say:

D2: O' Brigid...

D1: O' Aonghus Og...

Both: With the flames of your spirits, we kindle the sacred flame.

Then D1 and D2 ignite the wood bed with their candles and replace them on the altar.

In an indoor ritual, the D1 and D2 may choose to light a representation in the center of the Druid Sigil.

Lighting the Sacred Fire

At this point within ritual, any of the Grove may devote something of their own creation to the service of the principals of the feast. Some examples of devotionals would be: A handmade or hand-embroidered ritual garment, a ritual tool, a poem or song, a dance, or a divinational tool. The devotional is presented to the principals by performance or by laying it at the foot of the altar and making a proclamation concerning it.

The Offerings

Unlike the Devotionals which are items dedicated in service to the principals, the offerings are actual gifts to the Gods. Offerings may consist of grain, bread, herbs, sachets, charged stones, crystals, incense, or small trinkets. The D1 removes the wicker offertory from the altar and passes it sunwise. Each person places his or her offering inside the basket. Those who have not brought physical offerings are encourage to direct their energies into the offertory. When the offertory returns to the D2 he or she holds it above the ritual fire. The D1 takes the ritual branch and sickle from the altar, holding one in each hand over the offertory. The D1 then slowly brings the sickle blade to the branch while asking the principals to accept the gifts that have been presented.

[Patron], [Matron], accept these gifts presented in your honor. Be strengthened from the energy that we, the children of your tribe, send to you. So be it.

The offertory is placed in the fire, where it is consumed. This is the time for ecstatic release; the grove is encourage to sing, dance, and otherwise express their joy. If the ritual is being held indoors and the offering cannot be burned, wrap it in a clean, white cloth of natural material, preferably linen. It may be stored and burnt at a later ritual.

The Divination

Now that the channel to the Gods has been opened, the Seer divines any messages that the Gods may wish to send to the Grove. The manner of divination is up to the acting Seer. He or she may use cards, runes, Ogham sticks, a scrying ball, or whatever else he or she prefers. Once the message has been received and interpreted, the Seer shares it with the Grove.

Grove's Choice

This is the "open" part of the ritual. During this portion of the rite, the Grove may do what it feels is most appropriate. This may be drumming, dancing, free-form chanting, performing a pageant, or other theatrical presentation representative of the season. Some groups may wish to work on a project, such as charging crystals or planting seeds. It would even be acceptable (though probably not popular) for the clergy to deliver a sermon during the open portion of ritual. This portion of the rite is not mandatory. We advise it be kept to a reasonable time lime, probably not to exceed twenty minutes.

Note: Healings or spells should not be done at the seasonal feasts unless there is an emergency. Healings and spells should be reserved for the Mistletoe or Vervain rites.

Remembrances

During this portion of the ritual, the clergy distributes small tokens to the participants that in some way represent the two principals of the feast. The remembrances are everyday objects that, because of their association with a particular deity, evoke thoughts of that deity when we encounter these objects in our everyday lives. Our thoughts give energy to the Gods; thus, the associations with everyday objects constantly deliver strength to our Gods. The remembrances that our Grove have used include:

- Small candles for Brigid.
- Candy hearts for Aonghus Og.
- Hazelnuts for Boann.
- Wildflowers for Bile.
- Grapes for Danu.
- Sunflower seeds for Lugh.
- Black feathers (or raisins) for Morrigan.
- Beef Jerky (or granola) for The Dagda.

Keep in mind that the remembrances are only limited by your imagination and knowledge of the Gods and Goddesses you wish to honor.

The D1 or D2 who invoked the Principal deity typically passes the remembrances for that deity. This may also be done by another designated person.

Method: (Taken from the Imbolc ritual.)

D1: Takes the bowl of candles from the altar; removes one candle, and lights it with Brigid's altar candle, and says;

Brigid, Goddess of Fire, we remember thee through the flame.

The bowl is passed sunwise. Each participant takes a candle and lights it from the previous candle until all are lit. The candles may then be blown out.

D2: Takes the bowl of candy hearts from the altar; removes one heart and says,

Aonghus Og, God of Youth and Love, we remember thee through the tokens of young love.

The bowl is passed sunwise. Each person takes one heart. When the bowl returns to the D2, all partake of the candy.

The Blessing

We ask the principals to impart their blessings into the communal chalices. Our Grove sometimes adds a single drop of sacred plant extract to the contents of each chalice. The extract we use depends on the celebration.

The D2 removes both chalices, one of mead and one of water, from the altar. The D1 takes the sickle and the ritual branch from the altar. D1 and D2 face each other standing in front of the altar. The D2 holds forth both chalices and the D1 hold the branch and sickle above the chalices, slowly bringing the sickle blade to the branch while asking for the blessing.

O' [Patron], O' [Matron]; we the Children of Danu have given you our praise; give us _____ and _____. Bless us, O' Gods, through this, our communion with you. So be it.

Examples of Patron/Matron & Blessing Received:

Dagda – Bounty

Brigid – Inspiration
Aonghus Og – Love
Boann – Fertility
Bile – Strength
Danu – Abundance
Lugh – Skill
Morrigan – Wisdom

Other blessings or Deities may be used as your individual Grove decided.

Behold the Waters of _____ and _____! One is water, one is of mead. Drink of that which you will, both are equally consecrated.

The chalices are passed sunwise. The Bard leads all in a song or chant while the chalices are being circulated. We use the "Mead Chant." (See Appendix 5)

Pass the cup and share the bounty
Of this golden mead.
O' milk of clover, yeast and bee
Unite us in our creed.
Pass the horn and share the blessings
Of this sacred brew,
That all may know the joy to be
The Children of Danu.

Closing

The D1 announces:

We have shared in the blessings of the Gods, but now has come the time to depart.

Returning The Patrons

The D1 and D2 each return their respective patrons back to their vessel of sky. Example:

[Name], we thank you for your blessings. The time has come to return to the air with your brethren. I bid you, let your spirit return to the cauldron of sky. So be it.

The Druid touches the flame to the incense in the cauldron, then snuffs out the candle. The process is repeated by the other clergy person with the second candle.

Caution: When wax drips onto a charcoal block and is then touched by the candle, the block will burst into flame. The theatrical effect is impressive, but poses some danger. Proceed cautiously.

Thanking the Triads

Carrier One holds the water cauldron and, facing center, thanks the Ancestors and bids them good-bye. The carrier might say:

We thank thee, Ancestors for your presence at this rite. Through our communion you are strengthened as are we. Now has come the time to close this rite, so depart across the Veil if you must, or stay if you will. In love we bid you farewell. So be it.

The Carrier replaces the cauldron on the altar.

Carrier Two and Three thank their respective correspondences[Nature Spirits & Gods] in the same fashion.

Closing the Veil

The Seer thanks Manannan for Parting the Veil and bids it be closed again.

An example of Closing the Veil:

O' Manannan Mac Lir, Lord of the Headlands, Keeper of the Veil, I [Magickal Name] give you thanks for Parting the Veil during this rite so that the spirits of the Ancestors, the Nature Spirits, and the Gods could pass more freely between the worlds. But now is the time for this ritual to end, so, if you must, allow the Veil to thicken again. So be it.

Reversing the Tree Meditation

The Tree Meditation is reversed, allowing excess energies to be drained into the earth, which brings the participants back to a human mind-set.

Parting Message

This is a statement of ending from the clergy. It reaffirms the ritual's success and officially closes the rite. The clergy might say:

We have received the blessings of (Name) and (Name), patron and matron of this feast. Now let us go forth, refreshed by our communion and strengthened in our knowledge. We walk with the blessings of the Gods. We walk with wisdom.

Recessional

The participants depart from the sacred space. Our Grove uses the recessional song, "Walk with Wisdom."

Walk with wisdom
From this hallowed place,
Walk not in sorrow
Our roots shall e'er embrace.
May strength be your brother
And honor be your friend
And luck be your lover
Until we meet again.

After the song, it is traditional for all celebrants to hug each other and generally share their good feelings concerning the ritual.

The Grove Tender takes care of the libation bowls (if used), offering the libations to the Earth.



Figure 4 Isaac Bonewits & Tony Taylor meeting at Carleton College, 4/23/1994.

Solitary Keltrian Ritual

Adapted by C. Leigh McGinley
From Henge Happenings #61

Although Keltrian ritual is designed for a group of people and is most often performed by a Grove, one person can just as easily perform the rituals in a Keltrian way. Many Keltrians are solitary, by choice or by chance. Some current Keltrian Grove Leaders were solitary for many years, and performed these rituals alone with just a little alteration to make them appropriate for a "Grove of One." Below you will find a basic ritual walk-through for a Solitary Keltrian Ritual that can be used for your own personal practice. It will also aid you in making an easy transition from a solitary ritual to a group ritual, should the opportunity arise.

In solitary ritual, the timing and flow of the rite will be different than in a larger group ritual, so the songs included in group ritual are not really required or necessary. However, if you want to sing (or simply chant the words to the songs), feel free to do so! After all, you are the leader of this rite. (It will, however, help to know the songs should you ever get the opportunity to join other Keltrians in ritual, or lead a Grove of your own.)

References to page numbers in this ritual indicate pages from the Keltrian Book of Ritual.

Preparation as in Group Ritual (see pg. 23, "Individual Preparation")

Altar setup as in Group Ritual (see pg. 5, "Ritual Tools" and photo pg. 8)

What follows is the standard opening and definition of sacred space for each and every Keltrian ritual.

Blessing:

In group ritual, there is a processional to the ritual site that begins the ritual. A solitary will most likely not process to his/her chosen ritual area. However, you can begin your ritual and announce your intent to the universe by anointing your own brow with the tri-line pattern at the altar while saying:

May I be blessed in Body, Mind, and Spirit.

Next, face your altar and offer a salute to those it represents by drawing the Keltrian Druid Sigil in the air (see pg. 25 for a graphic of the sigil). We have seen the sigil drawn very powerfully with two hands, the index fingers simultaneously drawing each half of the circle wreath, and then each staff. The center Awen symbol can then be drawn with three fingers of the right hand.

Time and Space:

Pick up your bell branch, walk to the Southwestern side of your ritual space and say:

Out of Tír Andomain, I call the Bards, Seers, and Druids of the past to hear these bells and join with me in this, my sacred rite.

Ring the bell branch three times.

Traveling sunwise, walk to the Northern perimeter of your sacred space and say:

Out of Midé, in the days of the Henge of Keltria, I call the Seers, Bards, and Druids of the present to

hear these bells and join with me in this, my sacred rite.

Ring Bell Branch three times.

Continue traveling sunwise to the Southeast and say:

**Out of Magh Mór, I call upon the Druids,
Bards, and Seers of the future to hear these bells
and join with me in this, my sacred rite.**

Next, continue walking sunwise to the East, traveling inside the circle you have just completed (continuing a spiral motion) and say:

I walk to the East...

Stop at the East, face East and say:

**I stand in the light of the mythical city of Finias,
Finias, from which the Sword of Nuada came. I
call upon the East to join with me and enter into
the Otherworldly Tree.**

Ring Bell Branch three times.

Continue moving sunwise around the circle, passing inside the place where the Future was called, continuing the spiral, while saying:

I walk to the South...

Arrive at the South and say:

**I stand in the Light of the mythical city of Gorias,
Gorias, from which the Spear of Lugh did come. I
call upon the South to join with me and enter into
the Otherworldly Tree.**

Ring Bell Branch three times.

Continue the spiral:

I walk to the West...

Arrive at the West and say:

**I stand in the shadow of the mythical city of
Murias. Murias, from which the cauldron of the
Dagda did come. I call upon the West to join with
me and enter into the Otherworldly Tree.**

Ring Bell Branch three times.

Continue to the North, saying:

I walk to the North...

Arrive at the North and say:

**I stand in the shadow of the mythical city of
Falias. Falias, from which the Lia Fáil did come. I
call upon the North to join with me and enter into
the Otherworldly Tree.**

Ring Bell Branch three times.

Upon completion, walk around the circle once again, spiraling in to finally reach the center of the circle and say:

**I walk to the Center; I stand at Uisneach. Here I
plant the Otherworldly Tree. All time is now. All
places are here. I am at the center of time and
space.**

Ring Bell Branch three times.

Then place the Bell Branch in the center of the circle, next to the fire area or candle as appropriate. (In the case of indoor ritual or hard ground, some Keltrians find it useful to

use a pot of earth, such as a small flowerpot, to “plant” the Branch upright.)

Say:

So be it!

Next, you will want to mention to the spirits around you (and to the Gods) why you are performing this ritual at this time. This is a short, simple statement, for example:

**I have come to the grove on this day (night) to
celebrate Samhain, the Feast of Death.**

Tree Meditation:

A standard Tree Meditation can be found on page 40 of the Book of Ritual.

The purpose of the Tree Meditation is to allow you to relax, ground and center, and help you get into a frame of mind for ritual. In solitary ritual, the Tree Meditation does not have to be a guided meditation, as it is in group ritual. Rather, the solitary Keltrian can learn the basics of the standard Tree Meditation, and then simply close his/her eyes at this point in the rite and walk through it in his/her mind. Even silently reading the guided meditation from this ritual book in an active way can bring you to the proper frame of mind (and help you learn the meditation as well). If you feel the need for a guided meditation, you might consider making a tape of your own voice guiding the meditation that you can play at the appropriate time in the ritual. With practice, the Tree Meditation becomes second-nature, and you may find that eventually it takes no time at all to become your “tree self” once you set your mind to the task.

Of course, as a Solitary, you would end the meditation just before the part that is intended to establish a group mind. You would eliminate the 9th paragraph, and simply open your eyes as a tree. In the reversal, you would simply eliminate any reference to others, and at the end, open your eyes again as a person.

As you become more adept at the Tree Meditation through practice, you may want to try another popular method of achieving tree-consciousness, which can be found on page 41, paragraph 3 of the Book of Ritual.

Parting the Veil:

Pick up your seashell from the altar and use it to invoke Manannán mac Lir, the Guardian of the Gate to the Otherworld. This is to ask him to “Part the Veil” or “Open the Gate” so that those of the spirit world might pass freely to the ritual space. Hold the shell before you in both hands and say these words or something similar:

**O Manannán, Lord of the Headlands, Son of the
Sea, Patron of Merchants and Sailors, guardian
of the Veil between our world and the
Otherworld, I, [magickal name], call to you. You,
who commands Wavesweeper; Manannan of the
Red Beard, I beseech you, let the mists between
the worlds dissolve so that the Old Ones may
commune with me.**

So be it!

Return the shell to the altar.

The Triad Invocations:

Pick up the cauldron of water from the altar, and, holding it before you in both hands, say the following words or something similar:

Ancestors, Old Ones, mothers and fathers of my people, I, [magickal name], reach across the Veil with my words and call to you. You who have anchored my faith, you of times long ago, I call you with the water. I call you with water that is the mighty oceans, with water that is gentle rains. I call you with the water of this sacred vessel, and bid you enter into this water, so that I may be blessed by my communion with you. So be it!

Anoint yourself on the brow with the water from the cauldron of the Ancestors, saying:

With this water, I am given the blessings of the Ancestors.

Return the cauldron to the altar.

(Note: Many Keltrians use three fingers on the brow all at once to represent the tri-line, while others use one finger and draw the tri-line on the brow one line at a time. Use the method that feels right to you.)

Pick up the cauldron of earth and invoke the Nature Spirits into the cauldron, holding the cauldron before you in both hands and saying these words or something similar:

I, [Magickal Name], call you, Nature Spirits: spirit of the bear and of the deer, spirit of the fox and of the hawk. I call the spirits of vegetation: spirit of the oak and of the mistletoe, spirit of the wildflowers and the grasses of the field. I call, too, the mountains and the caves. I call the Hidden Ones: sprites and fairies, dwarves and gnomes. All spirits of this time, of the present, rooted on this earth with me, I call you into this vessel of earth, so that I, your brother/sister, may be blessed by your presence here. So be it!

Anoint yourself on the brow with the earth from the cauldron of the Nature Spirits, saying:

With this earth, I am given the blessings of the Nature Spirits.

Return the cauldron to the altar.

Pick up the cauldron of incense (be extremely careful; this cauldron can get very HOT), hold the cauldron in both hands before you, and say these words or something similar:

O Gods, the preservers, the timekeepers, I, [Magickal Name], send my voice across the waves to you. I beckon you from the ancient sídhes and stone circles. Hear my words! I call you, Tuatha de Danaan, tribe of the Mother, Danu. Come, ride the air to this sacred place and become one with the air of this cauldron, so that I, a member of your tribe, may be blessed by my communion with you. So be it!

Pick up the feather and waft the smoke from the cauldron of the Gods toward your brow, saying:

With the air of the sky, I am given the blessings of the Gods.

Return the cauldron to the altar.

This ends the standard defining of sacred space that is used at every ritual.

What follows now is an example of a solitary Samhain rite, which is formulaic and can be used in proper alteration to fit any Feast. See the group ritual examples for ideas for each Feast.

Tools: Standard ritual tools; black candle, white candle (see Grove's Choice)

You can decorate your altar with autumn leaves, gourds and pumpkins, Indian corn, "Hallowe'en" - style decorations -- whatever feels right to give you a sense of the Feast of Samhain. (For Imbolc, you might choose to decorate the altar with a Brighid's Cross or another symbol of the returning sun. For Lughnasadh you could decorate with products of the harvest, such as a sheave of wheat or fruits of the season. Be creative! It all helps you to achieve a ritual mindset.)

Explanation of Rite:

Once you have defined sacred space, as above, you may begin the body of the rite by speaking aloud your reason for being in that sacred space at this time. (Remember that, although you may feel like you are alone, there are many beings around you that you can't see who are drawn to your rite and might be listening for your intent, so speaking it aloud is a good practice.) A good example would be:

I have come to the Grove this day (night) to celebrate Samhain, the season of endings. At this time, I prepare for transformation; death to rebirth as reflected in this season. On this feast, I honor The Mórrigán, Battle Goddess of Chaos and Death. And I honor The Dagda, the Good God. I have chosen to honor The Mórrigán on this occasion because she is the embodiment of death and chaos. I have chosen to honor The Dagda on this occasion because, as "All-Father," he portends a return to order, and sustains me through the dark time with his Cauldron of Undry. To the Druids, this is a time to celebrate the Gods within us: the Dagda as the wise grandfather, the Mórrigán as the crone. We set places for our ancestors at our tables. We make goals for the new year.

The idea of this is to spend a few moments considering the implications of the season and the God and Goddess to be honored. Then say:

I will now call the God and Goddess to be honored at this feast.

Calling the Principals and Lighting the Sacred Fire:

Take one altar candle and invoke the Mórrigán from the incense cauldron into the candle flame. Say:

O Mórrigán ...

Take the other altar candle in the other hand, and invoke the Dagda into the candle flame. Say:

O Dagda...

Bring the candles together, and kindle the center fire (or center candle) with the God and Goddess candle flames, saying:

...with the flames of your spirits, I kindle the sacred fire.

Return the candles to their respective places on the altar.

Devotional:

Now is the time for a devotional, if you have one. See page 32 of the Book of Ritual for ideas. These are items dedicated in service to the principle God and/or Goddess invoked at the feast. There will be times when you don't have a devotional, and that's okay. It is not a requirement for ritual.

The Offering:

The offering is an actual gift to the Gods. See page 32 of the Book of Ritual for an explanation of the Offerings.

You may place your basket on the altar plate with your offering inside for the blessing. Take the sickle in your right hand and the sacrificial branch in your left hand (or the other way around if you are left-handed). Hold them over the offertory. Say:

Mórrigán, Dagda, be strengthened by the energies of these gifts I send to you. So be it!

Touch the sickle to the branch while holding them over the offertory. This is properly performed by bringing the cutting edge of the sickle straight down from above the extended branch until they touch.

Once the blessing is done, you may place the offertory in the sacred fire, if outdoors. If indoors, you may wrap the offertory in white linen to be burned at a more convenient time...perhaps at your next outdoor ritual.

The Divination:

Say aloud:

I will now see what messages the Gods have for me.

As a Solitary, you must perform every role in the ritual, including acting as your own Seer. Some people find this difficult, but there are several relatively easy ways to divine for oneself. Take your time. Use cards, a scrying mirror, ogham – if you're outside, you can simply look around you for omens – use anything that speaks to you, anything with which you are comfortable. You may want to write down your impressions or your reading for later examination. At a later time, you may even want to share what you received during ritual with a trusted friend, especially if you feel the need for an impartial interpretation.

Grove's Choice:

This is the place in group ritual where the Groves can be creative, and it is no different for a Solitary practitioner. It should be something that is appropriate for the season, of course. For our example, we will use the Grove's Choice from the Group Samhain ritual of this ritual book, adapting it for your solitary use.

Pick up the black candle and light it from the Mórrigán's candle. Meditate on this candle a moment and the qualities of the Mórrigán, then say:

This candle represents the Mórrigán, dark crone of death.

Project into the candle any negative qualities you wish to rid yourself of in the coming year. Once that is done, say:

O Mórrigán, at this season of endings, bring an end to the negativity within my life. So be it!

Blow out the black candle.

Pick up the white candle, light it from the Dagda's candle. Meditate on this candle a moment and the qualities of the Dagda, then say:

This candle represents the Dagda.

Call upon the Dagda's wisdom and generosity and ask him to instill you with positive qualities in the coming year. Project your wishes into the white candle. When that is done, say:

O Dagda, at this season of beginnings, bring new beginnings to my life with these wishes. So be it!

Blow out the white candle.

Remembrances:

These small tokens in some way represent the two Principals of the Feast. For Samhain, we use a black feather (or raisin) for the Mórrigán and beef jerky (or granola) for the Dagda. Remembrances for other Feasts and Patrons can be found on page 33 of the Book of Ritual.

Using raisins and granola, we will walk through the remembrance portion of the rite.

Pick up the bowl of raisins from the altar. Say:

Mórrigán, goddess of endings and beginnings, I remember thee through the raisin.

Before eating the raisins, set a few aside as a libation, either onto the ground or into a libation bowl on the altar. Then eat the remaining raisins. Over the coming year, think of the Mórrigán anytime you see raisins.

Pick up the bowl of granola from the altar. Say:

Dagda, I remember thee through the bounty of your Cauldron that sustains me through these dark times.

Before eating the granola, set some aside as a libation, either onto the ground or into a libation bowl on the altar. Then eat the remaining granola. Over the coming year, think of the Dagda anytime you see granola.

The Blessing:

The chalices, one of mead and one of water, may be placed on the altar plate for the blessing.

(Note: There are two schools of thought on the chalices for Solitary ritual. In group ritual, Keltrians use two chalices for the blessings of the principals; however, some Keltrians feel that only one chalice is necessary for a Solitary ritual, filled with the practitioner's choice of either water or mead, into which the blessings of the principals are then combined. Others feel that there is a balance to be maintained with two chalices, even for Solitary ritual, and so use both the water and the mead. This ritual walk-through will use two chalices, but, as a Solitary, it is your choice as to whether you use one chalice or two in your own Solitary ritual.)

Hold forth the sickle and the branch as before, now over the chalices. Slowly bring the sickle blade to the branch while asking for the blessing of the cups. Say:

O Mórrigán ...O Dagda...I have given you my adoration and praise. Now I ask that you give me your blessings. Mórrigán, bring to me your transformation. Dagda, bring to me your bounty. So be it!

Touch blade to branch. Pour a small amount of each chalice on the ground, or, if indoors, into a libation bowl -- to be taken outside after ritual and then poured on the ground.

(You may use the same libation bowl as you did for the remembrances.) Indicate the cups and say:

Behold, the waters of transformation and bounty!

Drink from both or either chalice to receive the blessings of the Principals.

The Closing:

Remember to announce your intent to close the rite to those spirits who have joined you. Say:

I have shared in the blessings of the Gods, but now it is time to depart.

Returning the Patrons:

Take the Goddess altar candle and say:

Mórrigán, I thank you for your blessings. The time has come to return to the air with your brethren. Let your spirit return to the Cauldron of Sky. So be it!

Touch the flame to the incense cauldron, then snuff out the candle.

Take the God altar candle and say:

Dagda, I thank you for your blessings. The time has come to return to the air with your brethren. Let your spirit return to the Cauldron of Sky. So be it!

Touch the flame to the incense cauldron as before, then snuff out the candle.

From this point in this example, the following is standard closing technique and order for every Keltrian ritual.

Thanking the Triads:

The Triads are dismissed in the reverse order of the way they were called.

Pick up the Cauldron of Sky as before. Say something similar to:

I thank you, Gods of my People, for your presence at this rite. Through our communion you are strengthened as I am. Now has come the time to close this rite, so go if you must or stay if you will. In love I bid you farewell. So be it!

Replace the cauldron on the altar. Thank the remaining of the Triads in the same fashion -- the Nature Spirits, and then the Ancestors.

Closing the Veil:

Pick up the shell and hold it out as before. Say, for example:

O Manannán mac Lir, Lord of the Headlands, Keeper of the Veil, I, [Magickal Name], give you thanks for Parting the Veil during this rite so that the spirits of the Ancestors, the Nature Spirits, and the Gods could pass more freely between the worlds. But now it is time for this ritual to end, so, if you must, allow the Veil to thicken again. So be it.

Replace the shell on the altar.

Reversing the Tree Meditation:

Reversal on page 41 of the Book of Ritual. Reconnect with your tree-self, and eliminate references to groups as you reverse the meditation. This is a time to drain off any excess energy you might be retaining from the ritual. Give it back to the earth and sky.

Parting Statement:

This statement, said aloud, will help you return to a mundane state of consciousness and will allow any lingering spirits to understand that the ritual is truly over. Say:

I have received the blessings of [Goddess name] and [God name], patron and matron of this Feast. Now let me go forth, refreshed by our communion and strengthened in my knowledge. I walk with the blessings of the Gods. I walk with wisdom.

* * *

It is our hope that, by this example, you will understand how simple it is to convert a group Keltrian ritual into a solitary Keltrian ritual.

Though there are some disadvantages to being solitary, there are sometimes great advantages as well. One of the advantages that we can see is that you will be trained in all aspects of Keltrian ritual, and so have no trouble taking any role that may be requested of you should you have the opportunity to join other Keltrians for ritual in future. Happy learning!



Figure 5 Keltrian Druid Sigil.

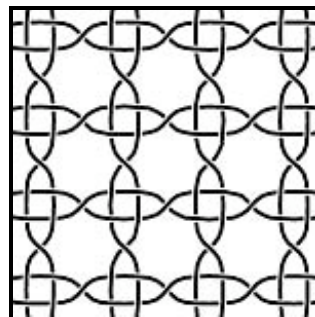


Figure 6 Conservative Druid Sigil Pattern.

Cauldron Online Druid Ritual Variations 1998-1999

While doing a random search of the internet for posted RDNA liturgies, I ran across a website for a group called Cauldron which had borrowed a number of elements from the RDNA Order of Worship, and ran them in real-time on the internet. I'm not sure who Randall is though, but would appreciate getting in touch with him. I liked the idea, a little, and collected as many as I could, with some minor editing and present them here as a framework for possible use with members unable to physically meet. -Mike 2003.

1999 Online Spring Equinox

By Randall
On-Line Log for Cauldron

Introduction:

Randall: I want to welcome everyone to The Cauldron's Ostara Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from "Reformed Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters, and deities, celebrating spring, and charging the Waters of Life. Finally we will eat and be merry.

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.

Take a deep breath... Hold it... Let it out slowly....

Do it again, taking in a calm, peaceful feeling....

Letting out the cares and distractions of everyday life.

Another breath and you feel the mundane world drawing away...

Another breath and you smell the first breath of spring borne on the wings of the March winds

Continue to breath and relax...

Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.

This is the Place between Worlds....

You are very welcome here.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

MIRIAT: Living spirit of the East, we call to you. Airy Sylphs, Powers of Intellect, Strength of the Whirlwind and pleasant scents of the dawning. Spring come join us, be witness to this rite help our minds to think as one. Welcome and Blessed Be

Ann: Guardians of the South, Lords of Fire, bless us with your presence and join our Circle, if You will. Bless and guard our rite! <>

Solstice: From the womb of the seas, Spirits of the West, powers of water and inspiration, we ask that you would join us and let us taste of your sweet rejuvenating flow, as we gather together, circled in spirit, and intent <>

Sieglinde: Powers of the North, of the Earth, be with us here, bless us with the spirit of the green growing things of earth. Bless us with the living things that crawl upon the earth, be with us here today and give us the strength that we need. Blessed Be.

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.

The Gods are everywhere....but we worship Them here.

The Gods are without form....but worship them in these forms.

We offer them our prayers, sacrifices, and worship. Each of us in our own way.

Randall: I call upon the Lady of the Moon, of the Earth and of the mysterious waters from which life began and to which all must return. Be among us now as Maiden of the forest, the fair one who brings joy and new life, to break the winter's stillness and silence.

Randall: Mighty Lord of Day, the Shining One, the spark of the Sun now renewing life in the fields, I call you forth as the laughing God of the green woods with your pipes and cloven hooves, please join us here, and with your warmth let life be born anew.

Randall: If you wish to invite another deity into our circle, please do so now.

Ann: My Prince, I ask your presence here and welcome you with joy!

Sieglinde: I call upon Ostara, Lady of the Spring, bring your soft breezes.

YANNELL: I invite Madame Pele and Lono, God of Plenty.

MIRIAT: I call upon, Ra, Lord of the Sun.

Randall: I call upon mighty Athena, lend us your wisdom.

Gypsydove: I invite Aine...Goddess of the fairies.

Randall: [Anyone else...?]

Solstice: I call upon my Lady to join with us today, and bless us with her gifts of fertility and creation. With the birth and renewal of not only flesh, but of spirit, and of mind.

Purpose:

Randall: Today we celebrate the awakening of Mother Earth from her winter slumbers. With the return of the Maiden from the underworld, life returns throughout the lands.

The nights were long, the trees had shed,
The days were short, and life had fled.
The winds were cold, the land seemed dead,
But the Sun now returns from Southern Lands
Plants spring up on every hand,
"Let life return!" is the Maiden's command.
The Sun grows stronger every day.
The world goes lush and life holds sway.
The Day will conquer the Night.

Candle Lighting:

Randall: If you have a candle, light it now. See the light of the returning Sun in the flame of your candle. Feel the warmth of the reborn world flow into your body and spirit.

Randall: Join with me as we celebrate Spring.

(Repeat after Randall)

We call forth the Gentle Rains!

We call forth the Fertile Earth!

We call forth the Warm Sun!

We call forth the Soft Breezes!

Come forth, Maiden of the Forest!

O Lord! O Lady!

For this renewal of life and light, we thank you.

Waters of Life:

Randall: [We are about to create the Waters of Life. During this part of the ritual hold your open power hand (probably the one you write with), palm down, over your glass of water. As I speak and type the words that follow this description, imagine the warmth and power of the reborn Earth coming from the ground beneath your feet and flowing throughout your body to radiate from the palm of your open hand into your glass of water. See the brilliant light charging the water with Earth energy. If you have a specific need (e.g. health, knowledge, etc.) you will have a chance to ask the Gods for their aid (either publicly or privately as you choose) during this ritual.]

Randall: O Mighty Ones, all ye Gods and Goddesses around us and within us, we have called upon you and you have heard us. We have offered of ourselves and you have accepted. Each of us has needs for guidance and for aid, without which we cannot fulfill your ways. Hear now your children and help us to help ourselves as you will.

If you have a request or need, please state it now, either publicly by typing it or silently as you prefer. When you have done so and are ready to continue.

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: [To charge your water, Please type the following six lines as I do.]

Randall: Lord and Lady,
hallow these waters by thy sevenfold powers,
and by the three ways of day
and one of night.

Let Earth power flow through us and into
the Waters of Life.

Randall: Feel the power finish flowing through you. When it has and you are ready to continue, type <>.

Randall: Take a small sip of the Waters of Life. Feel the energies that have been hidden deep in the Earth during the cold, dark winter flow into your body with that sip, feel that which you most need flow into you.

Take another sip and feel the love of the Gods empower you.

Take a third small sip and feel the light of truth and knowledge shining within you.

Randall: Type <> when you are ready to continue.

Libation:

Randall: Now, with a small portion of your Waters of Life, water the plant beside you. See the Earth energies concentrated in the waters enter into the plant and begin its own transformation to Spring. Say (don't type) the following as you do this: To thee we return this portion of thy bounty, may Spring burst forth around us.

Randall: When this ritual is finished, take the rest of your Waters of Life outside and pour the waters back into the Earth, repeating the above phase as you do. If you wish, you may pour the Waters a little bit at a time near your favorite plants. If you are in an area where drought is expected this year, you can fling the Waters from your fingertips to encourage rain instead of pouring.

Benediction:

Randall: Now we come to the last part of the ritual. Ghost would love if she were here.
Hold your food before you in front of the monitor screen.

We do ask, O Earth Maiden,
That your blessings may surround us.
We thank you for the plentiful food,
The bounty of the Earth, Sky and Sea.
Cast Your blessing upon this bounty,
So we will be strengthened in Your love
And enter the new season with joy.

(:sketching the druid symbol in blue fire:)

Randall: Sample your food and refresh your energies before we close the circle. When you are ready to continue, type “<>”.

Devocation:

Randall: Miria, please thank and dismiss East (Type <> when done)

MIRIAT: Living Spirit of the East, We thank you for joining in our circle. May there always be peace between us. Go if you must, stay if you will. Farewell and Blessed be. <>

Randall: Ann, please thank and dismiss South (Type <> when done)

Ann: Guardians of the South, Lords of Fire, we thank you for your presence and blessing. :)

Stay if you will, go if you must, and be welcome always. <>

Randall: Solstice, please thank and dismiss West (Type <> when done)

Solstice: Spirits of the West, we invite you to stay on with us, as your presence is welcome, but if you must depart, go with our thanks. <

Randall: Sieglinde, please thank and dismiss North (Type < when done)

Sieglinde: Powers of the North, thank you for being with us here today.

Thank you for your bounty.

Go if you must, stay if you will Blessed Be. <

Partings:

Randall: If you called another deity here, please thank and bid them farewell now. (Type < when finished)

Ann: Thank you for coming, my Prince. Stick around if you want, or go back to work if you gotta. <

Sieglinde: Thank you Lady Spring, Ostara for your presence at this rite. Stay if you will Go if you must. Blessed Be. <

Randall: Athena, we thank thee for thy wisdom. Go if you must, stay if you will. <

MIRIAT: Thank you Ra, Lord of the Sun, Shining One, for your presence here today. Go if you must, stay if you will, farewell and Blessed Be.

Gypsydove: Aine....Goddess of the fairies....thank you for being here with us. Stay if you will Go if you must. Soft Winds and Blessed Be.

Solstice: My Lady, I give you my thanks for joining with us this day. I thank you for the blessings that you have so generously bestowed onto those present. I bid you farewell, if part you must, but stay and be with us further, if it should please you. <

YANNELL: Thank you Pele, thank you Lono for your presence and Blessing. Go if you must, stay if you will. Blessed Be!

Randall: Lord and Lady, Honored Guests gathered here with us... We are grateful for the support and wisdom you have shared with us as life renews this Spring. Go if you must, but know that you are always welcome to remain.

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!



Figure 7 Class of 1888 Stone in front of Library.

1999 Online Beltane

By Randall

On-Line Log for Cauldron

This is the log of our online Beltane ritual of May 9, 1999. This log has been edited to remove extraneous comments.

Introduction:

Randall: I want to welcome everyone to The Cauldron's Beltane Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from "Reformed Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters, and deities, celebrating spring, and charging the Waters of Life. Finally we will eat and be merry.

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.

Take a deep breath... Hold it... Let it out slowly....

Do it again, taking in a calm, peaceful feeling....

Letting out the cares and distractions of everyday life.

Another breath and you feel the mundane world drawing away...

Another breath and you smell the first breath of spring borne on the wings of the March winds

Continue to breath and relax...

Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.

This is the Place between Worlds....

You are very welcome here.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

Randall: Teleri, please call the spirits of the East<

Teleri: By her breath I call her <

Randall: Ann, south

Ann: Lords of the South, Guardians of Fire, we ask that you join us and lend your energies and protection to this Circle! <

Randall: Jade, West please

JADEGRAY: Powers of the West, Spirits of Water, of the Ocean from whence we all came. We invite you to our Beltaine rite, be with us now <

Randall: Sieglinde, North

Sieglinde: Spirits of the North, guardians of the mountain fastness, guardians of the earth, be here now. <

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.

The Gods are everywhere....but we worship Them here.

The Gods are without form....but worship them in these forms.
We offer them our prayers, sacrifices, and worship. Each of us
in our own way.

Randall: Mighty Lord of the Hunt, the Shining One, the spark
of the Sun now quickening the fields, I call you forth.
Young Sun King, Horned One, Stag Spirit wild and free.
Come dance and sing with the Maid of Spring. We come
to celebrate thy joining with our Lady. We ask thee to
attend our rite.

Randall: I call upon the Lady of the Moon, of the Earth and of
the mysterious waters from which life began and to
which all must return. Lovely Maiden, Mother, Wise
One be a flame within our hearts today that grows in
energy as we come to celebrate thy joining with our
Lord, we ask thee to attend our rite.

Randall: If you wish to invite another into our circle, please do
so. Type <> when you are finished.

Teleri: My children <>

Ann: My Fire-winged Prince, join us if you will! <>

Randall: Wise Athena, lend us your wisdom, guard us with
your spear. <>

Ginny: Bridget and Joan, please come <>

Purpose:

Randall: The Lord has reached the end of his journey through
the cold and darkness, to find the Lady awaiting him with
warm and comfort. This is a time for joy and a time for
sharing. Now is the time that seeds should be spilled.
Togetherness brings bliss and fills the Earth with abundance.

Candle Lighting:

Randall: If you have a candle, light it now. See the blinding
light of joy in the flame of your candle. Feel the afterglow of
our Lord and Lady's mating flow into your body and spirit and
renew your life as it renews nature. Type <> When you are
ready to continue.

Waters of Life:

Randall: [We are about to create the Waters of Life. During
part this ritual (I'll tell you when) hold your wand or
athame in power hand (probably the one you write with)
and insert the wand or athame into the liquid in your
glass of fruit juice or water. As I speak and type the
words that follow the instruction to do this, imagine the
light and power of the Sun shining on the crown of your
head and flowing throughout your body to radiate from
your magickal tool into your glass of juice or water. See
the brilliant light charging the water with bright solar
energy, the seed of the Lord. If you have a specific need
e.g. health, knowledge, etc.) you will have a chance to
ask the Gods for their aid (either publicly or privately as
you choose) during this ritual. Please type <> when you
are ready to begin.]

Randall: O Might Ones, all ye Gods and Goddesses around us
and within us, we have called upon you and you have
heard us. We have offered of ourselves and you have
accepted. Each of us has needs for guidance and for aid,
without which we cannot fulfill your ways. Hear now
your children and help us to help ourselves as you will.

If you have a request or need, please state it now, either
publicly by typing it or silently as you prefer. Type <>
when you have done so and are ready to continue.

Randall: Please join with me in giving thanks to the Lady [Just
type the words I do.]

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: [Stop repeating what I type and insert your athame or
wand into your glass of water. SAY (not type) the
following words as I type them.]

Randall: Lord and Lady, hallow these waters by thy sevenfold
powers, and by the three ways of day and one of night.
Let thy power flow through us and into the Waters of
Life. [Type <> when you are ready to continue]

Randall: Feel the power finish flowing through you. When it
has, you may set your wand or athame down. When you
are ready to continue, type <>.

Randall: Take a small sip of the Waters of Life. Feel the
warmth of the Beltane Sun and the strength of the Earth
flow into your body with that sip. Take another and feel
the love of the Gods empower you. Take a third small
sip and feel the light of truth and knowledge shining
within you.

Libation:

Randall: Now drink all but a small portion of the Waters and
feel that which your need most flow into you. After the
ritual is concluded, pour the remainder of the Waters
onto the earth as a libation to the Gods. [Type <> when
you are ready to continue]

Benediction:

Randall: Set your food before you and hold your power hand
over it.

We do ask, O Lord and Lady, Newly wed,
That your blessings may surround us.
We thank you for the plentiful food,
The bounty of the Earth, Sky and Sea.
Cast Your blessing upon this bounty,
So we will be strengthened in Your love
(::sketching the druid symbol in blue fire::)

Randall: Sample your food and refresh your energies before
we close the circle. When you are ready to continue, type
<>

Partings:

Randall: If you called anyone special, please give them leave to depart if they wish now.

Ann: My Prince, thank you for your presence. Stay if you will, leave if you must.

Randall: Mighty Athena, with thank you for your wisdom sublime and your guardian spear. Go if you must, stay if you will. <>

Ginny: Thank you Bridget and Joan, go if you must, stay if you will<>

Teleri: my children go as you came. <>

Randall: Lord and Lady, Honored Guests gathered here with us.... We are grateful for the support and wisdom you have shared with us at this time. Go if you must, but know that you are always welcome to remain.

Devocation:

Randall: Teleri, if you will thank the Spirits of the East, please.

Teleri: Spirits of the East, go if you must, stay if you will <>

Randall: Ann, the south?

Ann: Lords of the South, guardians of Flame, we thank you for your presence. Go if you must, stay if you will. <>

Randall: Jade, the West

JADEGRAY: Powers of the West, of feeling and emotion, thank you for joining our rite today. Go if you must, stay if you will.<>

Randall: Sieglinde, North.

Sieglinde: Spirits of the North, the earth, than you for your presence here, Go if you must, stay if you will. <>

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!



Figure 8 The Hill of Three Oaks, Lughnasadh 1993

1998 Online Midsummer

By Randall
On-Line Log for Cauldron

This is the log of our online Midsummer ritual of June 21, 1998. This log has been edited to remove extraneous comments.

Introduction:

Randall: I think we'll go ahead and start now. It's 10 after. I want to welcome everyone to the Grove's Midsummer Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan Ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from my "Eclectic Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters and deities, celebrating the Solstice and charging the Waters of Life.

Randall: If you don't have something I call for, then imagine yourself having the item and doing the action called for. Any questions or comments before the ritual starts?

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.

Take a deep breath... Hold it... Let it out slowly....

Do it again, taking in a calm, peaceful feeling....

Letting out the cares and distractions of everyday life.

Another breath and you feel the mundane world drawing away...

Another breath and you smell the first breath of spring borne on the wings of the March winds

Continue to breath and relax...

Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.

This is the Place between Worlds....

You are very welcome here.

Type <> when you are grounded and centered, and ready to go on.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

Randall: Spirits of the East, South, West, and North, Slyphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, I ask you to be present to witness and aid our rite.

Randall: This is the appointed place. Now is the appointed time.

We come to worship the Gods.

The Gods are everywhere....but we worship Them here.

The Gods are without form....but worship them in these forms.

We offer them our prayers, sacrifices, and worship. Each of us in our own way.

Randall: I call upon the Lady, the Earth Mother, the spirit of all that lives upon the Earth, swims beneath the waters, and flies through the air. With joy in our hearts and a song on our lips, we ask thee to attend our rite.

Randall: I call upon the Lord, the Shining One, the spirit of truth and light, the spark of the sun, and the flame within the heart of the sun. On this longest day of the year, we ask thee to attend our rite.

Randall: If you wish to invite another into our circle, please do so. Type <> when you are finished.

Ann: My Prince, join us and be welcome! :) <>

D&P: We invite Pele, Lono, Dianna, Isis and Herne <>

Randall: Athena, Freya, Frigga, and other who watch over me, be welcome here.<>

Purpose:

Randall: Join with me as welcome the Summer Sun. (Just type the words I do)

Hail the Sun of Summer!

Golden One, Brightest, Warmth of the Green Earth

Hail the Sun of Summer!

Crown of Striving, Gem of the Heavens, First among Daylights

Hail the Sun of Summer!

Eye of Burning, Fire of Noontide, Heat of the Forge

Hail the Sun of Summer!

Candle Lighting:

Randall: If you have a candle, light it now. See the light of Sun in the flame of your candle. Feel the light of the Summer Sun flow into your body and spirit, giving you the energy to face the darkening half of the year before us with a light heart. Type <> when you are ready to continue.

Waters of Life:

Randall: [Long explanation, please wait for the entire paragraph ;)] We are about to create the Waters of Life. Hold your open power hand (probably the one you write with), palm down, over your glass of fruit juice or water. As I speak and type the words that follow this description, imagine the light and power of the Sun shining on the crown of your head and flowing throughout your body to radiate from the palm of your open hand into your glass of juice or water. See the brilliant light charging the water with bright solar energy, the bounty of the Summer to come. If you have a specific need (e.g. health, knowledge, etc.) you may ask the Gods for their aid as you do this. Please type <> when you are ready to begin.

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,

through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: Lord and Lady,
hallow these waters by thy sevenfold powers,
and by the three ways of day
and one of night.
Let Earth power flow through us and into
the Waters of Life.

Randall: Feel the power finish flowing through you. When it has and you are ready to continue, type <>.

Randall: Take a small sip of the Waters of Life. Feel the love of the Gods empower you. Take a third small sip and feel the light of truth and knowledge shining within you. When you are ready to continue, type <>

Libation:

Randall: Now drink all but a small portion of the Waters and feel that which your need most flow into you. After the ritual is concluded, pour the remainder of the Waters onto the earth as a libation to the Gods. When you are ready to continue, type <>

Commentary:

Randall: If anyone has any comments or words they'd like to add before we close the circle, now is the time. :)

Devocation:

Randall: Okay, In that case, we'll close things down.

Randall: Spirits of the East, South, West, and North, Slyphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, we thank you for your presence and your aid at our ritual. Go if you must, stay if you will.

Randall: Lord and Lady, Honored Guests gathered here with us.... We are grateful for the support and wisdom You have shared with us at this time. Go if you must, but know that You are always welcome to remain.

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!

Randall: Thank you all for attending and participating!



Figure 9 Beware the entanglements of red tape and red ribbons!

1998 Online Lughnsadah

By Randall
On-Line Log for Cauldron

This is the log of our online Lughnasadh ritual of August 9, 1998. This log has been edited to remove extraneous comments.

Introduction:

Randall: I want to welcome everyone to the Grove's Lughnasadh Ritual. For the sake of any who may have never attended one of our online rituals, I will mention a few things: This is not a particularly Wiccan ritual, although like most modern Pagan rituals, there are many common elements. This ritual has many elements taken from "Reformed Druid" ritual. We will be grounding and centering, casting a circle, calling the quarters, and deities, celebrating the harvest, and charging the Waters of Life. Finally we will eat and be merry.

Randall: If you don't have something I call for, then imagine yourself having the item and doing the action called for. Any questions or comments before the ritual starts?

Meditation:

Randall: [Leads a meditation]

I want all of you to relax.... leaving your fingers lightly on the keyboard.
Take a deep breath... Hold it... Let it out slowly....
Do it again, taking in a calm, peaceful feeling....
Letting out the cares and distractions of everyday life.
Another breath and you feel the mundane world drawing away...
Another breath and you smell the first breath of spring bourn on the wings of the March winds
Continue to breath and relax...
Until you feel yourself enter that place that exists between the worlds, not in this world and not in the next.
This is the Place between Worlds....
You are very welcome here.
Type <> when you are grounded and centered, and ready to go on.

Invocation:

Randall: I draw this circle to contain and protect our ritual. From Keyboard to Keyboard, I connect us. We come here in friendship and desire to reach beyond ourselves and touch the Gods. By our will, the circle is now cast.

Randall: Spirits of the East, South, West, and North, Slyphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, I ask you to be present to witness and aid our rite.

Randall: This is the appointed place. Now is the appointed time.
We come to worship the Gods.
The Gods are everywhere....but we worship Them here.
The Gods are without form....but worship them in these forms.
We offer them our prayers, sacrifices, and worship. Each of us in our own way.

Randall: I call upon the Lady of the Moon, of the Earth and of the mysterious waters from which life began and to which all must return. At this time of harvest, we ask thee to attend our rite.

Randall: Mighty Lord of Day, the Shining One, the spark of the Sun now gone into the fields, I call you forth at this harvestide, we ask thee to attend our rite.

Randall: If you wish to invite another into our circle, please do so. Type <> when you are finished.

Randall: Athena, be present and lend us your wisdom. <>
Phyllis: I invite my Lady Tonan/Guadalupe to join and attend our rite. <>

Purpose:

Randall: Today We honor Lugh, the Shining Young Hero, the Sacred King. He is the Master of All Skills, the Holy Champion who turns aside drought and storm, protecting the earth.

May the strength of Lugh be over us,
May the beauty of Lugh delight us,
May the skill of Lugh be upon us.

Randall: Join with me as we celebrate the Harvest. (Just type the words I do)

[Here the screen scrolled a lot as Phyllis' cat decided to join the ritual at the last minute. :>]

Randall: The rivers flow and give us drink,
The thunder cracks and heralds rain,
The Earth is fertile and full of Life,
The sun is still bright and
Its light shines on us today.
The plants give fruits and then do die.
We eat the fruits and they give us life.
Thy life is here in us today.
O Lord! O Lady!
For this harvest bounty we thank thee.

Candle Lighting:

Randall: [Stop typing what I do now.] If you have a candle, light it now. See the blinding light of Lugh in the flame of your candle. Feel the light of the Harvest Sun flow into your body and spirit. Type <> when you are ready to continue.

Bounty of Life:

Randall: Cup your hands over your bread or fruit and feel the energy of life stored in this fruit of the harvest radiate into your hands. [Please repeat the following three lines as I type them.]

Randall: Behold the bounty of the Lady
Formed with the energy of the Lord
The fruit and grain of life

Randall: Take a bite of your bread or fruit, accepting the bounty of the harvest into your life. After the ritual, offer the rest to the birds and small animals outside. [Please type <> where you are ready to continue]

Waters of Life:

Randall: [We are about to create the Waters of Life. During this part of the ritual hold your open power hand (probably the one you write with), palm down, over your glass of fruit juice or water. As I speak and type the words that follow this description, imagine the light and power of the Sun

Randall: Shining on the crown of your head and flowing throughout your body to radiate from the palm of your open hand into your glass of juice or water. See the brilliant light charging the water with bright solar energy, the bounty of the Summer has provided us. If you have a specific need (e.g. health, knowledge, etc.) you will have a chance to ask the Gods for their aid (either publicly or privately as you choose) during this ritual. Please type <> when you are ready to begin.]

Randall: O Mighty Ones, all ye Gods and Goddesses around us and within us, we have called upon you and you have heard us. We have offered of ourselves and you have accepted. Each of us has needs for guidance and for aid, without which we cannot fulfill your ways. Hear now your children and help us to help ourselves as you will.

Randall: If you have a request or need, please state it now, either publicly by typing it or silently as you prefer. Type <> when you have done so and are ready to continue.

Randall: [Place your hand over your glass]

Randall: O Earth Mother,
We thank thee that seed springeth,
that flower openeth,
that grass waveth.

We thank thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We thank thee for all things
O Earth Mother,
who giveth life.

Randall: [Please type the following 6 lines as I do.]

Randall: Lord and Lady,
hallow these waters by thy sevenfold powers,
and by the three ways of day
and one of night.
Let Earth power flow through us and into
the Waters of Life.

Randall: Feel the power finish flowing through you. When it has and you are ready to continue, type <>.

Randall: Take a small sip of the Waters of Life. Feel the warmth of the Harvest Sun and the strength of the Earth flow into your body with that sip. Take another and feel the love of the Gods empower you. Take a third small sip and feel the light of truth and knowledge shining within you.

Libation:

Randall: Now drink all but a small portion of the Waters and feel that which your need most flow into you. After the ritual is concluded, pour the remainder of the Waters onto the earth as a libation to the Gods.

Commentary:

Randall: [If anyone feels moved to add anything before we close the circle, now is the time. :)]

Devocation:

Randall: Spirits of the East, South, West, and North, Slyphs of Air, Salamanders of Fire, Undines of Water, and Gnomes of Earth, we thank you for your presence and your aid at our ritual. Go if you must, stay if you will.

Randall: Lord and Lady, Honored Guests gathered here with us... We are grateful for the support and wisdom you have shared with us at this first harvest. Go if you must, but know that you are always welcome to remain.

Closure:

Randall: This Circle is now ended. But what we have shared here will never end... only grow. Go in peace and fellowship. Merry Meet, Merry Part, Merry Meet Again!



Figure 10 Sticks and Stones, next to the Chapel, 2004.

1999 Online Lughnasadh

By Randall
On-Line Log for Cauldron

This is the log of our online Lughnasadh ritual of August 8, 1999. This log has been edited to remove extraneous comments.

All the contents are more or less the same as 1998 Lughnasadh Ritual Log except, after the candle lighting, the following poem is read from "A Pagan Carmina Gadelica" by Mike Nichols:

On the feast day of Taitiu the bountiful,
Foster-mother of Lugh of the fields,
I cut me a handful of the new corn,
I dried it gently in the sun,
I rubbed it sharply from the husk
With mine own palms.

I ground it in a quern on Friday,
I baked it on a fan of sheepskin,
I toasted it to a fire of rowan,
And I shared it round my people.

I went deosil round my dwelling,
Calling upon the Great Mother,
Who promised abundance in my need,
In peace, in honour,
In lightness of heart,
In labour, in love,
In wisdom, in passion,
In mirth, in reverence,
For the sake of thy love.
Thou Mother of blessings,
Who will ever be about me,
Who will ever be within me,
Until the end of desire.
So mote it be.



Figure 11 The Grove of Grove's stone, 2004.

Order of Common Worship

For the Order of Mithril Star
By Iopanus, Sybok, Ceridwen, and the Mother Grove
(Cylch Cerddwyr Rhwng Y Bydoedd)
Circa 2001

Finding a place is in itself a ritual sometimes. Usually a grove of trees is the best place, but anywhere that is a natural setting with plenty of privacy will do. Indoor spaces are all right also, but weather permitting; I feel that the best rites take place outdoors.

If the Grove can afford it, it's nice to own ten or more acres of woods, within which is a natural circular space. Within that space it's nice to have permanent altars set up in each of the horizontal quarters, with items appropriate to their correspondences on each (see the "Table of Correspondences" at the end of this lesson). For large outdoor rites I favor those "Tiki torches" for illumination at those locations as well. Make sure the fuel used has a high flash-point (needs high heat to ignite). White gas is too dangerous, but a fuel that will only burn with a floating wick should be safe. There are also propane fueled torches that burn for several hours and give off plenty of light. They also feature safety switches that shut off if toppled. They just don't have that natural flame ambiance.

Just south of the center of the circle space should be your fire ring (if it's a night time rite) and a small blaze should be well under way as people arrive for the rite. Fire safety is a major concern, or should be for Druids. Keep fire fighting equipment handy whenever there is any bare flame (meaning non-bulb/electric lighting), even lanterns and lamps, being used. The US Forest Service has a class on safe camping that is a valuable resource.

Just north of the center of the circle should be the main altar upon which should be everything needed for the rite, as well as any decorative items appropriate to the work planned. One of those portable canopies is really nice for daytime rites. This is again, a general format. You wouldn't have any altars for a Beltaine rite involving a May pole, since the pole would be the central thing.

You can do the same type of thing on property you do not own, but the altars and such must then be portable.

Depending upon the weather and climate, the Grove may wish to either be Robbed (Clothed) for the rites, or "Skyclad" (unclothed - naked - nude, except for ritual jewelry and accoutrements such as the HP's antlers or the HPS's crescent and moon headpiece, and each Druid's Mithril Star pendant). If weather and climate are agreeable, then "Skyclad" is best, since it illustrates the "perfect love and perfect trust" that should be present among waterkin.

If using Robes, the hooded type is best, usually in earth tones or black or green. (Some Druid groups insist on White - we feel this is a) impractical - white is hard to clean once it gets dirty, b) a stupid attempt to emulate our ancestors (In Caesar's notes about the Druids, he says they all wore white robes. He also says they were barbarians who practiced human sacrifice. Who wants to believe the enemy anyway?)

The Grove would be robbed in the procession, and would disrobe once in circle (weather, other circumstances, permitting). Either robbed or skyclad, you are usually skyclad (an exception would be a physical condition that would make it impractical) under the robe.

Shoes: This business of ALWAYS being barefoot which some traditions practice is I believe, impractical and dangerous. Wear sandals, or wear dark colored sneakers. Being

barefoot out of doors in the woods (especially at night) is just asking for trouble.

THE SACRIFICE: Any small cutting from any vegetation will do. When harvesting the sacrifice, take a moment thank the plant for its offering, and pray for the plant to heal over.

ROLES: It the ritual format to follow, the Grove must pick those who will fulfill the following rolls:

Preceptor:

Server: Serves the Water of Life

HP: High Priest – Co-Officiate with the HPs (Usually the Arch-Druid (if a male)

HPs: High Priestess – Co-Officiate with the HP (Usually the Arch-Druid (if a female)

All rituals follow a formula or script. The Mithril Star, for the most part, follows the following Order of Common Worship:

Preparatory Details

The caregl is filled with the Waters-of-Life.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess (HP/HPs) who is presiding (usually, though not always, the Grove's Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The HP may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

(Note: This invocation is "suggested" – you can substitute your own if you like. Also, though Be'al and Dalon Ap Landu are traditional to RDNA groups, you may wish to pick from deities from your own favorite pantheon, whether Celtic, Greek, Hindi, Egyptian, Buddhist, Shintoist, Daoist, etc., ALL are acceptable in the big family of OMS)

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn, Sequoia Sempervivens. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their fions to mark the Mithril Star upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The HP & HPs step into this Sigil, which is then closed by the two fions.

The Pledge

Led by the Preceptor, the group recites the OMS Pledge:

"In dedication to the celebration of Life in its many forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive, egalitarian rather than hierarchal. I pledge myself to harmonious eco-psychic awareness with the total biosphere of holy Mother Earth."

"Like an ancient Redwood, I would have my roots deep in the Earth and my branches reaching for the stars, the stars not only above but around me, my fellow humans, for "every man and woman is a star," and "the good of the many outweighs the good of the few," "from each according to his/her abilities, to each according to his/her needs."

"I acknowledge my personal responsibility for myself, to my fellow humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and to all those gathered with me here: THOU ART GOD/DESS."

The Sacrifice

The HPs holds up the sacrifice to the sky, while saying:

HPs: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds.

Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

**The "quarters" are guardian spirits who bring the energy or quality of the elements into the magick of the circle. The Mithril Star is different than most traditions in this regard because we recognize seven elements rather than the usual four. This is a melding of Celtic tradition (which has three) and the Western ceremonial magickal tradition. Here is a table of the elements which shows how they correspond with the directions and the Celtic tradition:*

Direction	Color	Element	Day	Planet	Celtic
East	Gold	Air	Fri	Venus	Sky
South	Red	Fire	Tues	Mars	Sky/Sea Earth
West	Blue	Water	Mon	Moon	Sea
North	Green	Earth	Wed	Mercur	Earth
Above	Royal Blue	Ether	Thur	Jupiter	Sky
Below	Red	Darkness	Sat	Saturn	Sea
Within	Silver	Light	Sun	Sol	Sky

You may also note that some of these correspondences differ from other traditions. They are unique to the Mithril Star. Note: It's ok for us to do that, because "we're making it up as we go," just like the other traditions did.

**In the southern hemisphere, invoke widdershins, devoke deosil.*

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the quarters is questioned, the members may turn to face that direction.)

HP: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the East to give answer... of the South...of the West.... of the North.... of the Above....of the Below.....and of the Within.

The Reply

(If the sacrifice is accepted, and it almost always is accepted, then continue. If bad omen, the service ends at this point.)

HPs: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Rite of The Waters-of-Life

(The preceptor holds the Waters-of-life while the HPs asks the interrogatories. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

HPs: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

DRUIDS: THE WATERS-OF-LIFE.

HPs: From whence do these Waters flow?

DRUIDS: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

HPs: And how do we honor this gift that causes life in us?

DRUIDS: BY PARTAKING OF THE WATERS-OF-LIFE.

HPs: Has the Earth-Mother given forth of her bounty?

DRUIDS: SHE HAS!

HPs: Then give me the Waters!

The Consecration

(The HPs takes the caregl from the Server, who fills it if it is not already full. The HPs then consecrates its contents with the following:)

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night,.
Cleanse our hearts and join us together as we take and drink of they secret essence!

(The HPs then holds the caregl in both hands, while the HP holds the Cyllell above the caregl, and intones the words:)

HP: "As the Cyllell is to the God...."

(To which the HPs replies:)

HPs: "...so the cup is to the Goddess.."

(Here the HP dips the Cyllell into the caregl three times, and then both reply:)

BOTH: "...and so the two are made one."

Optional Ordinations

First Degree consecrations can be done at this time, but it's not necessary to enter into the first degree for a person to drink Waters. If a member of the Grove is to be ordained to the Second Degree (in which case the HPs will have consecrated an additional caregl, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

(The HP holds up the caregl so that all can see it and intones the words:)

HP: This is the Water of Life! Happy are those who are called to Drink Deep of it. May those who do so never thirst."

The HP & HPs drink from the caregl and blesses the Preceptor with the words, "Thou art God/dess," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the caregl from the HP. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the caregl. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the caregl, letting them drink, being blessed in and exchanging the words "Thou art God/dess," "Drink Deep," or "May you never thirst," return and taking the caregl to the next person. The Server does not drink more than once.

In some Groves, the HP may merely turn to the left and exchange blessings with the person to that side, letting the caregl be handed around the circle by the members of the Grove. In either method, the last person in the circle should not finish the contents of the caregl. This is returned to the HP with a last ex-change of blessings. Then the HPs takes the last sip returning the remainder on the altar or fire, saying:

HPs: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. May we perform this rite next year in Imladris.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the HP OR HPs may choose, read by the HP OR HPs or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the HPs and a period of silence and private mediation (usually 2 or 3 minutes in length—though longer with some Groves) by all.

Eventually, the HP signals the end of the Service with:)

The Benediction

"Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing."

Drawing the Sigil in the Air

The HP blesses the Grove with three Mithril Stars in the air, left to right, saying:

Peace! Peace! Peace

Then the Grove joins hands, and say:

"Thou art God/dess and I am God and all that Groks is God.
Keep coming back it works!"

Group hug.

Pot Luck

Lastly, there is the traditional "Pot Luck." (If the rite was held "sky-clad" you may want to decide whether or not the grove should get dressed before the "pot luck.") This actually can mean anything, but usually it means that each person attending has brought along a food item to share with the whole group. It's really very, very, impolite to attend a ritual / pot luck without bringing along anything. People who do this habitually need to "get a clue."

Waters of Life

Traditionally, the "Waters of Life" is Whisky (which in the Scots-Gaelic, means "Waters of life). However, most OMS Groves use bottled spring water instead.

Etiquette

Politeness and ritual protocol are extremely important elements. Good manners seem to be almost passé amongst Pagans in general, but we in the Mithril Star are interested in promoting the highest behavioral standards. This is only befitting those of us who are "Gods." The following are some general guidelines for behavior in ritual (applicable for both Mithril Star events and events sponsored by other traditions):

- 1.) Always RSVP. This means that you let your host know whether or not you are coming to an event you are invited to. This rule applies whether the invitation is formal or not. If you are not coming, it is usually customary to apologize for your absence.
- 2.) Always show up on time. Lots of folks follow what is jokingly referred to as "Pagan Standard Time." Those who follow PST in Mithril Star circles may find the door locked when they arrive late. If you really can't be on time, let your host know in advance that you'll be late.
- 3.) Once the ritual begins, you must not leave. This dissipates the energy of the rite. If you absolutely must leave, find the designated person (called the Gatekeeper) to cut open a door for you. When you return you must seek admission of the Gatekeeper again. This rule has two exceptions: Children and small animals can enter and leave at will without disturbing the energies.
- 4.) Never touch or handle someone else's tools unless invited to do so.
- 5.) Refrain from small talk during the ritual. Keep your attention focused on what is going on in the rite.
- 6.) Bring whatever is asked of you. This applies to the ritual itself and to the potluck portion.
- 7.) Make it a point to greet everyone in attendance either before or after the rite. At the end of the evening be sure to say good-bye to everyone, and to thank your hosts.
- 8.) Always volunteer to help clean up. Again, we try to follow the simple rule of leaving things as they were found, or (in the case of someone's home) leaving things better than they were before.

Section Five: Liturgies of the Last Twenty Years

Introduction:

Since Isaac left the RDNA in 1983, there haven't been many great liturgists in the movement; or at least people who preserved their work for archival purposes. As a result, people have tended to use already printed liturgies (as in the California & Seattle branches) or just worked free-form with experimental services (as at Carleton), or with loose scripts that weren't preserved (found to some extent at all groves). Therefore, the next collection is a bit of a patchwork assortment from different groves over a 20 year period, at different times, often in isolation from each other, with little or no connective thread running between the various sets. It is a grab-bag, if you will, of surviving liturgical records.



Figure 12 The New Stone Circle viewed from behind a Burr Oak Tree, c. 1998.

1987 Fall Equinox

Carleton Grove by Heiko and Jan

I. The Processional

"Sage and Spirit".....Garcia

II. The Opening Invocation to the Earth Mother

III. Readings

IV. The Sharing of the Waters of Life

A. Responsive Reading

Of what does the Earth Mother give that we may know the continual flow and renewal of life?

THE WATERS OF LIFE

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH MOTHER, THE EVER-CHANGING ALL-MOTHER.

And how do we honour this gift that causes life in all that lives?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth Mother given forth of her bounty?

SHE HAS!

Then give me the Waters!

B. Consecrating the Waters

C. An Invitation to Join the CARLETON GROVE of RDNA (Reformed Druids of North America)

D. Partaking of the Waters of Life!

V. The Dance for the Earth Mother

VI. The Heartbeat of the Earth and the Dance of the Harvest

(Jumping the Sacred Fire promotes the fertility of the Earth)

VII. The Spiral Dance

VIII Dismissing the Four Directions

Isis, Astarte, Diana, Hecate
Demeter, Kali, Innana.
Pan, Pan, Magic Man.
Pan, Dionysius,
Be'al, Woden, Bathomet.

1987 Samhain Version

Carleton Grove by Heiko and Jan

Group Preparation -Heiko

- Give Order of Events
- Participation: be in circle to create good energy, but don't need to speak and believe, just need to believe in nature and the force of people together.
- Our beliefs are always changing and shaping and what happens here is factor of what people believed and what worked for people before and what Jan and I felt might be right for tonight and what we believe.
- There is a formal structure. But it is only a tool to feel forces and create energy. Anyone is free to speak a prayer. Do any gestures anytime, to add to what Jan and I say or just to interrupt to ask a question. Let the force move you.

Invocation:

O Earth-Mother
We praise Thee that
seed springeth
that flower openeth
that grass waveth
We praise Thee for winds that whisper
through the graceful elm
through the shapely maple
through the lively pine
through the shining birch
through the mighty oak
We praise Thee for all things
O Earth-Mother
Who givest Life

Jan's Samhain Reading

Riding the Big Earth
Let you be dead then
Lying in an open field of dry grass
Wind blows through your clothes
You are falling into the earth
The horizon has your head
Jet planes roar through the sky
Wires strung from every household
Ticker tape hangs out of pressrooms
But the earth is warm and deep
It swallows you like a coke
Your arms spread over the ground
sailing down stratum after stratum
You can feel the weight of cities
Railroad tracks stretching over the plains
Hear the billions of footsteps, the rumble of tanks
Down below
With the centipedes, carcasses, husks and worms
The earth is humming
It hums in your chest like a wooden guitar
Drumming deeper into the well
Roots wrap around entire civilizations
The tombs are humming
Your head hums
Centuries fly through your fingers
Skeletons of birds weave through your hair

Lying in an open field of dry grass
Wind blowing through your clothes
Sun on your face
Riding the big earth
---Boulder 1983

Tree of Life -Jan

{missing}

Speaking of Beliefs -Heiko

We're here to celebrate the creative powers of the Earth-Mother, of nature. To celebrate the wonder of nature. To think of any sunset any, any rock, any river whose beauty and symbolic power have existed in your past. Feel the force of those experiences with nature and let it become a force to help build and sustain you. The force of nature is represented to us here in this fire.

We're here to celebrate and feel the power of a group. There is true power in a circle. Circle is unbroken, is continuous. We are all equal here and able to send energy in a complete way to each other in this unbroken circle. We are not in rows or in single file and I am not speaking to you from a pulpit, but from within the circle. An essential force of this circle is human love. Without love, support, understanding, and giving our ritual here though and our existence here at Carleton would be empty. Let us keep this always in mind in our daily lives and during our ritual that love and support is essential to our humanness and to our survival.

We are here to celebrate not just the nature outside of us, but also the nature within us. We all have tremendous forces and power which are not let out in daily life. They are physical forces of motion, we find them in dance and making love. They are mystical forces of intrigue, we find them in deep, searching eyes, in beautiful faces. They are our natural feelings of power, of helplessness. We all have tremendous psychic powers of change and tremendous helplessness and vulnerability and we have to admit this.

In the same vein let us not idolize one thing over another. Rather let us celebrate the unique beauty of each season; weather, tree, mountain, and mood. This extends to religion. To regard each religion as unique and wonderful in its own right. Especially to practice tolerance, tolerance of all peoples, all objects, all religions.

We are also here to celebrate the masculine and feminine natures of the universe to recognize their dual presence in each of us, their cosmic interplay, their equality and interconnectedness. To think of the ying and the yang.

Finally, we are here to celebrate the cycles of life. To celebrate the circle in all we see, the cycles of seasons, the cycles of childhood, youth and old age, and to celebrate each in its own right.

Responsive Reading

[perhaps Fisher's Samhain Chant ?]

Personal Readings

[insert as appropriate]

Sacrifice

[probably calling four quarters]

Face Painting

Tree Procession -Jan

[missing]

Sharing of Waters of Life -Heiko

[the editor doesn't know which type of Catechism of the waters was used]

Dear Mother Earth, oh spirits of the four directions, oh bael, male aspect of the Earth Mother, consecrate and enter this water so that we may share of it and become strong. (hold up chalice)

These are truly the Waters of Life, the life that gives force, beauty, and strength to our live. The water has sprung from the earth and will return to her again just as we will. By drinking let us feel this power and celebrate the God and Goddess within each of us.

Let us also nourish each other by sharing this and help each other drink. Hold the chalice...

* To Thee we return this portion O mother, hoping that you will accept it graciously.

Prayers Join Circle

Closing the Circle for Leavers

Dance



Figure 13 Carleton Druids 1988 at Hill of 3 Oaks.

Back Row: Dimitry Goufman, Carron Perry, Liz Mindel, Sarah Van Orman & Gina Cambell.

Two on left: Branden Schield & Unknown.

Three on right: Heather Grunberg (hiding), Fitz Bushnell (obscured) and Curtis Lum.

Front Row: Alice Cascorbi, Joe Walser (picking nose) and Heiko Koester (with horns).

1992 Midsummer

By Scharding, Carleton

The Invocation

O Lord around us, forgive us these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord around us, forgive us these three errors that are due to our human limitations.

O Mother under and within us, cleanse our minds and hearts and prepare us for meditations.

Optional Procession

A dance around the altar stone. Doing a double bounce stomp on each leg, right behind left. Opposite arm flexes up on each step. One pair of right, lefts for every year of the Reform.

Drawing the Sigil

The sigil is traced on the altar stone, and then inscribed on the ground beneath the celebrant. Then with two arms, all members make big sigils, starting with both hands clapping above their heads, circling down and clapping below their waists, and then two parallel lines are inscribed in the air from the top-down.

The Incantation

The Sacrifice

An agile member is sent up the tree to gather the highest leaf they feel comfortable with. Adequate safety precautions of course. The congregants hold hand and dance around the tree singing:

What do you see?
Way up in a tree,
It's a mystery
Drop it to me

From the green bower
Send a leafy shower
Show us its power
Even just a flower.

Repeat as necessary.

A willing perfect leaf or branch is found. The Sacrifice is dropped and must be caught by some members in a white cloth stretched out by the members (like a bed sheet). If it is missed, another must be gathered after the climber returns to the earth and a new climber must ascend again, as it was their fault. If caught, all cheer and a song is sung.

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

The priest blesses the sacrifice with a sigil in the air and bows and then places the sacrifice on the altar

Priest: Hast thou accepted our humble sacrifice, O our Mother?

I call upon the spirit of the North to give answer, the spirit of the cold north wind that collects the dead in winter....

I call upon the spirit of the South, the spirit of the balmy winds that allow youthful sporting in the summer woods...

I call upon the spirit of the East, the rising sun and departing winds....

I call upon the spirit of the West, the setting sun and approaching winds...

Priest turns to each direction when asking. Winds, sounds and movements of birds and insects are observed.

Priest: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Waters-of-Life

PRIEST: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From whence do these Waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that causes life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the Earth-Mother given forth of her bounty from what you can see and feel around you?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

The Consecration

Priest: O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night. Cleanse our hearts and join us together as we take and drink of thy secret essence!

The Communion

The waters are shared with all present.

Optional Ordinations

Priest: Does anyone wish to enter the service of the Earth-Mother? If so, please step forward.

Libation

Priest: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

Winter scoffed tauntingly at Spring. 'When you appear,' he said, 'no one stays still a moment longer. Some are off to meadows or woods: they must needs be picking lilies and other flowers, twiddling rose round their fingers to examine them, or sticking them in their hair. Other go on board ship and cross the wide ocean, maybe, to visit men of other lands; and not a man troubles himself anymore about gales or downpours of rain. Now I am like a rule or dictator. I bid men look not up to the sky but down to the earth with fear and trembling, and sometime they have to resign themselves to staying indoors all day.' 'Yes,' replied Spring, 'and therefore men would gladly be rid of you. But with me it is different. they think my name very lovely - yes, by Zeus, the loveliest name of all names. When I am absent they cherish my memory, and when I reappear they are full of rejoicing.'

Long pause.

Midsummer –

I walk about with my staff.

Old farmers spot me

And call me over for a drink.

We sit in the fields

using leaves for plates.

Pleasantly drunk and so happy

I drift off peacefully

Sprawled out on a paddy bank.

Two minutes of silence then Priest picks up the wheel.

The Divination

Priest: Awaken for we must now gauge our fate for the half of the year, from this day til Midwinter the Sun will rise less every day. How will we fare? Oh Spirits of this hill, give us a sign.

A large wheel of woven branches with inset flowers, herbs and leaves and lots of kindling is lit and pushed down the hill. It should be well balanced and each side marked; one for good and one for bad. The Priest places it in the fire until it is burning well, then quickly grasps it and spins it down the hill. People watch which side lands up and respond appropriately.

The Benediction

Priest: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing (*if successful or "and we will again seek her blessing soon" if the divination is not good.*)

All members make big sigils in the air again saying:

Peace! Peace! Peace!

All member grab hands and go to put out the burning wheel.

1994 Candlemass (Oimele)

By Scharding & Curtis
Carleton Grove

Preparatory Details

The altar is set with a cookie to the north, a penknife to the east, a glass of water to the west and a candle to the south. A glass of milk and a sprig of spruce are place on the east and a box of lightbulbs, candles, incense and other luminous objects are on the west.

Two candles are lit and a procession around the interior of the Skinner Chapel is made singing "We All Come From the Goddess".

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Praise

Feb. 1, 1977

By Dale Fierbe

Salutations on this day of Oimele!

The Magnolias stand serenely in this winter wind.

The pines shrug their branches

Snow drops to the ground

Unable to smother the spirit

Of Evergreen.

The Cedar whispers it's valiance

The quiet sentinel while other

Creatures and Flora

Wait for the name of Spring to

Brush past them, awakening them

From their sleep.

- Peace, Peace, Peace.

Then Mike says:

Pr: We are gathered to celebrate the first stirrings of Spring.

Many are the signs of growing life that was conceived in

the Winter Solstice and given birth on this Oimele.

Great will the strength of the Sun Ruler be on the

Equinox and happy the marriage on Beltane.

All then sing the Praise of the Earth Mother:

O Earth-Mother

We praise thee that seed springeth,

that flower openeth,

that grass waveth.

We praise thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.
We praise thee for all things,
O Earth-Mother, who givest life.

The Sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

Pr: Our praise has mounted up to thee on the wings of eagles,
our voices have been carried up to thee on the shoulders
of the winds. Hear now, we pray thee, our Mother, as we
offer up this sacrifice of life. Accept it, we pray thee, and
cleanse our hearts, granting us thy peace and life.

*(Here the Priest places the plant offering upon the 'altar' or the
ground if there is no altar. As each of the directions are
questioned, a member is stationed at each of the four walls,
peering out of an open window.)*

Pr: Hast thou accepted our sacrifice, O our Mother? I call
upon the spirit of the North to give answer... of the
South...of the East...and of the West.

Reports are gathered from the stationed Druids.

The Reply

Pr: Praise be, although the Earth-Mother is still slumbering,
our sacrifice, dedicated to the fertility and renewal of
life, and to the cleansing of our minds and hearts,
although not fully appreciated, has been acknowledged!

The Catechism of The Waters-of-Life

(The Waters of Milk are readied..)

PR: Of what does the Earth-Mother give that we may know
the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER,
THE EVER CHANGING ALL-MOTHER EARTH.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE STILL SLEEPS, BUT STIRS A BIT!

PR: So what do we offer instead of the Waters of Life on this
great day of Oimecl?

PREC: The Waters of Milk.

PR: Then give me the Waters of Milk!

The Consecration

*(The Priest/ess takes the chalice from the Server, who fills it if
it is not already full. The Priest/ess then consecrates its
contents with the following:)*

PR: O Dalon, we know you and the Earth Mother are asleep
right now, but please acknowledge us in your dreams,
descend and join us together with these Waters of Milk!

The Communion

*The Priest/ess drink from the chalice and blesses the Preceptor
with the words, "the Waters-of-Milk," and the marking of the
Druid Sigil in the air.*

*The Preceptor returns the blessing and receives the chalice
from the Priest/ess. The Preceptor drinks, blesses the Server, is
blessed in return, and gives the Server the chalice. The Server
drinks, then goes around the circle of the Grove (usually
clockwise) blessing each person, handing them the chalice,
letting them drink, being blessed in return and taking the
chalice to the next person. The Server does **not** drink more
than once.*

*In some Groves, the Priest/ess may merely turn to the left and
exchange blessings with the person to that side, letting the
chalice be handed around the circle by the members of the
Grove.*

*In either method, the last person in the circle should **not** finish
the contents of the chalice. This is returned to the Priest/ess
with a last exchange of blessings.*

Candle Blessing

*The sacrifice is picked up and dipped in the remaining milk
and asperged on the collection of light bulbs, candles and
incense gathered by grove members.*

PR: O Taranis bless these light bulbs and may they last a long
time, enlightening us, as you do also. O Brigid, may
your wisdom burn bright in us as these candles do your
work of lighting up the dark corners of our rooms and
hearts.

*Then the Druid/ess takes the last sip returning the remainder
on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our
Mother, even as we must return to thee.

The Meditation

All members sit down for a reading.

Stopping By Woods On A Snowy Evening

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Short Pause and Then Proceed to Next Poem

A Haiku by Dick Smiley '66

When the wind blows cold
on the Hill of Three Oaks
the hearth fire is warm.

Short Pause then final reading

Winter's Ending

-Jeffrey Andrew Young

Come the goat-man, man of Springtime,
Savior of the Winter's ending.
Come from mountains, come and enter
This, the sad, stiff human figure,
For his mind is numbed with Winter,
Lain neglected since rememb'ring,
And his hands are stiffened branches,
Frozen bones that have no feeling.
Strike the fire deep within him,
Fire to melt this icy thinking.
Passion sings within him somewhere,
Laughter lies awake, awaiting
Some necessity inside him:
To awaken him from slumber.
Now the dead man's mind grows restless,
Fingers yearn for warmer flesh,
Rememb'ring souls that once had touched him,
Breathing bodies he was near to.
Goat-man draw him ever onward
Through the slush of dying Winter
Where his memories await him
In Spring's gentle restlessness.

After another pause, motion to the people to stand.

The Benediction

PR: Go forth into the world, taking courage in the buds of the pussy-willow, the returned sounds of birds outside our window, the reappearance of squirrels and the melting of the Upper Lyman lake. We know she still sleeps, yet our sacrifice was acknowledged and we go forth with her blessing.

Drawing the Sigil in the Air

*The Priest blesses the Grove with three Sigils in the air, left to right, saying: **PR:** Peace! Peace! Peace!*

The people may leave after cleaning up, but the priest will remain and watch as the lit candles are allowed to burn down and are not snuffed out.



Figure 14 Farmhouse, home of Carleton Druids from 1985-1990. Picture taken 1998.

1997 Beltane

Reformed Druids of North Asia

By Scharding & Haneke
Akita Grove, Japan

The festival begins with people going out with their sweethearts for long, long walks in the woods. The unmatched members of the grove have a different task. Going to a tree that has been asked several months in advance (Bamboo is fine too), they climb up the mountain, and bring back a maypole with all proper respect and jubilation. The pole will be brought in during the procession and inserted into a hole by the altar and all will admire the decoration.

The service starts with all participants standing some distance away from the area where the ritual is to take place. If both safe and legal, a fire should be started in or near the altar. The Druid/ess who is presiding (usually, though not always, the Grove's Archdruid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Procession

Here occurs the Procession, often with the Grove singing the

Sakura, sakura
noyamamo satomo
Miwatasu kagiri
Kasumi-ka kumo-ka
asahi-ni niou
Sakura, sakura hanazakari

Sakura, Sakura
Yayoi no sora wa.
Miwatasu kagiri
Kasumi ka? Kumo ka?
Nioi zo izuru;
Iza ya! Iza ya!
Mi ni yukan.

Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

Cherry Blossoms, cherry blossoms.
On mountains, in villages.
As far as you can see.
They look like fog or clouds.
They are fragrant in the morning sun.
Cherry blossoms, cherry blossoms. In full bloom.

Cherry blossoms, cherry blossoms
under the April sky
as far as you can see,
like mists or clouds
blooming fragrantly.
Let us go! Let us go!
Let us go to see them.

The Invocation

O Cherry Trees, forgive these human limitations:
Thou art ever here; **but we praise thee only in spring.**
Thou art a living creature, **but we partake of your fruit and wood;**
Thou hast no need of music and dance, **yet we offer thee these songs and dances;**
O Cherry Trees, forgive our human limitations.
O Mother, cleanse our minds and hearts and prepare us for dancing.

Praise

PR: Let the dancing begin

The maypole is danced once or twice, accompanied by bagpipe music and drum. The last one still able to dance with extra ribbon is considered the May Queen/King and will act as preceptor for this service.

The Sacrifice

PR: Like our maypole here, each time it is woven together, no two journeys or sacrifices are the same, so we must check them for their acceptability.

The Druid/ess holds up the sacrifice (a shock of cherry blossoms) to the sky, while saying:

Pr: Our shouts of praise have mounted up to thee on the wings of eagles, the sound of our prancing steps has been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction.)

Pr: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

Winds, birds, bugs and clouds are judged for this.

The Reply

(If the sacrifice is accepted, and it almost always is accepted, then continue. If bad omen, the service ends at this point.)

Pr: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

The Catechism of The Waters-of-Life

(The preceptor holds the Waters-of-life while the priest ask the Catechism of the Waters-of-Life. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

PREC: THE WATERS-OF-LIFE AND THE JUICE OF THE CHERRY.

PR: From whence do these Waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE EVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that causes life in us?

PREC: BY PARTAKING OF THE WATERS.

PR: Has the Earth-Mother given forth of her bounty?

PREC: SHE CERTAINLY HAS!

PR: Then give me the Waters!

The Consecration

(The Priest/ess takes the chalice from the Server, who fills it if it is not already full, half cherry juice and half whiskey. The Priest/ess then consecrates its contents with the following:)

PR: O Dalon Ap Landu, behold the fruit of last year's cherries, grain and sparkling rivers. Hallow these waters by thy seven-fold powers and by the three ways of day and one of night. Cleanse our hearts and join us together as we take and drink of they secret essence!

Optional Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the Waters-of-Life) the ceremony is inserted here, before the Communion.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

*The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does **not** drink more than once.*

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:*

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee, and as new life returns all around us.



Figure 15 The Carleton Farm with a lady and Dan "Farm Boy" Fehler taken Aug 1993.

The Meditation

PR: Three poems by Basho

The Oak Tree stands
Noble on the hill even in
Cherry Blossom time.

A lovely spring night
suddenly vanished while we
viewed cherry blossoms

From all these trees
in salads, soups, everywhere
cherry blossoms fall

Pause for a minute.

Last night I thought to cherry trees and my search. Cherry blossoms are like the blush of a new discovered pathway, at first devastatingly beautiful but requiring some cross-fertilization with other trees, much as a discovery must be shared to be enjoyed. Soon thereafter, the flashy petals fall, and hardy green leaves must support the growth of the tree, with each few leaves working towards supporting the tree, and perhaps a cherry. The fruits are then gathered from that discovery after long nurturing study, only to realize that yet new lessons need to be learned. The leaves too are destined to fall and, after the tree has endured a wintry break, relying on its buried resources, a promising new flower will appear signaling the start of a new cycle of discovery and learning. So it is.

Pause and then the priest secretly reaches into his sleeve and throws a huge handful of cherry flowers into the air to rain down in this silent message, followed by another pause.

The Benediction

PR: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, that the trees are beautiful to us, as all of you are to her, and that we go forth with her blessing.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying: Peace! Peace! Peace!



Figure 16 40th Anniversary procession from Monument Hill to the Hill of Three Oaks. 2003 Ross Wilke, Unknown, Steve Crimmins, Stacey Weinberger, Richard Shelton, David Frangquist, Larry Press, Norman Nelson

1999 Order of Common Worship

Samhradh and Foghamhar (Summer)
Donated by Weinberger
Baccharis Grove, CA

This is the basic Order of Common Worship from which all others are adapted, and is to be used during the Summer Half of the year (i.e. from *Beltane* to *Samhain*.) The chalice will be filled with the *Waters-of-Life*.

invocation

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

- D: O Beal, forgive these three errors that are upon us due to our mortal limitations: Thou art everywhere,
E: *Yet we worship Thee here.*
D: Thou art without form,
E: *Yet we worship Thee in these forms.*
D: Thou has no need of our prayers and sacrifices,
E: *Yet we offer Thee these prayers and sacrifices.*
D: O Beal, forgive these three errors that are upon us due to our mortal limitations.
All: *O Mother, calm our minds and hearts and prepare us for meditation.*

Procession to the Grove. Upon arrival near the altar the Druid/ess and Preceptor use their staves to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts they may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of material/external or spiritual needs.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...of the West...

reply

If the sacrifice is accepted, the Service continues; otherwise the Service is ended immediately

D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life is accepted!

catechism

D: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: *The waters-of-life.*

D: From whence do these Waters flow?

P: *From the bosom of the Earth Mother, the never-changing All Mother.*

D: And how do we honor this give that causes life?

P: *By partaking of the Waters-of-Life.*

D: Has the Earth Mother given forth of Her bounty?

P: *She has*

D: Then give me the Waters!

consecration

The Druid/ess takes the chalice from the Preceptor, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *Waters-of-Life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "*the Waters of Life,*" and the marking of the Druid Sigil in the air. The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Preceptor does NOT drink more than once.

The last person should NOT finish the contents of the chalice. This is returned to the Druid/ess with the last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes—though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

benediction

D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that She has answered our prayers, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess and Preceptor. An offering is made to the Big Oak.

END OF THE ORDER OF COMMON WORSHIP FOR SAMRADH AND FOGHAMHAR



Figure 17 Stacey Weinberger at the 40th Reunion, New Stone Circle 2003

1999 Order of Common Worship

Geimredh and Earrach (Winter)
Donated by Weinberger
Baccharis Grove, CA

This is the Order of Common Worship for the Winter Half of the year (i.e. from *Samhain* to *Beltane*.) The chalice will be filled with the *Waters-of-Sleep*.

invocation

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

D: O Beal, forgive these three errors that are upon us due to our mortal limitations: Thou art everywhere,

E: *Yet we worship Thee here.*

D: Thou art without form,

E: *Yet we worship Thee in these forms.*

D: Thou has no need of our prayers and sacrifices,

E: *Yet we offer Thee these prayers and sacrifices.*

D: O Beal, forgive these three errors that are upon us due to our mortal limitations.

All: *O Mother, calm our minds and hearts and prepare us for meditation.*

Procession to the Grove. Upon arrival near the altar the Druid/ess and Preceptor use their staves to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts they may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of material/external or spiritual needs.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...of the West...

reply

The sacrifice is not accepted!

Or

The sacrifice is acknowledged!

D: The four winds are silent; the Earth Mother sleeps.

catechism

D: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: *The Waters-of-Life.*

D: From whence do these Waters flow?

P: *From the bosom of the Earth Mother, the never-changing All Mother.*

D: Has the Earth Mother given forth of Her bounty?

P: *She has not! The waters are there, but the spirit has gone out of them.*

D: Of what then, do we partake?

P: *The Waters-of-Sleep!*

D: Then give me the Waters-of-Sleep.

consecration

The Druid/ess takes the chalice from the Preceptor, who fills it if it is not already full. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, descend into these waters and hallow them. Give us to know Thy Power and the promise of life that is to return.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "*the Waters of Sleep,*" and the marking of the Druid Sigil in the air. The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Preceptor does NOT drink more than once.

The last person should NOT finish the contents of the chalice. This is returned to the Druid/ess with the last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes—though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

benediction

D: Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth Mother shower Her blessings upon you.

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess and Preceptor.

An offering is made to the Big Oak.

END OF THE ORDER OF COMMON WORSHIP FOR GEIMREDH AND EARRACH



Figure 18 Sue & Larry Press with Weinberger,
Lughnasadh 1984 at the Live Oak Grove.

1999 Samhain

Donated by Weinberger
Baccharis Grove, CA

The following is a Special Order of Worship for Samhain. The chalice will be filled with ordinary spring water (the *Waters-of-Sleep*). The sacrifice should be of bare branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their red ribbons-of-office around their necks at the beginning of the service, but carry their white ribbons-of-office in an easily accessible place.

The service starts some distance from the altar.

invocation

O Earth Mother!
We praise Thee that seed springeth,
That flower openeth, that grass waveth.

We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

We praise Thee for all things,
O Earth Mother,
Who givest Life.

D: O Beal, forgive these three errors that are upon us due to our mortal limitations: Thou art everywhere,
E: *Yet we worship Thee here.*
D: Thou art without form,
E: *Yet we worship Thee in these forms.*
D: Thou has no need of our prayers and sacrifices,
E: *Yet we offer Thee these prayers and sacrifices.*
D: O Beal, forgive these three errors that are upon us due to our mortal limitations.
All: *O Mother, calm our minds and hearts and prepare us for meditation.*

Procession to the Grove. Upon arrival near the altar the Druid/ess and Preceptor use their staves to mark the Druid Sigil upon the ground around the altar. After the Druid/ess steps around to the front of the altar, the members divide to form a semi-circle around the front of it.

praise

D: Does anyone have any praise or requests of the Gods?

At this time people may give thanks, make requests, and/or bring any gifts they may have for the Deities of their choice to the altar. There follows a silent time in which each person asks for the fulfillment of material/external or spiritual needs.

sacrifice

The Druid/ess holds up the sacrifice to the sky, while saying:

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...and of the West...

reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth Mother sleeps.
chant

D: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many-faceted Nature in and above all, to Thee we sing our chants of praise.

E: GO THOU NOT FROM US.

D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, turn not Thy pleasing face from us.

E: GO THOU NOT FROM US.

D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where is Thy strength?

E: DEPART NOT FROM OUR MIDST, SLEEP NOT, O MOST HIGH.

D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.

E: RETURN TO US HIS WARMTH.

second sacrifice

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, granting us Thy peace, and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call now upon the Spirits of the Winds to give answer, to tell us whether and how our sacrifice has been accepted, and to tell us the will of the Gods for the coming period.

D: I call upon the Spirit of the North...of the South...of the East...and of the West...

second reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth Mother sleeps.

The Archdruid/ess and all other members of the Third Order present remove their red ribbons and replace them with their white ones. Then follows the Mourning and the Declaration of Faith.

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.

E: PRESERVE US, O SPIRIT OF DAY. KEEP US IN THY MIND, O SPIRIT OF POWER.

D: Lo, the Season of Sleep has come, and darkness prevails. Let us then lie down, in the good and covering dark, and rest, and contemplate, and renew ourselves with this gift of sleep.

E: REST AND HEAL US, O OUR MOTHER.

D: O Earth Mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'till Spring.

E: SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS.

catechism

D: Of what does the Earth Mother give that we may know the continual flow and renewal of life?

P: *The waters-of life.*

D: From whence do these Waters flow?

P: *From the bosom of the Earth Mother, the never-changing All Mother.*

D: And how do we honor this gift that causes life?

P: *By partaking of the Waters-of-Life.*

D: Has the Earth-Mother given forth of Her bounty?

P: *She has not! The waters are here, but the spirit has gone out of them.*

D: So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep is begun in truth and in deed. Of what then do we partake?

P: *The Waters-of-Sleep!*

D: Then give me the Waters-of-Sleep.

consecration

The Druid/ess takes the chalice from the Server. The Druid/ess then consecrates its contents with the following:

D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "*the Waters of Sleep,*" and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice. The Server drinks, then goes around the circle of the Grove (usually clockwise) blessing each person, handing them the chalice, letting them drink, being blessed in return, and taking the chalice to the next person. The Server does NOT drink more than once.

The last person should NOT finish the contents of the chalice. This is returned to the Druid/ess with the last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar and down the offering shaft, saying:

D: To Thee we return this portion of our bounty, O our Mother, even as we must return unto Thee.

offering

At this point, at the Orinda Grove site, the Druid/ess pours out the offering to the trees.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose for that purpose. After this comes a few brief words of meditation from the Druid/ess and a period of silence and private meditation (usually two to three minutes—though longer with some Groves) by all. Eventually the Druid/ess signals the end of the Service with:

benediction

D: Let us go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth Mother shower Her blessings upon you.

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Sigil is taken up by the Druid/ess and Preceptor. An offering is made to the Big Oak.

END OF A SPECIAL ORDER OF WORSHIP FOR SAMHAIN



Figure 19 Rapheal and Leslie at Live Oak Grove in Emmon's Cabin, Beltane 1984

Fall Equinox Ritual 2001:

D.C. Grove's Patriotic Version

By Mike Scharding, with inspiration from Sine Ceolbhinn

No insult is intended, we're just a little wild. We'll report how it works.

The Sunday before the Monday service will be spent under the Washington Monuments shadow from dawn to dusk, followed by a party on Sunday night.

THE INVOCATION

Underline parts are spoken by the congregation

O Lord, forgive these errors that our due to our human limitations:

Thou art everywhere, but we worship thee here.

Thou art without set form, but we worship thee in these forms.

Thou art beyond name, but we call thee by these names.

Thine presence is ever with you, but we worship thee now.

Thou hast no need of prayers and sacrifices, but we offer thee these prayers and sacrifices.

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for mediations.

O Washington & Jefferson, overlook this use of public land for private worship.

PROCESSION

Circle the Washington Monument, beyond the Jersey Barriers, stopping at the cardinal points, at which to do a spin each. Afterwards form a circle, with Archdruid, preceptor and server inside. All members scuff a sigil below them with their feet.

INCANTATION

I am a Washington in revolution.

I am a Franklin in wit.

I am a Jefferson in wisdom.

I am a Monroe towards neighbours.

I am a Lincoln in debate.

I am a Bull Moose in the wilderness.

I am a Taft at dinner.

I am a Wilson in study.

I am a Roosevelt in hard times.

I am an Eisenhower in battle.

I am a Kennedy in charisma.

I am a Carter on the farm.

I am a Clinton in virility.

I am a Bush in having smart friends.

I am a Gore to the environment.

Who is it who leads the people?

Who comforts us in our crises?

Who takes the credit for success and failure?

If not I?

SONG: Dalon's Daily Ditty

With appropriate side step rock-shuffle and clapping.

I am nothing special just a simple Druid,
Seeking my awareness though the Earth Mother,
And life's lessons.

But, I'm filled with doubts, and deep confusion
What can I do to release these chains?
Make a journey!

CHORUS after each following verse:

*Take me on up,, Lord (i.e. Dalon), take me on down.
Take me on over to the ho-oly gro-oves
Of Carleton!*

The road is hard, black, long and winding
With Bright-eyed Dragons spitting fire and smoke.
Lord guide me.

I'm goin' down to the Cannon River,
Gonna wash away all my ignorance
And dogma's blight.

Through lonesome prairie and swamps of passion
In the uncertain floodplain I learn a lesson
The Lower Arb

Matriculate past the dean of admission,
To enter the ranks of those holy students
And faculty.

It's the Land of Youth on an ancient mission
Lifting the torch of inquiry both wide and far
Through long study.

The price of learning is a high tuition
One that must be paid back for many years;
To my pupils.

Drink at the twin lakes of knowledge and wisdom
Filled by the creek of experience
That's Lyman Lakes.

Proceed on to the tower of inspiration
Whose fair white walls call out to me
That's Goodhue Hall.

On seldom trod paths of contemplation
with barbed sarcasm and rocks of Irony
The Upper Arb

I'll climb up that steep, green, holy mountain
Where so many before have found Awareness
Hill of Three Oaks

There I'll pray & vigil in jubilation
Between my green mother Earth and starry Pa
And go on home.

The world will've changed with those revelations
The simple will be hard and the hard simple.
Can I teach this?

But questions will arise despite my education
So, what can I do to solve them all?
Make a new trip!

*Sacrifice is placed on the alter. Perhaps some a twig from a
cherry tree?*

THE SACRIFICE

Priest: Our praise has mounted up to thee on the wings of eagles, our clap have echoed off the trees and our dancing feet have pounded the earth. Hear now, we pray thee, O our Mother, as we offer up this sacrifice of life. (All drop their sacrifice on the altar.) Accept it we pray thee, and cleanse our minds and hearts, granting us thy peace an life.

Preceptor: Hast thou accepted our sacrifice, O our mother? I call upon the spirit of the East (i.e. Congress & Supreme Court) to give answer. (Congregation notes omens) ... of the West (Lincoln & Teddy Roosevelt Memorial) ... of the North (White House) ...and of the South (Jefferson & FDR Memorials). Fellow Druids, who says the omens are favorable? (Hands raise, majority rules)

THE REPLY

(if favorable)

Preceptor: All is well.

Priest: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted.

Go to Catechism.

THE REPLY (if unfavorable)

Preceptor: All is not well.

Priest: All is not for naught. Approval is not to be expected. We continue to celebrate this joyous occasion, but without the fire in the water. It is now appropriate to pause and reflect on this season.

(Skip to meditation)

THE CATECHISM

of the WATERS OF LIFE

Priest (In evocatory enthusiasm): Of what does the Earth-Mother give that we may know the continual flow and renewal of life?!

Preceptor (in plain-song, followed by crowd): The Waters of Life!

Priest: From whence do these Waters flow?!

Preceptor & All: From the Bosom of the Earth-Mother, the Ever-changing All-mother.

Priest: And HOW! Do we honor this gift that causes life in us?!

Preceptor & All: By partaking of the Waters of Life!

Priest: Has the Earth-Mother given FORTH of her bounty?!

Preceptor & All: O she ha--as!

Priest: Then give me the Waters!

(Preceptor with the whiskey and Server with the water, pour equal portions simultaneously into the chalice of the Priest)

THE CONSECRATION

Priest: O Dalon Ap Landu, hallow these waters by thy sevenfold-powers and by the three ways of days and one of night. O Presidents, please also bless these waters by thy 43 ways. Cleanse our minds and hearts and join us together as we take and drink of thy secret essences.

THE COMMUNION & OPTIONAL ORDINATIONS LIBATION

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. O Presidents, including those who disapproved of alcohol, please accept this blessing of drink.

THE MEDITATION

Here is the historic anecdote:

"When George was about 6 years old, he was made the wealthy owner of a hatchet! of which, like most little boys, he was immoderately fond; and was constantly going about chopping every thing which came in his way. One day, in the garden, where he often amused himself by hacking his mother's pea-sticks, he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry tree, which he de-barked so terribly, that I don't believe the tree ever got the better of it. The next morning, the old gentleman, finding out what had befallen his tree, which, by the by, was a great favourite, came into the house; and with much warmth asked for the mischievous author, declaring at the same time, that he would not have taken 5 guineas for his tree. Nobody would tell him anything about it. Presently George and his hatchet made their appearance. 'George,' said his father, 'do you know who killed that beautiful little cherry tree yonder in the garden?'"

"This was a tough question; and George staggered under it for a moment; but quickly recovered himself; and looking at his father, with the sweet face of youth brightened with the inexpressible charm of all-conquering truth, he bravely cried out, 'I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet.'--Run to my arms, you dearest boy, cried his father in transports, run to my arms; glad am I, George, that you killed my tree, for you have paid me for it a thousand fold. Such an act of heroism in my son is worth more than a thousand trees, though blossomed with silver and their fruits of purest gold."

Many years ago, at the signing of the Constitution, Benjamin Franklin noticed the engraved sun on the Chairman's chair. By looking at it, one could not be sure whether it was a rising or setting sun, but he believed it was a rising sun, by the patriotism and courage of those around us. We are in another time of balance both in the cycle of the sun and in the hearts of American. We Druids seek young Washington's courage to harmonize with these cycles; perhaps accentuating the good and reducing the baneful. I wish you luck this autumn.

THE BENEDICTION

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

Parting Chorus:

I'm a Yankee Doodle Druid.
Here In Washington D.C.
A real strange Druid with a loud bagpipe
Playing tricks and full of whiskey.
I love my dear sweet Earth-Mother,
She's my Yankee Doodle joy.

Yankee Doodle went to Wiltshire
Just to view that Stonehenge!
I am a Yankee Doodle boy.

I laugh at all those silly Druids,
Tied up in red-tape, they don't need.
Give me a one page constitution, PLEASE!
So I don't go blind, trying to read.
I love our simple, clever humor,
I'll follow it till the day I die.

Yankee Doodle went to Wiltshire
Just to view that Stonehenge!
I am a Yankee Doodle guy.



2002 Fall Equinox Peace Service

Reformed Druids of North America, D.C. Grove
By Mike Scharding with Help by Eric Powers
See Shelton's Exorcism of War in Section 8.

Extensive Preparatory Details

Against my own tradition of simple liturgies, this has become a ritual with extensive stage requirements and foreplanning only possible in a large grove. The Priest, Preceptor and Server should walk through the ceremony once or twice a few hours before, in a quiet place while other grove members collect firewood and dig the necessary holes. This was repeated at the Spring Equinox in 2003 with a few alterations.

The service site should have a young sapling (preferably oak or cherry), and the tree should be within reach of the priest's standing point at the site. A stone altar next to a small bonfire with mostly medium logs (arm diameter) should be prepared in the late afternoon, and the service begins ten minutes before sunset. The bigger the wars at that time, the bigger the fire should be. If the participants are few, more water should be already at the site, tucked away. Fire tongs or tools to be used to remove the logs from the fire should be readied and leaning against the altar. Two holes should be dug near the altar on fertile ground, one shallow and one quite big (maybe 1 foot wide, 2 feet deep and 3 feet long). One large bucket or basin with fine sand or dry ashes from the last fire should be placed near the altar. During the liturgy, the grove members will prop up their candles into the ashes.

The Priest has an acorn in their pocket also bears a very long red ribbon maybe 6 feet or more in length. The priest has also two small envelopes, one with 12 meditations and another envelope with three songs, all cut onto small pieces of paper.

The Preceptor will bear a small hatchet, small enough to be buried, or loosen the blade such that it is removable from the haft.

The Server bears a full bottle of whiskey and another full bottle of water should be borne (who also stashes a candle in their belt or pocket).

Each member of the grove should bear a similar candle and one or two buckets of water or a large gallon jug or two. They also have a small song sheet of the three potential songs to be sung at the end.

The service starts with all participants standing twenty or more yards distance away from the area where the ritual is to take place. The presiding Druid/ess may choose to speak the opening Invocation alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the underlined words of the Invocation. If the grove will speak, make sure sheets of responses have been prepared for them.

The Invocation

O Lord, forgive these three errors and all others that are due to our human limitations:

Thou art everywhere, but thy manifestations are beclouded by the hatred of men;

Thou art without form, but men have forgotten that thou pervadest all form;

Thou hast no need of prayers and sacrifices, and we offer none, yet we offer praise from our lips, but with great fear in our hearts.

O Lord, forgive us these three errors and all others that are due to our human limitations.

O Mother, cleanse our minds and hearts and guide us for meditations.

The Procession to the fire.

AD: On this Equinox, between day and night, we are in a period of balance poised between peace and war. Too far in either direction would be our downfall. We now approach the growing fires of war, each of us bearing a potential blaze with us, yet we also bear the tools to smother that blaze. Let us praise the forces of life!

Hymn to the Earth-Mother

O Earth-Mother!

We praise thee,

Who seed springeth,

Who flower openeth,

Who grass waveth.

We praise thee for winds that whisper

Through the graceful elm,

Through the shapely maple,

Through the lively pine,

Through the shining birch,

Through the mighty oak.

We praise thee for all things.

O Earth-Mother!

Who givest life.

While singing this song they approach the fire.

The Inscription

The Grove circle around the fire and come to a halt, still bearing their buckets. The Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar by the fire (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves. For the remainder of the service, he should face the bonfire and thereby present a fearsome fire-lit visage.

The Sacrifice

AD: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. We offer up this sacrifice....

The server hands the hatchet to the Priest/ess, and then the Druid/ess dramatically pushes up their sleeves and lifts up the axe and begins to swing toward the tree with the hatchet as if to cut off a branch, or even to chop down the tree. But stops.

AD: O dear Mother, too many of your children have been taken or mutilated in these recent days, we cannot bear to do further harm, today. We will not feed the flames of war with the carcasses of your children, but instead we will plant an acorn here, and will nurture its growth. Is this your wish, and should we battle against these flames?

(Here the priest plants the acorn in the ground and covers it. The Grove begins to sing and during the three minute song the Priest/ess will slowly continue to consult the four directions as below:)

Blowing in the Wind:

How many roads must a man walk down
Before you call him a man?
Yes, 'n' how many seas must a white dove sail
Before she sleeps in the sand?
Yes, 'n' how many times must the cannon balls fly
Before they're forever banned?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

How many times must a man look up
Before he can see the sky?
Yes, 'n' how many ears must one man have
Before he can hear people cry?
Yes, 'n' how many deaths will it take till he knows
That too many people have died?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

How many years can a mountain exist
Before it's washed to the sea?
Yes, 'n' how many years can some people exist
Before they're allowed to be free?
Yes, 'n' how many times can a man turn his head,
Pretending he just doesn't see?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

AD: Hast thou accepted our sacrifice, O our Mother? I will ask the winds of change. I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(If the sacrifice is accepted with winds, birds or sounds from the directions, and it almost always is accepted, then you continue. If it is not accepted then go straight to the meditation..)

AD: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted! She encourages us to work in the efforts of peace!

(AD flings the hatchet into the larger of the two holes, the Preceptor and Server bury it, and begin to jump up and down on the dirt to tamp it down firmly.)

AD: We need ye not, we need ye no longer. We must turn toward life. May it be so everywhere.

The Catechism of The Waters-of-Life

(The preceptor holds the whiskey bottle and chalice as yet unmixed while the priest asks the Catechism of the Waters-of-Life. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

AD: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
PREC: THE WATERS-OF-LIFE.

AD: From whence do these Waters flow?
PREC: FROM THE BOSOM OF THE EARTH-MOTHER,
THE EVER CHANGING, YET NEVER CHANGING,
ALL-MOTHER.

AD: And how do we honor this gift that causes life in us?
PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

AD: Has the Earth-Mother given forth of her bounty?
PREC: SHE HAS, THOUGH MUCH HAS BEEN LOST!

AD: Then give me the Waters! All of them! Every bucket that you bear! Make a perfect ring.

The Consecration

(Each member places their bucket in a circle at the foot of the Priest/ess, places a candle in the ash basin, and then returns to the circle, going clockwise. The Priest/ess runs their long red ribbon through the handles and hold the ends in his hand. The Preceptor takes the bottle from the Server, and fills the chalice completely with whiskey.)

AD: The fiery spirits of the Waters of Life in their pure state can enliven our lives, or be used to fan the flames of violence for impure goals.

(The Priest tastes the waters, and with a fiery look in his eyes, dashes the whiskey onto the fire, which should roar up, consuming the whiskey. The Server takes a candle and lights it. The preceptor fills the chalice with pure water.)

AD: And so life is consumed in the process. If we rely upon the cool waters of reason alone, and the flames can be doused.

(The Priest pours out half of the water on the candle's flame, dousing it. He then drinks the remainder with a most unsatisfied look on his face.)

AD: And yet, we have become cold, and it is hard to motivate the spirit to opposition in true times of need. As in all dangerous ventures, moderation is the key to survival; a mixture of courage, emotion and intellect, in the correct balance required by the situation.

(The Preceptor fills the chalice with one part whiskey and two parts water. Then the preceptor puts one shot of whiskey into each bucket or container of water and the handle of the basin of ashes and candles. The Priest/ess then consecrates the contents with the following, in a larger voice than usual, because hallowing thirty gallons is hard work.)

AD: O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night, Cleanse our hearts and join us together as we take and drink of they secret essence and do thy work!

The Community Work

The Priest/ess taps the chalice on every bucket and candle. The Priest/ess drinks from the chalice and blesses the Preceptor with the words, "the Waters-of-Life," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Priest/ess. The Preceptor drinks, blesses the Server, is blessed in return, and gives the Server the chalice.

The Server drinks, then goes around the circle of the Grove (usually clockwise, the grove faces away from the fire with their backs to the flames) blessing each person, handing them the chalice, letting them drink, being blessed in return and taking the chalice to the next person. The Server does not drink more than once.

In some Groves, the Priest/ess may merely turn to the left and exchange blessings with the person to that side, letting the chalice be handed around the circle by the members of the Grove.

In either method, the last person in the circle should not finish the contents of the chalice. This is returned to the Priest/ess with a last exchange of blessings.

AD: We are now balanced and strengthened together for a purpose that she has sanctified. We are not done yet. Much waters remain around me, prepared for a great task. We will begin this work by removing the foundation of this monstrous fire, that is beyond our control, and tame it back for its intended purposes. I can stand by no longer, and watch it burn! The time of reaction has come!

The AD picks up two buckets and hands them to the Preceptor and Server who pass them to both sides of the circle, and deliberately steps out of the Sigil. The Server and Preceptor will hand out the implements of destruction to some of the more hardy members.

AD: This is not a holy fire that gushes before us. Ahoy, _____! (Calls one grove member) Remove the log of ignorance!

The grove member removes a log from the bed of coals.

AD: Ahoy, _____! (Call another member) Extinguish it!

The grove member drenches the log slowly and surely rolls it to the side.

Repeat these two steps with the following logs:

The log of hatred.

The log of fear.

The log of pride.

The log of indifference.

The log of greed.

The log of prejudice.

The log of injustice.

The log of hypocrisy.

The log of revenge.

And continue as needed until only coals remain.

AD: The logs are gone, and yet the coals are small and beyond number and can not be easily named. They cannot be completely erased from the world, for their spark remains within us.

Server lights her candle from a coal and lights all the pre-arranged candles in the basin of ashes.

AD: Now, all of you together, drench this conflagration! Drench it now!

The remaining buckets are poured upon the fires, which should be adequately snuffed.

AD: It has been done well.

Optional Ordinations

AD: Does anyone wish to be ordained into the first order of the Reformed Druids of North America? If so, step forward!

(if any does the following is said.)

AD: Do you believe in the two basic tenets of Druidism?

Member: Yes.

AD: I see by the ashes and wet stains on your dress that you are already drenched in the graces of the Earth-Mother. Welcome.

(Marks the sigil on their forehead with fingers dipped in Waters-of-Life.)

The Libation

After ordinations, the Priest/ess takes a last sip.

AD: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Grow, little seed of peace, into a mighty tree of prosperity and love. We ask all the wounded spirits out there to drink deep and may your desire for justice be quenched in some other ways without so many more lives being snuffed out.

Priest pours the remaining waters on the buried acorn.

AD: Please rest from your labors and sit. Wisdom must guide our next deeds. Now, with the light of reason, the warmth of reflection and our passions put to directed uses, let us enter into meditation.

The Meditation

Preceptor and Server bear the basin around the circle, and the seated members take a candle while the AD is reading various prayers. It is suggested that the priest randomly draw at least three of the prayers that follow this service, with members concluding each with "So be it."

Eventually, the Priest/ess signals the end of the Service with:

The Benediction

AD: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that we go forth with her blessing to do her work. If you should have later doubts, relight your candle and meditate upon it.

Preceptor: Lend your voices, as we leave this grove in a final song, guided by the words we have heard tonight.

AD randomly pulls a song from song envelope and the group sings as they walk with lit candles away into the night.

Server: The song is _____.

Drawing the Sigil in the Air

The sigil on the ground is brushed away and the Priest blesses the Grove with three Sigils in the air, left to right, saying:

AD: Peace! Peace! Peace!

12 Meditations to Draw From:

Hindu Prayer for Peace

Oh God, lead us from the unreal to the Real.
Oh God, lead us from darkness to light.
Oh God, lead us from death to immortality.
Shanti, Shanti, Shanti unto all.
Oh Lord God almighty, may there be peace in celestial regions.
May there be peace on Earth.
May the waters be appeasing.
May herbs be wholesome, and may trees and plants bring peace to all. May all beneficent beings bring peace to us.
May thy Vedic Law propagate peace all through the world.
May all things be a source of peace to us.
And may thy peace itself, bestow peace on all and may that peace come to me also.

Baha'i Prayer for Peace

Be generous in prosperity, and thankful in adversity.
Be fair in thy judgment, and guarded in thy speech.
Be a lamp unto those who walk in darkness, and a home to the stranger.
Be eyes to the blind, and a guiding light unto the feet of the erring.
Be a breath of life to the body of humankind, a dew to the soil of the human heart,
and a fruit upon the tree of humility.

Buddhist Prayer for Peace

May all beings everywhere plagued
with sufferings of body and mind
quickly be freed from their illnesses.
May those frightened cease to be afraid,
and may those bound be free.
May the powerless find power,
and may people think of befriending one another.
May those who find themselves in trackless, fearful wilderness –
the children, the aged, the unprotected –
be guarded by beneficent celestials,
and may they swiftly attain Buddhahood.

Jewish Prayer for Peace

Come, let us go up to the mountain of
the Lord, that we may walk the
paths of the Most High.
And we shall beat our swords into ploughshares,
and our spears into pruning hooks.
Nation shall not lift up sword against nation –
neither shall they learn war any more.
And none shall be afraid, for the mouth of the
Lord of Hosts has spoken.

Jainist Prayer for Peace

Peace and Universal Love is the essence
of the Gospel preached by all Enlightened Ones.
The Lord has preached that equanimity is the Dharma
Forgive do I creatures all, and let all creatures forgive me.
Unto all have I amity, and unto none enmity.
Know that violence is the root cause of all miseries in the world.

Violence, in fact, is the knot of bondage.
"Do not injure any living being."
This is the eternal, perennial, and unalterable way of spiritual life.
A weapon, howsoever powerful it may be,
can always be superseded by a superior one;
but no weapon can, however,
be superior to nonviolence and love.

Muslim Prayer for Peace

In the name of Allah,
the beneficent, the merciful.
Praise be to the Lord of the
Universe who has created us and
made us into tribes and nations
That we may know each other, not that
we may despise each other.
If the enemy incline towards peace, do
thou also incline towards peace, and
trust God, for the Lord is the one that
heareth and knoweth all things.
And the servants of God,
Most gracious are those who walk on
the Earth in humility, and when we
address them, we say "PEACE."

Native African Prayer for Peace

Almighty God, the Great
Thumb we cannot evade to tie any knot;
the Roaring Thunder that splits mighty trees:
the all-seeing Lord up on high who sees
even the footprints of an antelope on
a rock mass here on Earth.
You are the one who does
not hesitate to respond to our call.
You are the cornerstone of peace.

Native American Prayer for Peace

Oh Great Spirit of our
Ancestors, I raise my pipe to you.
To your messengers the four winds, and
to Mother Earth who provides
for your children.
Give us the wisdom to teach our children
to love, to respect, and to be kind
to each other so that they may grow
with peace of mind
Let us learn to share all good things that
you provide for us on this Earth.

Shinto Prayer for Peace

Although the people living across the ocean
surrounding us, I believe,
are all our brothers and sisters,
why are there constant troubles in this world?
Why do winds and waves rise in the ocean surrounding us?
I only earnestly wish that the wind will
soon puff away all the clouds which are
hanging over the tops of mountains.

Zoroastrian Prayer for Peace

We pray to God to eradicate all the
misery in the world:
that understanding triumph
over ignorance,
that generosity triumph over indifference,
that trust triumph over contempt, and
that truth triumph over falsehood.

Sikh Prayer for Peace

God adjudges us according
to our deeds,
not the coat that we wear:
that Truth is above everything,
but higher still is truthful living.
Know that we attaineth God when we loveth,
and only that victory
endures in consequences of which no
one is defeated.

Christian Prayer for Peace

Blessed are the PEACEMAKERS,
for they shall be known as
the Children of God.
But I say to you that hear, love your enemies.
Do good to those who hate you,
bless those who curse you
pray for those who abuse you
To those that strike you on the cheek,
offer the other one also,
and from those who take away your cloak,
do not withhold your coat as well.

Give to everyone who begs from you,
and of those who take away your goods,
do not ask for them again.
And as you wish that others would do to you,
do so to them.

Three Songs to Choose From:

Prayer of St. Francis

Make me a channel of your peace
Where there is hatred, let me bring your love
Where there is injury your pardon, Lord
And where there's doubt, true faith in you
D---/--A-/---/- DA D-

Make me a channel of your peace
Where there's despair in life, let me bring hope
Where there is darkness, only light
And where there's sadness ever joy

(Bridge) O master grant that I may never seek
So much to be consoled as to console
To be understood as to understand
To be loved as to love with all my soul
G-D-/A-D-/G-D-/E-A-

Make me a channel of your peace
It is in pardoning that we are pardoned
In giving to all men that we receive
And in dying that we're born to eternal life
-rewritten by Sebastian Temple

Let There Be Peace On Earth -

Sy Miller & Bill Jackson, Modified by Mike

Let there be peace on earth
And let it begin with me.
Let there be peace on earth
The peace that was meant to be.

With the Earth as our Mother,
Siblings all are we.
Let me walk with my Sibling
In perfect harmony.

Let peace begin with me,
Let this be the moment now.
With ev'ry step I take
Let this be my solemn vow;

To take each moment and live
Each moment in peace eternally.
Let there be peace on earth
And let it begin with me.

I'd Like to Teach the World to Sing

I'd like to build the world a home
And furnish it with love
Grow apple trees and honey bees
and snow-white turtle doves

I'd like to teach the world to sing
In perfect harmony
I'd like to hold it in my arms and keep it company

I'd like to see the world for once
All standing hand in hand
And hear them echo through the hills
"Ah, peace throughout the land"

I'd like to build the world a home
And furnish it with love
Grow apple trees and honey bees
And snow-white turtle doves



Calling Ritual Addendum

(Druidic Free Association)

By Cowin Troost, 2004

Recently the Carleton Druids have started a calling ritual. This has developed, in part, from the opening and closing of Carleton's sweat lodge rituals when the four directions are called to guide the lodge and then dispersed once the task is finished.

This is a free form ritual. The first person, normally the Arch Druid calls upon the spirits of a particular aspect, often but not always of nature. They list the attributes and what they think about it and at the end call upon it as a guide.

Then this continues going clockwise or counter clockwise (depending on who is nearby and whether they are familiar with the ritual. This continues until a set number of circles go by, or either time or ideas run out.

An example:

Arch Druid: I call upon the spirits of the sky, spirits of blue, spirits of beauty. Spirits of keeping the atmosphere in, spirits of upness. Spirits of things not always noticed even if they're always present. Spirits of the sky, guide us in our wanderings.

(Next person): I call upon spirits of the snow spirits (falling backwards into the snow). Spirits of fun, spirits of cold. Spirits that remind us that even in the middle of winter, when we might get tired of the cold, the winter can still be very enjoyable, spirits of I'm getting snow in my gloves and so I'm getting up, spirits of the snow spirits, guide us to day.

(Next person): (et cetera)

Note, this can be a ritual of it's own or incorporated into other parts of the liturgy.



Figure 20 Mike & Mark upon discovering the Stone Circle on the Hill of 3 Oaks, 1997.



Figure 21 The mysterious Hadzi sculpture in front of the Gould Library, 2004.



Figure 22 The Entrance to the Burial Mound of Carleton's first chaplain, 2004.

Section Six:

International Liturgies



2004 Introduction

It may come as a great surprise to the Founders that there are now overseas branches of Reformed Druidism, seeing as how the RDNA was not thought to extend past Carleton in the early years. And yet, due to more frequent overseas studies and job opportunities of RDNA Druids, we are starting to get more internet inquiries for establishing groves in foreign lands.

As a result, we are also receiving more translations of the basic liturgy format, a trend that I am encouraging at present. The following are various attempts that I have collected or requested from multi-lingual members. I'm hoping a Welsh and Korean version are in the works for ARDA 3 Edition.

Greek Order of Worship

By Richard Shelton, 2004
Transliterated into Latin Letters
See Historiography for pronunciation tips.

The Invocation

Ὁ Κ_rie, áphes tâsde treís hamartíās:
Sy men pantachê ei, hêmeís de hierourgoúmen soi entaútha.
Sy men acidês ei, hêmeís de hierourgoúmen soi toísde eídesin.
Sy men ou chrêdzeis litôn te hêmetêrôn kai thysiôn,
hêmeís de dídomen soi tâsde litâs kai thysiâs.
Ὁ Κ_rie, áphes tâsde treís hamartíās.

The Return

Soi apodídomen tóde tâs aphthoniâs méros,
hôs hêmâ_s chrê apeltheín soi.

The Libation

Prôton men Diós patrós te spéndomen,
hôs ton bíon hêmín dídosin:
Athê_nês te, hê tên sophían.
☉ ☽

Kai de Aphrodítes spéndomen,
hê ton éron dídosin.
☉ ☽

Kai de Dion_sou spéndomen,
tou philtátou,
chármatos brotôn,
tô hêmeís dídomen tênde autês dósin — oínon.
☉ ☽

Greek Order of Worship

By Richard Shelton, c.1969
Notice that many sections are missing, see historiography
Actual text in Palantino Lithotype will be in appendix.

The Invocation

Ω Κύριε, ἄφες τάσδε τρεῖς ἁμαρτίας:
Σὺ μὲν πανταχῇ εἶ, ἡμεῖς δὲ ἱερούργοῦμεν σοὶ ἐνταῦθα.
Σὺ μὲν ἀειδῆς εἶ, ἡμεῖς δὲ ἱερούργοῦμεν σοὶ τοῖσδε εἶδεσιν.
Σὺ μὲν οὐ χρήζεις λιτῶν τε ἡμετέρων καὶ θυσιῶν,
ἡμεῖς δὲ δίδομεν σοὶ τάσδε λίτας καὶ θυσίας.
Ω Κύριε, ἄφες τάσδε τρεῖς ἁμαρτίας.

The Return

Σοὶ ἀποδίδομεν τόδε τᾶς ἀφθονίας μέρος,
ὡς ἡμᾶς χρῆ ἀπελθεῖν σοὶ.

The Libation

Πρῶτον μὲν Διὸς πατρός τε σπένδομεν,
ὃς τὸν βίον ἡμῖν δίδωσιν:
Ἀθήνης τε, ἢ τὴν σοφίαν.

☉ ☽

Καὶ δὲ Ἀφροδίτης σπένδομεν,
ἢ τὸν ἔρον ἡμῖν δίδωσιν.

☉ ☽

Καὶ δὲ Διονύσου σπένδομεν,
τοῦ φιλτάτου,
χάρματος βροτῶν,
τῷ ἡμεῖς δίδομεν τῆνδε αὐτῆς δόσιν — οἶνον.

☉ ☽

Greek Order of Worship

By Richard Shelton, 2004
Translated into English

The Invocation

O Lord, forgive these three sins:
Thou art everywhere, but we worship thee here.
Thou art without form, but we worship thee in these forms.
Thou need'st not our prayers and sacrifices,
But we offer thee these prayers and sacrifices.
O Lord, forgive these three sins.

The Return

To thee we return this portion of thy bounty,
As we must return to thee.

The Libation

First to Zeus the Father do we pour out [a libation],
Who gives us life;
And to Athena, who gives us knowledge.

Then to Aphrodite do we pour out,
Who gives us love.

Then to Dionysus do we pour out,
The best beloved,
The joy of mortals,
To whom we give of his own gift — wine.

Translation of Greek Order

(by Katie Hines, 1996)

O Lord, permit these three faults/sins/grievances:
You (on the one hand) are everywhere; we (on the other hand)
perform sacred rights (continually) to you here.
You (on the one hand) are incorporeal; we (on the other hand)
perform sacred rights (continually) to you as being of
such a sort.
You (on the one hand) don't need of prayers, both from us and
of sacrifices/offerings; we (on the other hand) give
(continually) to you prayers and sacrifices/offerings.
O Lord, permit these three faults/sins/grievances.
To you we render this the abundant share, since it is necessary
for us to depart to/from you.

3 Greek Supplements

Added by Mike the Fool, 2004

Some Greek Links

<http://www.perseus.tufts.edu/Texts.html>
<http://classics.mit.edu/>
<http://www.ecauldron.com/recongreek.php>
<http://www.cs.utk.edu/~mclennan/OM/grk-lat.html>
<http://www.geocities.com/SoHo/Lofts/2938/linkspagan1.html>

Notes on Greek Offerings

It is recommended that offerings be either first fruits or libations such as honey, oil, water or wine. A carved loaf of bread is commonly substituted for the animals so commonly given in ancient times. Usually Greek Gods are thought to take the in-edible portions of an offering due to a long standing agreement.

Useful Greek Phrases

<http://www.cs.utk.edu/~mclennan/BA/UAGP.html>

Blessed be! Maka'rios e'soio (sg) / Maka'rioi e'soisthe (pl)!
Ma'kar e'soio (sg) / Ma'kares e'soisthe (pl)!
Come! I'thi, ei'a! Deu'ro (sg) / Deu'te (pl)! Bas'ke! Fe're!
Hu'page!
Come along! He'peo prote'rô!
Come, ... Ei d' a'ge (sg) / a'gete (pl) [usually with nun (now),
dê (indeed), moi (me), etc. and a following imperative].
Excuse me. Sungignô'ske moi.
Go! Bask' i'thi!
Good-bye! Khai're (sg) / Khai'rete (pl)! E'rrôso!
Health! Hugi'eia!
I drink health (to you)! Filôtêsi'an propi'nô [soi (sg) / humin'
(pl)]! Or simply: Propi'nô [soi (sg) / humin' (pl)]!
Go to Hell! Es Hai'dou bas'ke.
Hello! Ou'le (sg) / Ou'lete (pl)! Khai're (sg) / Khai'rete (pl)!
Me'ga khai're (sg) / khai'rete (pl)!
How can I help? Ti d' ou me'llô?
Hurry! Speu'de (sg) / Speu'dete (pl)!
In haste. Spoudê'.
In all haste. Pansoudi'a. Pansoudi'ên. Pansoudei'.

Interjections

Ha! (surprise or suffering) Papai!
Oh Ye Gods! Ô sunte'leia!
I entreat you by Olympian Zeus,... Lis'somai Zênos'
Olumpi'ou, ...
Be kindly disposed to me! Prophilôs' moi e'khe (sg) / e'khetē
(pl)!
Ah! (grief, anger, surprise, admiration) Feu!
Enough! Pax!
So be it! Es'tô!
I wish you joy! Kharan' le'gô soi (sg) / humin' (pl)!
Luck. Tu'khê. (usually good)
Good luck to you! E'khe (sg) / E'khetē (pl) tu'khê agathê!
Oh! My ill luck! Tês tu'khês!
Never! Ou'pote!
No. Ou. Hê'kista.
No indeed, no truly. Ou men'toi. Ou dê'ta. Ou men. Ou men
dê.
No thank you. Ma'llista. Epainô'. Genai'os ei. Kalôs'. Kal'llista.
Pa'nu kalôs'.
Thank you. Eukha'ristos eimi'. Kha'ris soi (sg) / humin' (pl).
Woe's me! Oi moi! Ta'las! Tlê'môn!
Yes. Nai. Naikhi'. Ma'llista. Kai ma'llista. Tau'ta. Tau'ta dê.
By all means, of course. Pan'tôs gar. Dê'pou. Pa'nu ge. Pa'nu
men oun. Pôs gar ou.



ORD ADHARTHA

Ar feadh an tSamhraidh agus an Fhómhair

Summer/Fall By Robert Larson, c. 1975

Céil úraith: An Árd-draoi, an Teagascóir, agus an Friotha'lai

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú I ngach aon bhall, ach adhráimid anso thú. Tá tú gan riocht, ach adhráimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaith agus na híobairtí so chúit.

Athiarna, maith dhúinn trípheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n'anama 'is ár gcroithe agus ullmhaigh le smaoinéadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA HÍOBARTHA:

AD: Téann ár moladh suas duit ar na sciatháin iolair; beirtéar ár nglórtha suas duit ar ghuaile na ngaoth. Clis anois, a Mháthair, más é do thoil é, agus sinn ag ofráil an íobairt so bheatha. Glac léi más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt.... an Deiscirt... an Oirthir...an Iarthair.

Moladh leis na déithe! Glactar ár n-íobairt tiomnaithe don torthúlacht 'is athnuachan bheatha, agus don ghlandadh ár gcroithe 's ár n-anama.

AN CAITCEASMA NA N-UISCI:

AD: Cad é a bheireann an Domhain-Mháthair, go, raibh fios againn ar an sní 's athnuachan shíorá bheatha?

T: Na huiscí beatha.

AD: Cá as go sníonn na huiscí seo?

T: As brollach na Domhain-Mháthar, Uile Mháthair gan athrú.

AD: Agus conas onóirimid an tabhartas so, a bheireann an bheatha dosna fir?

T: Ólaimid na huiscí beatha!

AD: An dtugann an Mháthair cuid a féile?

T: Bheireann sí!

AD: Mar sin de, tabhair dhom na huiscí!

COISREACHAN NA N-UISCÍ:

AD: A Dhalon ap Landu, naomhaigh na huiscí seo le do chumhactaí seacht-fhillte 'is leis na trí chaoi lae 'is leis an aon chaoi amháin oíche. Glan ár gcroithe agus cuir le chéile sinn le

AN DEOCH OFRÁLA:

AD: Bheirimid an chuid seo d'fhéile thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téigidh amach isteach sa domhan fear, cinnte leis an bhfios, gur thug an Domhain-Mháthair taitneamh dár n-íobairt, gur fhreagraigh sí ár n-urnaí, agus go bhfágaimid lena beannacht:

Síocháin! Síocháin! Síocháin!

do chumhacht, agus sinn ag tógaint 's ag ól cuid d'uscraí runda

ORDER OF WORSHIP

During Summer and Autumn

Translated from Irish by Robert Larson, c. 1975

Celebrants: The Arch-Druid, the Preceptor and the Server

THE INVOCATION

AD: O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

THE PROCESSION

OFFERING OF THE SACRIFICE

AD: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer (u) this sacrifice of life. Accept it, we pray thee, and cleanse our heart, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer... of the South.. of the East... of the West.

Praise be (to the Gods)! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our hearts and minds, is accepted.

CATECHISM OF THE WATERS

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?

P: The Waters of Life.

AD: From where do these Waters flow?

P: From the breast of the Earth-Mother, the All-Mother without change.

AD: And how do we honor this gift, which gives life to men?

P: We drink the Waters of Life!

AD: Does the Mother give of her bounty?

T: She does!

AD: Then, give me the Waters!

CONSECRATION OF THE WATERS

AD: O Dalon Ap Landu, hallow these waters with your sevenfold powers, and with the three ways of day and one way of night. Cleanse our hearts and join us together with your power, as we take and drink of your secret essences.

THE LIBATION

AD: We return this portion of thy bounty of thee, O Mother, even as it is on us to return to thee.

THE MEDITATION

THE BENEDICTION

AD: Go out into the world of men, being secure with the knowledge, that our sacrifice pleased the Earth-Mother, that She answered our prayers, and that we leave with her blessing:

Peace!, Peace!, Peace!

ORD ADHARTHA

Ar feadh an Gheimridh agus an Earraigh
Winter/Spring By Robert Larson, c. 1975
Céil'uraith: An Árd-draoi, an Teagascóir, agus an Friothálai

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú I ngach aon bhall, ach adhráimid anso thú. Tá tú gan riocht, ach adhráimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaithe agus na híobairtí so chúit.

Athiarna, maith dhúinn trípheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoinadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA HÍOBARTHA:

AD: Téann ár moladh suas duit ar na sciatháin iolair; beirtear ár nglórtha suas duit ar ghuailne na ngaoth. Clis anois, a Mháthair, más é do thoil é, agus sinn ag ofrail an íobairt so bheatha. Glac léi más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt.... an Deiscirt... an Oirthir...an Iarthair.

Tá na ceithre ghaoth ina dtost; tá an Domhain-Mháthair ina codladh.

AN CAITCEASMA NA N-UISCI:

AD: Cad é a bheireann an Domhain-Mháthair, go, raibh fios againn ar an sní 's athnuachan shíorá bheatha?

T: Na huiscí beatha.

AD: Cá as go sníonn na huiscí seo?

T: As brollach na Domhain-Mháthair, Uile Mháthair gan athrú.

AD: Agus conas onóirimid an tabhartas so, a bheireann an bheatha dosna fir?

T: Ólaimid na huiscí beatha!

AD: An dtugann an Mháthair cuid a féile?

T: Ní thugann sí; tá na huiscí anso, ach níl aon bheatha iontu.

AD: Mar sin de, cad é a ólaimid?

T: Na huiscí codlata.

AD: Tabhair dhom na huiscí codlata!

COISREACHAN NA N-UISCÍ:

AD: A Dhalon ap Landu, tair arís anuas isteach isna huiscí seo agus maomhaigh iad. Tabhair fios dúinn ar do chumhacht 'is ar an ngealltanais beatha, a thiocfaidh thar n-ais.

AN DEOCH OFRÁLA:

AD: Bheirimid an chuid seo thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téigidh amach isteach sa domhan fear, cinnte leis an bhfios, go bhfreagróidh an Domhain-Mháthair ar n-urnaithe, go dtiocfaidh an féile bheatha thar náis don domhan, agus go bhéarfadh an Domhain-Mháthair ag an am san a beannachtaí go leor daoibh.

Síocháin! Síocháin! Síocháin!

ORDER OF WORSHIP

During winter and spring
Translated from Irish by Robert Larson, c. 1975
Celebrants: The Archdruid, the Preceptor and the Server

THE INVOCATION:

AD: O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

THE PROCESSION

OFFERING OF THE SACRIFICE

AD: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer (u) this sacrifice of life. Accept it, we pray thee, and cleanse our heart, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer... of the South... of the East... of the West.

The four winds are silent; the Earth-Mother is sleeping.

THE CATECHISM OF THE WATERS:

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?

P: The Waters of Life.

AD: From where do these Waters flow?

P: From the breast of the Earth-Mother, the All-Mother without change.

AD: And how do we honor this gift, which gives life to men?

P: We drink the Waters of Life!

AD: Does the Mother give of her bounty?

P: She does not; the Waters are here, but there is no life in them.

AD: Then, what is it which we drink?

P: The Waters of Sleep.

AD: Then, give me the Waters of Sleep!

CONSECRATION OF THE WATERS:

AD: O Dalon Ap Landu, come down again into these waters and hallow them. Give us knowledge of your power and of the promise of life, which will return.

THE LIBATION:

AD: We return this portion of thy bounty of thee, O Mother, even as it is on us to return to thee.

THE MEDITATION:

THE BENEDICTION:

AD: Go out into the world of men, being secure with the knowledge that the Earth-Mother will answer our prayers, that the bounty of life will return to the world, and that the Earth-Mother then will give her blessings in plenty to you: Peace!, Peace!, Peace!

OIRNIÚ DRAOITHE AN DARA ORD

By Robert Larson, c. 1975

Céiliúraithe: Árd-Draoi agus an Iarrthóir

AN ACHAINÍ:

AD: A Dhomhain-Mháthair fhlaithiúil shníte go deo, guíonn do pháistí do bheannacht ar an n-iarrthóir seo, gur mhian leis bheith fé do réir.

AN CAITICESMA:

AD: An ngeallan tusa, le fios iomlán, an Dhomhain-Mháthair a riaradh go dílis, ag friothálamh ar lucht a leanta 's ag déanamh do churamaí mar Draoi an Dara Ord chomh maith is féidir leat? An ngeallann tusa?

I: Geallaim-se.

AD: An dtuigeann tusa nádúr an bhúin bheatha go léir agus cad as go dtagann sé? An dtuigeann tusa?

I: Tuigim-se.

AD: An dtuigeann tusa ól na n-uiscí beatha 's an íobairt bheatha, a ofráilimid chun ár Máthar? An dtuigeann tusa?

I: Tuigim-se.

AD: Mar sin de, an bhfuil tusa ullamh beith coisricthe do réir na Dhomhain-Mháthar?

I: Táim-se.

AN COISREACAN:

AD: I n-ainm na Dhomhain-Mháthar, coisricim dá réir I dtigh anam an Deiscirt thú.

Coisricim dá réir I dtigh anam an Tuaiscirt thú.

Coisricim dá réir I dtigh anam an Iarthair thú

Coisricim dá réir I dtigh anam an Oirthir thú

Fé dheireadh, coisricim do réir na Dhomhain-Mháthar neartmhaire beannaithe uile-chumhactaí torthúla thú, ag coisreacan do shaoil le cúis na hUile-Mháthar, an Domhan.

Tóg 'is ól; gach aon bhraon!

IRISH ORDINATION OF SECOND ORDER DRUIDS

By Robert Larson, c. 1975

Celebrants: Archdruid and Aspirant

THE INVOCATION

AD: O Earth-Mother and ever flowing, thy children invoke your blessing on this aspirant, who wishes to be in your service.

THE CATECHISM:

AD: Do you promise, with full knowledge, to serve the Earth-Mother faithfully, ministering to her followers and doing your duties as a Druid of the Second Order as well as you can? Do you (promise)?

A: I do (promise).

AD: Do you understand the nature of the source of all life and from what it comes? Do you (understand)?

A: I do (understand).

AD: Do you understand the drinking of the Waters of Life and the sacrifice of life which we offer to our Mother? Do you (understand)?

A: I do (understand).

AD: Then, are you ready to be consecrated to the service of the Earth-Mother?

A: I am.

THE CONSECRATION

AD: In the name of the Earth-Mother, I consecrate you to her service in the house of the Spirit of the South.

I consecrate you to her service in the house of the Spirit of the North.

I consecrate you to her service in the house of the Spirit of the West.

I consecrate you to her service in the house of the Spirit of the East.

Finally, I consecrate you to the service of the mighty, blessed, all-powerful, and fertile Earth-Mother, consecrating your life to the cause of the All-Mother, the Earth.

Take and drink; every drop!



Japanese Order of Worship (Summer Version)

北米国の新樫人の 一般的な崇拜の順番

5月1日から11月1日前日までのためのもの
(Summer Version)
(Bylkari Segawa 2002)

召喚文

おお、主よ、我らの人間としての限界による3しつの間違いを許したまえ
汝はどこにでも在り、しかし我らは汝をここに崇拜する
汝には形はなし、しかし我らは汝をこれらが形にて崇拜する
汝は祈りも犠牲も必要とせず、しかし我らはこれらの祈りと犠牲を捧げる
おお、主よ、我らの人間としての限界による3つの間違いを許したまえ
おお、母なる者よ、我らの精神と心を洗い清め、瞑想のために準備させたまえ

捧物

司祭：我らが賞賛はイーグルの翼に乗り汝に向けて昇り、我らが声は風の肩に乗り汝まで運ばれた。今こそ我らが祈りを聞き届けたまえ、我らが母なる者よ、我らは生命の捧物を捧げる。これを受け入れたまえ、そして我ら祈らん、我らの心を清め、汝の平和と生命を授けたまえ。

司祭：おお、我らが母なる者よ、我らが捧物は受け入れられたか？我は答えを求め北の精霊を呼びださん・・・そして南の、西の、東の精霊を。

(ここで司祭は、植物の供物を「祭壇」または、もし祭壇がないなら地面に置く。四方向に向けての質問の間、参加者たちはその方向を向いても良い)

返事

司祭：喜べ、豊穡と生命の刷新のために、そして我らの精神と心を清めるために捧げられた物は受け入れられた！

生命の水の教義問答

司祭：母なる大地が与えし何を通じて、我らは生命が常に続き刷新することを知るか？

教示者：生命の水なり。

司祭：どこからそれらの水は流れるか？

教示者：常に変わらぬ万物の母、大地の母の胸からなり。

司祭：しからは、いかにして我らの内なる生命を起こすこれらの贈り物を称えるべきか？

教示者：生命の水を共に飲むことによって。

司祭：大地の母はその豊かさを与えてくれたか？

教示者：与えてくれた！

司祭：ならば、我にその水を与えたまえ！！

聖別

おお、ダロン・アプ・ランドゥ、これらの水を七重の力と、昼の3つの神秘的道と夜の1つの神秘的道によって清めたまえ。我らの心を清め、我らがその秘密のエッセンスを飲むのに参加したまえ！

司祭認定式 (オプション)

聖餐式

司祭：おお我らが母よ、我らも汝に戻らねばならぬとはいえ、汝の与える恵みの一部を汝に返そう。

瞑想

感謝の祈り

我らが供物が大地の母の見守るもとに受け入れ

られ、返答がなされ、我らはその祝福と共にあることを確信し、世界を進もう。

大気中に印形を描く

司祭は左から右へ、「平和あれ！平和あれ！平和あれ」言いながら大気中に3つの印形を描き、参加者たちと周囲を祝福する。

NRDNA
Common Order of Worship
(Japanese Summer Version from May 1st to Nov 1st)
By Ikari Segawa, c. 2002.

Shoukan

Ooo Shuu yo, warera no ningen to shite no genkai ni yoru
mitsu no machigai wo yurushitamae
Nanji wa doko ni demo ari, shikashi warera wa nanji wo koko
ni te suuhai suru.
Nanji ni wa katachi wa nashi, shikashi, warera ha nanji wo
korera ka katachi ni te suuhai suru.
Nanji wa inori mo gisei mo hitsuyou to sezu, shikashi warera
wa korera no inori to gisei wo ageru.
Ooo Shuu yo, warera to ningen to shite no genkai ni yoru
mitsu no machigai wo yurushitamae.
Ooo haha naru mono yo, warera no seishin to kokoro wo aria-
kiyome, mokuzou no tame ni junbi sasetamae.

Sasagemono

Shisai: Warera ga shogae wa “eagle” no tsubasa ni nori, nanji
ni mukete-nori, warera ga koe wa kaze no kata ni nori,
nanji made hokobareta. Ima koso warera ga inori wo
kiki-todoketamae, warera ga haha naru mono yo, warera
wa seimei no houbutus wo ageru. Kore wo uke-ireta
mae, soshite warera kiran, warera no kokoro wo kyome,
nanji no heiwa to seimei wo uketamae.

Shisai: Ooo, warera ga haha naru mono yo, warera no
houbutsu wa uke-irerareta ka? Ware wa kotae wo
motome, kita no seirei wo yobidasan... soshite minami
no seirei... nishi no seirei... higashi no seirei wo....

*(Koko de Shisai wa shokubutsu no kyoubutusu wo “saidan”
mata ha, moshi saidan ga nai nara chimen ni oku. Yoppomuki
ni mukete no shitsumon no aida, sankashatachi ha so no
houkou wo muite mo yoi.)*

Henji (Reply)

Shisai: Yorokobe, houjou to seimei no sasshin no tame ni,
soshite warera no seishin to kokoro wo kiyomeru tame ni
agerereta mono wa uke-irerareta.

**Seimei no Mizu no Kyougimondo
(Catechism)**

Shisai: Haha nara daichi ga ataeshi nani wo tsuujite, warera wa
seimei ga jou ni tsuzuki-sasshin suru koto wo shiru ka?
Kyoujisha: Seimei no mizu nari.

Shisai: Doko kara sorera no mizu wa nagareru ka?
Kyoujisha: Jou ni kawaranu manbutsu no haha, taichi no haha
no mune kara nari.

Shisai: Shikaraba, ika ni shite warera no uchi naru seimei wo
okosu korera no okurimono wo tataeru beki ka?
Kyoujisha: Seimei no mizu wo tomo ni nomu koto ni yotte.

Shisai: Daichi no haha wa sono yutakasa wo ataete kureta ka?
Kyoujisha: Ataete kureta!

Shisai: Naraba, ware ni sono mizu wo ataetamae!!

Seibetsu (Consecration)

Oooo, Dalon ap Landu, korera no mizu wo nanae no chikara to
, hiru no mitsu no shimpi no michi to yoru no hitotsu no
shimpi no michi ni yotte, kiyometamae. Warera no
kokoro wo kiyome, warera ga sono shimpi no essence
wo nomu no ni sanku shitamae!

**Shisai-nintei-shiki (Optional
Ordination)**

Seisanshiki (Libation parting)

Shisai: Ooo warera ga haha yo, warera mo nanji ni
modoraneba naranu to wa ie, nanji no ataeru no megumi
no ichibu wo nanji ni kaesou.

Mokuzou (Meditation)

Kansha no Inori (Benediction)

Warera ga kyoubutsu ga taichi no haha no mimamoru moto ni
uke-irerare, hentou ga nasare, warera wa sono shukufuku
to tomo ni aru koto wo kakushin shi, sekai wo susumou.

Taiki-chu ni Enkei wo Kaku

*Shisai wa hidari kara migi he, “Heiwa are! Heiwa are! Heiwa
are!” to iinagara taikichuu ni mitsu no enkei wo kaki,
sankashatachi to shuui wo shukuhaku suru.*



Figure 21 Steps into Japanese Garden, c.1997

Japanese Order of Worship (Winter Version)

北米国の新樫人の 一般的な崇拝の順番

冬用：11月1日から、5月1日前日までのための
もの(Winter Version)
(By Ikari Segawa 2002)

召喚文

おお、主よ、我らの人間としての限界による
3つの間違いを許したまえ
汝はどこにでも在り、しかし我らは汝をここ
にて崇拝する
汝には形はなし、しかし我らは汝をこれらが
形にて崇拝する
汝は祈りも犠牲も必要とせず、しかし我らは
これらの祈りと犠牲を捧げる
おお、主よ、我らの人間としての限界による
3つの間違いを許したまえ
おお、母なる者よ、我らの精神と心を洗い清
め、瞑想のために準備させたまえ

行列祈祷

供物

司祭：我らが宣誓はイーグルの翼に乗り汝に
向けて昇り、我らが声は風の肩に乗り汝
まで運ばれた。今こそ我らが祈りを聞き
届けたまえ、我らの大地の母よ、我らは
生命の捧物を捧げる。これを受け入れた
まえ、そして我ら祈らん、我らの心を清
め、汝の平和と生命を授けたまえ。

(ここで司祭は、植物の供物を「祭壇」また
は、もし
祭壇がないなら地面に置く。四方向に向けて
の質問の
間、参加者たちはその方向を向いても良い
。

司祭：おお、我ら母なる者よ、我らが捧物は
受け入れられたか？我は答えを求め北の
精霊を呼びださん・・・そして南の、西
の、東の精霊を。

返事待ち

(捧物は、緊急の場合を除き、受け入れられ
ない)。

司祭：4つの風は静かなり、大地の母は眠り
についているなり。

生命の水についての教義問答

司祭：母なる大地が与えし何を通じて、我ら
は生命が常に続き刷新することを知るか
？

教示者：生命の水なり。

司祭：どこからそれらの水は流れるか？

教示者：常に変わらぬ万物の母、大地の母の
胸からなり。

司祭：しからは、いかにして我らの内なる生
命を起こすこれらの贈り物を称えるべき
か？

教示者：生命の水を共に飲むことによって。

司祭：大地の母はその豊かさを与えてくれた
か？

教示者：与えて下さっていない！水はここに
あり、しかしその精はそこから出ていっ
てしまった。

司祭：では、我々が飲むのは何か？

教示者：眠りの水なり。

司祭：では、眠りの水を我に与えたまえ。

聖別

おお、ダロン・アプ・ランドゥよ、再びこれ
らの水に降臨し、清めたまえ。我らに汝
の力と、やがて戻るべき生命の約束を知
らしめたまえ。

聖餐式

瞑想

感謝の祈り

司祭：我らが祈りは答えられ、生命の恵みは
大地の表面に戻り、そして大地の母がそ
の祝福を我らに降り注いでくれることを
確信し、世界を進もう。

大気中に印形を描く

司祭は左から右へ、「平和あれ！平和あれ！
平和あれ」言いながら大気中に3つの印形を
描き、参加者たちと周囲を祝福する。

NRDNA

Common Order of Worship

(Japanese Winter Version from Nov 1st to May 1st)

By Ikari Segawa, c. 2002.

Shoukan

Ooo Shuu yo, warera no ningen to shite no genkai ni yoru
mitsu no machigai wo yurushitamae
Nanji wa doko ni demo ari, shikashi warera wa nanji wo koko
ni te suuhai suru.
Nanji ni wa katachi wa nashi, shikashi, warera ha nanji wo
korera ka katachi ni te suuhai suru.
Nanji wa inori mo gisei mo hitsuyou to sezu, shikashi warera
wa korera no inori to gisei wo ageru.
Ooo Shuu yo, warera to ningen to shite no genkai ni yoru
mitsu no machigai wo yurushitamae.
Ooo Daichi -no-haha yo, warera no seishin to kokoro wo aria-
kiyome, mokuzou no tame ni junbi sasetamae.

Sasagemono

Shisai: Warera ga shogae wa “eagle” no tsubasa ni nori, nanji
ni mukete-nori, warera ga koe wa kaze no kata ni nori,
nanji made hokobareta. Ima koso warera ga inori wo
kiki-todoketamae, warera ga haha naru daichi yo, warera
wa seimei no houbutus wo ageru. Kore wo uke-ireta
mae, soshite warera kiran, warera no kokoro wo kyome,
nanji no heiwa to seimei wo uketamae.

Shisai: Ooo, warera ga haha naru mono yo, warera no
houbutsu wa uke-irerareta ka? Ware wa kotae wo
motome, kita no seirei wo yobidasan... soshite minami
no seirei... nishi no seirei... higashi no seirei wo....

*(Koko de Shisai wa shokubutsu no kyoubutusu wo “saidan”
mata ha, moshi saidan ga nai nara chimen ni oku. Yoppomuki
ni mukete no shitsumon no aida, sankashatachi ha so no
houkou wo muite mo yoi.)*

Henji (Reply)

(Houmono wa, kinkyyu no baai wo nuki, uke-irerarenai.)

Shisai: Yotsu no kaze wa shizuka nari, daichi no haha wa
nemuri ni tsuite iru nari.

Seimei no Mizu no Kyougimondo (Catechism)

Shisai: Haha nara mono ga ataesh nani wo tsujite, warera wa
seimei ga jou ni tsuzuki-sasshin suru koto wo shiru ka?
Kyoujisha: Seimei no mizu nari.

Shisai: Doko kara sorera no mizu wa nagareru ka?
Kyoujisha: Jou ni kawaranu manbutsu no haha, daichi no haha
no mune kara nari.

Shisai: Shikaraba, ika ni shite warera no uchi naru seimei wo
okosu korera no okurimono wo tataeru beki ka?
Kyoujisha: Seimei no mizu wo tomo ni nomu koto ni yotte.

Shisai: Daichi no haha wa sono yutakasa wo ataete kureta ka?
Kyoujisha: Atatete kudasatte inai! Mizu wa koko ni ari,
shikashi sono sei wa soko kara dete-itte-shimatta.

Shisai: De wa, ware-ware ga nomu no wa nani ka?
Kyoujisha: Nemuri no mizu nari.

Shisai: De wa, nemuri no mizu wo ware ni ataetamae!!

Seibetsu (Consecration)

Oooo, Dalon ap Landu yo, futatabi korera no mizu ni kourin
shi, kiyometamae. Warera ni nanji no chikara to yagate
modoru beki seimei no yakusoku wo shirashimetamae.

Shisai-nintei-shiki (Optional Ordination)

Seisanshiki (Libation parting)

Shisai: Ooo warera ga haha yo, warera mo nanji ni
modoraneba naranu to wa ie, nanji no ataeru no megumi
no ichibu wo nanji ni kaesou.

Mokuzou (Meditation)

Kansha no Inori (Benediction)

Warera ga inori wa kotaerare, seimei no megumi wa daichi no
hyoumen ni modori, soshite daichi no haha ga sono
shukuhaku wo warera ni ori-sosode kureru koto wo
kakushin shi, sekai wo susumou.

Taiki-chu ni Enkei wo Kaku

*Shisai wa hidari kara migi he, “Heiwa are! Heiwa are! Heiwa
are!” to iinagara taikichuu ni mitsu no enkei wo kaki,
sankashatachi to shuui wo shukuhaku suru.*

The translator's afterwords

Translating a language into another is always difficult.
One of the difficulties I had was the overall *religious* and
old-style tones of the ritual languages. I wanted to make the
translation sound like as authentic as possible, but to do this, I
needed a professional linguist, who was not available.

Another difficulty was that an English word can have
many different meanings and it was sometimes difficult to
know which Japanese word matches best. For example, *way*
as in *the three ways of the day* part. To translate this, the
translator(me) needed to know the exact meanings of this word
in this context, but knowing this itself can be difficult!(It's a
Mystery). I thank Mike Scharding for answering some of my
questions.

I would like to say that although this translation may not
be perfect, I am happy with the result. I hope this translation
shall be of use to someone, some day, somewhere.

Ablauf der Liturgie

FUER SOMMER UND HERBST
German Order of Worship, Summer & Fall
By Stacey Weinberger, April 2003

Dies ist der Ablauf der allgemeinen Feier fuer das Sommerhalbjahr (von Beltane bis Samhain), von welcher sich alle anderen ableiten. Der Einfachheit halber ist hier nur von einer Druidin die Rede, jedoch kommt natuerlich auch ein maennlicher in Frage. Der Kelch wird mit den Wassern-des-Lebens gefuellt.

Anrufung

O Erdenmutter, wir loben Dich!
Dass der Samen keimet,
Dass die Blume bluehet,
Dass die Graeser wehen.

Wir loben Dich fuer Winde die fluestern,
Durch der Ulme Anmut,
Durch des Ahorn Wohlgestalt,
Durch der Foehre Lebenskraft
Durch der Birken Glimmer,
Durch der Eiche Macht.

Wir loben Dich fuer alles
O Erdenmutter,
die Du uns Leben schenkst.

Bittgebet

D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit:
Du bist ueberall,
P: Doch wir verehren Dich hier.
D: Du bist ohne Form,
P: Doch wir verehren Dich in diesen Formen.
D: Du brauchst uns're Gebete und Opfertgaben nicht,
P: Doch bieten wir Dir diese Gebete und Opfertgaben dar.
D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit.
Alle: O Mutter, schenk Ruh' fuer Herz und Gedanken und sei mit uns in Innigkeit.

Prozession zum Hain. Nach Ankunft beim Altar zeichnen Druidin und Prezeptor mit ihren Staeben das Druidensiegel auf den Boden um den Altar herum. Nachdem sich die Druidin vor dem Altar in Position gestellt hat, bilden die Anwesenden einen Halbkreis davor.

Lobpreisung

D: Hat jemand Lob oder Fuerbitte an die Goetter auszusprechen?

An dieser Stelle koennen die Anwesenden Danksagungen aussprechen, Fuerbitten vorbringen und/oder eventuelle Opfertgaben auf dem Altar darbieten, welche sie fuer eine Gottheit ihrer Wahl mitgebracht haben. Darauf folgt eine kurze Zeit der Andacht, worin jede/r der Anwesenden um die Erfuellung von materiellen/externen oder spirituellen Wuenschen und Beduerfnissen bitten kann.

Opfer

Die Druidin erhebt das Opfer gen Himmel, mit den Worten:

D: Unser Lob steigt empor zu Dir auf den Fluegeln des Adlers; unsre Stimmen getragen auf den Schultern des Winds; Hoer' uns nun an, O unsre Mutter, da wir Dir bieten dies Opfer des Lebens. Nimm' es an, wir bitten Dich; gewaehr' uns Deinen Frieden, und Leben.

Die Opfertgabe wird auf den Altar gelegt, oder ins Feuer. Die Druidin wendet sich nacheinander den vier Himmelsrichtungen zu, waehrend sie fragt:

D: Nimmst Du unser Opfer an, O unsre Mutter? Ich rufe nun die Geister der Winde; uns Antwort zu geben. Lasset uns wissen vom Willen der Goetter fuer die kommende Zeit und vom Empfang unserer Opfertgabe. Ich rufe den Geist des Nordens...des Suedens...des Ostens...des Westens...

Antwort

Ist das Opfer angenommen, wird die Feier fortgesetzt; andernfalls wird die Feier sofort beendet.

D: Lob sei mit Dir! Unser Opfer, gewidmet der Fruchtbarkeit und Erneuerung des Lebens ist angenommen!

Katechismus

D: Wovon gibt uns die Erdmutter, auf dass wir erfahren den ewigen Fluss von Leben und Erneuerung?
P: Von den Wassern-des-Lebens.
D: Woraus entspringen diese Wasser?
P: Von der Brust der Erdenmutter; Allmutter ewig unveraendert.
D: Und wie ehren wir dies' Geschenk, das Leben spendet?
P: Durch teilen der Wasser-des-Lebens.
D: Hat die Erdenmutter ihre Gabe gebracht?
P: Sie hat!
D: Dann gebe mir die Wasser!

Weihe

Druide/Druidin nimmt den Kelch vom Prezeptor, welcher ihn fuellt, falls er nicht schon vorher gefuellt wurde. Druiden/Druidin weiht den Inhalt wie folgt:

D: O Dalon Ap Landu, heilige diese Wasser durch Deine siebenfache Kraft; durch die drei Wege des Tages und den einen der Nacht. Reinige unsre Herzen und verbinde uns durch Deine Macht, so wir Deine geheimen Essenzen annehmen und von ihnen trinken.

Priesterweihe?

Wenn ein Mitglied des Hains die Weihe in den zweiten Grad empfangen soll, wird diese Zeremonie an dieser Stelle vor der Kommunion eingefuegt. Die Druidin stellt dafür einen zweiten geweihten Kelch bereit, welcher mit den Wassern-des-Lebens gefuellt wurde.

Kommunion

Die Druidin trinkt vom Kelch und segnet den Prezeptor mit den Worten "Die Wasser des Lebens" und dem Zeichnen des Druidensiegels in die Luft. Der Prezeptor erwidert die Segnung und nimmt den Kelch wieder an sich. Der Prezeptor trinkt erst selbst und geht dann um den Hain herum (normalerweise im Uhrzeigersinn), segnet jede Person, gibt ihr den Kelch, laesst sie trinken, wird im Gegenzug gesegnet und uebergibt den Kelch der naechsten Person. Der Perzeptor trinkt NICHT mehr als einmal.

Die letzte Person sollte etwas im Kelch übrig lassen. Dieser Rest wird an Druide/Druidin mit einem letzten Austausch von Segenswuenschen zurueckgegeben Diese/r nimmt einen letzten Schluck und giesst den Rest auf den Altar und in den Opferschacht mit den Worten:

D: An Dich, O unsere Mutter, geben wir diesen Teil der Gabe zurueck, so wie wir dereinst zu Dir zurueckkehren muessen.

Meditation

Hier folgt eine Lesung aus irgend einem angemessenen naturorientierten Werk nach Wahl des Druiden oder der Druidin. Darauf folgen ein paar wenige meditative Worte des Druiden/Druidin und ein Moment Ruhe fuer private Meditation (normalerweise zwei bis drei Minuten oder laenger, je nach Beduerfnis der Gemeinschaft) Schlussendlich verkundet Druide/Druidin den Abschluss der Feier mit:

Segensspruch

D: Gehet hin in die Welt in Sicherheit; in der Gewissheit um den Empfang unseres Opfers in der Gnade der Erdenmutter, die Erhoerung unserer Gebete und Ihr Segen auf unseren Wegen.

Die Druidin segnet den Hain mit drei Siegeln in die Luft, von links nach rechts, mit dem Ausruf:

D: Friede! Friede! Friede!

Das Siegel wird von Druide/Druidin und Prezeptor aufgehoben.

Ein Opfer wird der grossen Eiche dargebracht.

ENDE DER LITURGIE FUER DIE ALLGEMEINE FEIER IM SOMMER UND HERBST



Ablauf der Liturgie

FUER WINTER UND FRUEHLING
German Order of Worship, Winter and Spring
By Stacey Weinberger, April 2003

Dies ist der Ablauf der allgemeinen Feier fuer das Winterhalbjahr (von Samhain bis Beltane.) Der Einfachheit halber ist hier nur von einer Druidin die Rede, jedoch kommt natuerlich auch ein maennlicher in Frage. Der Kelch wird mit den Wassern-des-Schlafs gefuellt.

Anrufung

O Erdenmutter, wir loben Dich!
Dass der Samen keimet,
Dass die Blume bluehet,
Dass die Graeser wehen.

Wir loben Dich fuer Winde die fluestern,
Durch der Ulme Anmut,
Durch des Ahorn Wohlgestalt,
Durch der Foehre Lebenskraft
Durch der Birken Glimmer,
Durch der Eiche Macht.

Wir loben Dich fuer alles
O Erdenmutter,
die Du uns Leben schenkst.

Bittgebet

D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit:

Du bist ueberall,

P: Doch wir verehren Dich hier.

D: Du bist ohne Form,

P: Doch wir verehren Dich in diesen Formen.

D: Du brauchst uns're Gebete und Opfertgaben nicht,

P: Doch bieten wir Dir diese Gebete und Opfertgaben dar.

D: O Bel, vergib uns diese drei Fehler, welche uns begrenzen in unsrer Sterblichkeit.

Alle: O Mutter, schenk Ruh' fuer Herz und Gedanken und sei mit uns in Innigkeit.

Prozession zum Hain. Nach Ankunft beim Altar zeichnen Druidin und Prezeptor mit ihren Staeben das Druidensiegel auf den Boden um den Altar herum. Nachdem sich die Druidin vor dem Altar in Position gestellt hat, bilden die Anwesenden einen Halbkreis davor.

Lobpreisung

D: Hat jemand Lob oder Fuerbitte an die Goetter auszusprechen?

An dieser Stelle koennen die Anwesenden Danksagungen aussprechen, Fuerbitten vorbringen und/oder eventuelle Opfertgaben auf dem Altar darbringen, welche sie fuer eine Gottheit ihrer Wahl mitgebracht haben. Darauf folgt eine kurze Zeit der Andacht, worin jede/r der Anwesenden um die Erfuellung von materiellen/externen oder spirituellen Wuenschen und Beduerfnissen bitten kann.

Opfer

Die Druidin erhebt das Opfer gen Himmel, mit den Worten:

D: Unser Lob steigt empor zu Dir auf den Fluegeln des Adlers; unsre Stimmen getragen auf den Schultern des Winds; Hoer' uns nun an, O unsre Mutter, da wir Dir bieten dies Opfer des Lebens. Nimm' es an, wir bitten Dich; reinige unsre Herzen, und gewaehr' uns Deinen Frieden und das Geschenk Deines Lebens.

Die Opfergabe wird auf den Altar gelegt, oder ins Feuer. Die Druidin wendet sich nacheinander den vier Himmelsrichtungen zu, waehrend sie fragt:

D: Nimmst Du unser Opfer an, O unsre Mutter? Ich rufe die Geister der Winde; uns Antwort zu geben. Lasset uns wissen vom Willen der Goetter fuer die kommende Zeit und vom Empfang unserer Opfergabe. Ich rufe den Geist des Nordens...des Suedens...des Ostens...des Westens...

Antwort

“Das Opfer ist nicht angenommen!”

oder

“Das Opfer ist angenommen!”

D: Die vier Winde verharren in Stille; die Erdmutter schlaeft.

Katechismus

- D: Wovon gibt uns die Erdmutter, auf dass wir erfahren den ewigen Fluss von Leben und Erneuerung?
P: Von den Wassern-des-Lebens.
D: Woraus entspringen diese Wasser?
P: Von der Brust der Erdenmutter; Allmutter ewig unveraendert.
D: Hat uns die Erdmutter ihre Gabe gewaehrt?
P: Sie hat es nicht! Die Wasser sind hier, doch verlassen vom Geist.
D: Was bleibt uns jetzt zu teilen, da es so ist?
P: Die Wasser-des-Schlafs!
D: Dann gebe mir die Wasser-des-Schlafes.

Weihe

Druide/Druidin nimmt den Kelch vom Prezeptor, welcher ihn fuellt, falls er nicht schon vorher gefuellt wurde. Druiden/Druidin weiht den Inhalt wie folgt:

D: O Dalon Ap Landu, komm' hernieder in diese Wasser und heilige sie. Lass' uns Deine Macht erleben und die Verheissung des wiederkehrenden Lebens.

Kommunion

Druide/Druidin trinkt vom Kelch und segnet den Prezeptor mit den Worten “Die Wasser des Schlafs” und dem Zeichnen des Druidensiegels in die Luft. Der Prezeptor erwidert die Segnung und nimmt den Kelch wieder an sich. Der Prezeptor trinkt erst selbst und geht dann um den Hain herum (normalerweise im Uhrzeigersinn), segnet jede Person, gibt ihr den Kelch, laesst sie trinken, wird im Gegenzug gesegnet und uebergibt den Kelch der naechsten Person. Der Prezeptor trinkt NICHT mehr als einmal.

Die letzte Person sollte etwas im Kelch uebrig lassen. Dieser Rest wird an Druiden/Druidin mit einem letzten Austausch von Segenswuenschen zurueckgegeben. Dieser nimmt einen letzten Schluck und giesst den Rest auf den Altar und in den Opferschacht mit den Worten:

D: An Dich, O unsere Mutter, geben wir diesen Teil der Gabe zurueck, so wie wir dereinst zu Dir zurueckkehren muessen.

Meditation

Hier folgt eine Lesung aus irgend einem angemessenen naturorientierten Werk nach Wahl des Druiden oder der Druidin. Darauf folgen ein paar wenige meditative Worte des Druiden/Druidin und ein Moment Ruhe fuer private Meditation (normalerweise zwei bis drei Minuten oder laenger, je nach Beduerfnis der Gemeinschaft) Schlussendlich verkuendet Druiden/Druidin den Abschluss der Feier mit:

Segensspruch

D: Gehet hin in die Welt in Sicherheit; in der Gewissheit um die Erhoerung unserer Gebete und um die Wiederkehr der Gabe des Lebens auf die Erde, denn auf diese Weise wird die Erdenmutter ihren Segen ueber Euch hernieder regnen lassen.

Druide/Druidin segnet den Hain mit drei Siegeln in die Luft, von links nach rechts, mit dem Ausruf:

D: Friede! Friede! Friede!

Das Siegel wird von Druiden/Druidin und Prezeptor aufgehoben.

Ein Opfer wird der grossen Eiche dargebracht.

ENDE DER LITURGIE FUER DIE ALLGEMEINE FEIER IN WINTER UND FRUEHLING



Structure Liturgique Générale

Version simple pour Été

À partir du 1er Mai au 1er novembre
French Order of Worship (Summer)
By Celtic Oak, 2004

LES ÉVOCATIONS

Ô Père, pardonnez ces trois erreurs dû à nos conditions humaines;

Vous qui existes partout et à qui nous offrons nos louanges ici en moment;

Vous qui n'avez pas de forme physique, mais dont on vous louange en cette forme et image;

Vous qui n'avez pas besoin de prières ni de charités, mais à qui nous prions et donnons nos offrandes;

Ô Père, pardonnez nous ces trois erreurs causés par nos conditions humaines

Ô Mère, purifiez nos pensées et nos âmes et préparez nous à la méditation.

Optionnel: Procession, Exécuter le sigle, effectuer l'incantation.

L'OFFRANDE

Prêtre: Nos prières se sont levées sur les ails de l'aigle, nos voies sont emportées sur ses épaules à travers le vent. Ô Mère entendez nos prières, recevez et acceptées nos offrandes, en échange de purifier nos âmes et de remplir nos vie de paix. Mettre offrande sur l'autel.

Prêtre: Ô Mère, en recevant nos offrandes, J'appel l'esprit de l'Est à se prononcer, également je demande à l'Esprit du Sud, de l'Ouest et celui du Nord à faire de même.

LA RÉPONSE

Prêtre: En offrant nos prières et nos offrandes à la fertilité, à l'immortalité de la vie et à la purification de nos âmes, il est assurez qu'elles ont tous été acceptées !

LE CATÉCHISME DE L'EAU VIE

Prêtre: De quoi dont notre Mère Nature nous offre dont nous connaissons son flot et son renouvellement continuels de la vie.

Maître: L'eau de vie

Prêtre: D'où vient cette eau?

Maître: De sa poitrine, notre Mère toute puissante et interchangeable.

Prêtre: Comment devons nous honorer ça générosité?

Maître: En participant à cette célébration qui lui rend honneur.

Prêtre: Nous as-t-elle été généreuse?

Maître: OUI, elle l'a été!

Prêtre: Donné moi cette eau dormante.

CONSÉCRATION

Ô Dalon Ap Landu vide cette eau par avec les 7 grands pouvoirs et par les trois manières du jour et de la nuit,. Purifiez nos âmes et rejoignez nous en concert avec nous lorsque nous buvons cette mystérieuse essence!

COMMUNION ET VIN (ORDINATIONS OPTIONNELLES)

À celle que nous retournons cette portion de cette générosité, Ô notre Mère, même si nous devons retourner à vous.

MÉDITATION SUIVIT PAR BÉNÉDICTION

Allez dans ce monde, dans la certitude que nos offrandes ont trouvés leur places au ceins de notre Mère Nature et qu'elle a répondu à nos prières. Avec sa bénédictions, nous pouvons poursuivre notre chemin.

Paix, Paix, Paix!



Figure 22 Two shots of the Grotto of the Unknown Student by Laird, 2004.



Structure Liturgique Générale

Version simple pour Hiver

À partir du 1er novembre au 1er Mai.
French Order of Worship (Winter)
By Celtic Oak, 2004

LES ÉVOCATIONS

Ô Père, pardonnez ces trois erreurs dû à nos conditions humaines;
Vous qui existes partout et à qui nous offrons nos louanges ici en moment;
Vous qui n'avez pas de forme physique, mais dont on vous louange en cette forme et image;
Vous qui n'avez pas besoin de prières ni de charités, mais à qui nous prions et donnons nos offrandes;
Ô Père, pardonnez nous ces trois erreurs causés par nos conditions humaines

Ô Mère, purifiez nos pensées et nos âmes et préparez nous à la méditation.

Optionnel: Procession, Exécuter le sigle, effectuer l'incantation.

L'OFFRANDE

Prêtre: Nos prières se sont levées sur les ails de l'aigle, nos voies sont emportées sur ses épaules à travers le vent. Ô Mère entendez nos prières, recevez et acceptées nos offrandes, en échange de purifier nos âmes et de remplir nos vie de paix. Mettre offrande sur l'autel.

Prêtre: Ô Mère, en recevant nos offrandes, J'appel l'esprit de l'Est à se prononcer, également je demande à l'Esprit du Sud, de l'Ouest et celui du Nord à faire de même.

LA RÉPONSE

Prêtre: Les quatre vents son discrets, Mère Nature se repose.

LE CATÉCHISME DE L'EAU DORMANTE

Prêtre: De quoi dont notre Mère Nature nous offre dont nous connaissons son flot et son renouvellement continuel de la vie.

Maître: L'eau de vie

Prêtre: D'où vient cette eau?

Maître: De sa poitrine, notre Mère toute puissante et interchangeable.

Prêtre: Comment devons nous honorer ça générosité?

Maître: En participant à cette célébration qui lui rend honneur.

Prêtre: Nous as-t-elle été généreuse?

Maître: Non, elle ne l'a pas été car l'Esprit de l'eau est absent!

Prêtre: De quoi assistons nous?

Maître: À de L'Eau dormante

Prêtre: Donné moi cette eau dormante.

CONSÉCRATION

Ô Dalon Ap Landu, descend encore une fois dans ces eaux vides. Donne nous ta connaissance de tes pouvoirs et assure nous que la vie va revenir.

COMMUNION ET VIN

À celle que nous retournons cette portion de cette générosité, Ô notre Mère, même si nous devons retourner à vous.

MÉDITATION SUIVIT PAR BÉNÉDICTION

Allez dans ce monde, dans la certitude que nos prières seront exaucées, que la générosité de la vie va retourner sur cette terre et alors Mère Nature va versez ses bénédictions sur vous.

Paix, Paix, Paix!



Figure 23 New Stone Circle in winter 1999.



Figure 24 Cannon River running through the Carleton Arboretum 1999

Ordination du Deuxième Ordre des Druides

French Ordination of Second Order Druids
By Celtic Oak, 2004

D'être inséré après la consécration et avant la méditation dans l'ordre de liturgie. Liturgie peut devenir uniquement l'objet de l'ordination ou encore l'ordination peu faire partie de liturgie générale. Il est aussi généralement prévue de faire l'ordination durant la moitié de l'année correspondant à l'été. Car celle-ci demande l'utilisation de l'alcool ou d'un mélange concentré de sucré et d'eau. Normalement, c'est le Prêtre qui officie le service et qui sollicite l'aspirant à rentrer dans le Deuxième Ordre après avoir consacré l'Eau.

Une autre alternative est d'inviter l'aspirant de venir en avant juste avant l'ÉVOCATION. Après avoir demandé les questions mentionnées ci-dessous, l'aspirant doit prendre part au CATÉCHISME DE L'EAU. Après la Consécration de l'eau, procédé à l'assermentation au Deuxième Ordre.

(NOTE: Faire tous le monde boire une gorgée avant l'initié, mais en laissé suffisamment pour qu'il ou elle peut en boire. Souvent, il est essentiel d'avoir un deuxième calice de prêt pour s'assurer d'en avoir suffisamment pour l'épreuve de l'aspirant.)

INVOCATION

Ô Mère nature, flot éternelle et généreuse, en temps que tes enfants nous te demandons d'offrir à cet aspirant vos bénédictions.

QUESTIONS

Prête: Étant pleinement conscient, promets -tu de servir la sources de toute vie, notre Mère Nature, t'engages-tu de servir ses fidèles avec tes meilleures habilités en temps que Druide du Second Ordre.

Aspirant: Oui, je le veux!

Prête: Sais-tu d'où vient la source de toute vie?

Aspirant: OUI, je le sais!

Prête: En adhérant, comprends-tu que nous dévouons nos vie à Mère Nature et au flot de toute de toute vie?

Aspirant: OUI, je comprend!

Prête: Es-tu prêt, maintenant, officiellement, à servir Mère Nature?

Aspirant: Oui, je suis prêt!



Figure 25 Autumn fields at Carleton, 2001.

ASSERMENTATION AU DEUXIÈME ORDRE

Le Prête trempe son doigt (préférable l'Index ou le pouce) dans l'eau consacré et imite le sigle sur le front du candidat à chaque fois qu'il prononce: "je t'assermente" dans l'ordre ci-dessous:

Au nom de notre Mère Nature:

Je t'assermente à ta tâche auprès de L'esprit du Sud;

Je t'assermente à ta tâche auprès de L'esprit du Nord;

Je t'assermente à ta tâche auprès de L'esprit du l'Ouest;

Je t'assermente à ta tâche auprès de L'esprit du l'Est;

Et pour terminer, je t'assermente aux tâches de la grande, glorifiante, divine et nourrissante Mère Nature. Ta vie est maintenant assignée à sa cause.

L'ÉPREUVE

(Donne au Candidat le reste de l'Eau-de-Vie)

Prête: Boit le toute!

(Retournez à liturgie, habituellement à la Méditation, qui risque d'être perturbé par l'initié devenue ivre).



Figure 26 Meditative benches of Japanese Garden Fall 1999



Figure 27 The Druid Bridge over the Cannon River in downtown Northfield with over 165 Druid Sigils on its railings, Summer 2004.